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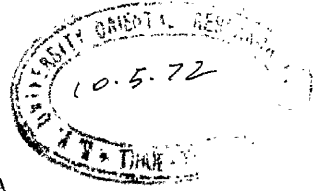
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लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,  
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( देवीभागवत, १२. ५. २-२४ )

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आदिशक्ते जगन्मातर्भक्तानुग्रहकारिणि ।  
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किमन्यद् बहुनोक्तेन यत्किञ्चिज्जगतीत्रये ॥ २३

तत्सर्वं त्वं महादेवि ! श्रिये सन्ध्ये नमोऽस्तु ते ।

[ इतोदं कीर्तितं स्तोत्रं सन्ध्यायां बहुपुण्यदम् ॥ २४

महापापप्रशमनं महासिद्धिविधायकम् ।

य इदं कीर्तयेत् स्तोत्रं सन्ध्याकाले समाहितः ॥ २५

अपुत्रः प्राप्नुयात् पुत्रं धनार्थी धनमाप्नुयात् ।

सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६

भोगान् भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।

तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७

यत्र कुत्र जले मग्नः सन्ध्यामञ्जनं फलम् ।

लभते नाऽत्र सन्देहः सत्यं सत्यं च नारद ॥ २८ ]

(Devī-Bhāg. XII. 5. 2-28)

## NOTE ON THE GĀYATRĪ-STOTRA

The word 'gāyatrī' is generally used for the *Gāyatrī-mantra* (Rg. III. 62.10; etc.) composed in the well-known Vedic metre *Gāyatrī*. This *Rk* or the *mantra* is addressed to God Savitr, and it is, therefore, also called as *Sāvitrī*. The presiding (or the *abhi-mūnini* female deity of this *mantra* is also called *Gāyatrī*, conceived as the goddess who protects her worshippers and reciters (cf. "गायन्तं त्रायसे यस्माद् गायत्री त्वमुदाहृता ।" Vyāsa as quoted in the *Vīramitrodaya*, *Āhnika-prakāśa*, p. 291). The worship of *Gāyatrī* in the form of meditation on her divine form and the *japa* or repeated recitation of the *Gāyatrī-mantra* has been enjoined to be performed at the time of the *sandhyā* (i.e. the juncture of the three divisions of the day—morning, noon and evening; and hence Goddess *Gāyatrī* is also called as *Sandhyā*; cf.—

प्राक्कूलेषु समासीनो दर्भेषु सुसमाहितः ।

प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ॥

या संध्या सां जगत्सूतिर्मायातीता हि निष्कला ।

ऐश्वरी तु परा शक्तिस्तत्त्वत्रयसमुद्भवा ॥

—(Kūrma-P., Cr. Edn., II. 18. 25-26)

In the first verse of the *Gāyatrī-stotra* given here from the *Devī-Bhāgavata* Goddess *Gāyatrī* is addressed as *Sandhyā* ('श्रीसंख्ये ते नमोऽस्तु ते'). Goddess *Gāyatrī* as *Sandhyā* has three different forms corresponding to the three *sandhyā-s* (morning, noon and evening), which are respectively known as *Gāyatrī*, *Sāvitrī* and *Sarasvatī*. *Gāyatrī* is to be meditated in the morning *sandhyā* as a young girl (*bālā*) of red complexion (for she is related to the rising sun); she, being of the red complexion, is, therefore, conceived as *Brāhmī* or the *Śakti* (Energy) of *Brahmā*. *Sāvitrī* at the noon is to be meditated on as a full-grown youthful maiden (*yauvanasthā*) of bright white colour (for she is related to the sun at its height); and on account of her bright white complexion she is to be conceived as *Raudrī* or the *Śakti* of the *Rudra*-form of the Sun-god. The *Sarasvatī*-form of *Sandhyā* in the evening is to be meditated on as an old lady (*vr̥ddhā*) of the dark complexion (for she is related to the setting sun and the evening darkness); and being of the dark complexion she is to be conceived as the *Śakti* of the *Viṣṇu*-form of the Sun-god.—(Śl. 3-4).

Again, Gāyatrī as Brāhmī is to be meditated on as riding on the Swan and reciting the R̥gveda, Sāvitrī as Raudrī is to be meditated on as riding on the Ox and as reciting the Yajurveda, Sarasvatī is to be meditated on as riding on the Garuḍa and reciting the Sāmaveda. Gāyatrī, the morning-form of Sandhyā, resides on the Earth (as the Sun is then touching the horizon), Sāvitrī the mid-day-form of Sandhyā, resides in the atmospheric regions and Sarasvatī, the evening-form of Sandhyā, strolls in all the worlds and also on the earth.—(Śls. 5-6).

In the present *stotra* of the Devī-Bh. it seems that the Sāvitrī-form (at the mid-day) has been conceived as the Vaiṣṇavī Śakti and the Sarasvatī-form (in the evening) as the Raudrī Śakti (cf. Śls. 3-4). But the order seems to be reversed here either on account of the exigency of the metre or to some tradition different from that generally followed by other authorities—Cf.—

गायत्री ब्रह्मरूपा तु सावित्री रुद्ररूपिणी ।

सरस्वती विष्णुरूपा उपास्या रूपभेदतः ॥

उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् ।

सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥

—(q. in Smṛti-candrikā, Ah. K., p. 355).

Gobhila, as q. in the Smṛti-candrikā (ib., p. 374) and in the Vira-mitrodaya (Āh.-Pr., p. 290), also says :—

“प्रातर्गायत्री रविस्थिता रक्तवर्णा कुमार्यक्षमालाहस्ता हंसासनमारूढा ब्रह्मदैवत्या ऋग्वेदमुदाहरन्ती, मध्यंदिने सावित्री रविमध्ये स्थिता श्वेतवर्णा यौवनस्था त्रिनेत्रा त्रिशूलहस्ता वृषभासनमारूढा रुद्रदैवत्या यजुर्वेदमुदाहरन्ती, सायं सरस्वती रविमध्ये स्थिता श्यामवर्णा वृद्धा चतुर्भुजा चक्रहस्ता सुपर्णासनमारूढा विष्णुदैवत्या सामवेदमुदाहरन्ती ।”

Also cf. Gāyatrī-nirṇaya as quoted in these two Nibandhas after just the above quotations from Gobhila—

बालां च विद्धि गायत्रीं त्र्यक्षां च चतुराननाम् ।

रक्तां रक्ताम्बरोपेतामक्षसूत्रधरां तथा ॥

कमण्डलुधरां देवीं हंसवाहनसंस्थिताम् ।  
 ब्राह्मणीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥  
 आवाहयेत्तु मन्त्रेण आयान्तीं सूर्यमण्डलात् ।  
 तथा मध्यमसंध्यायां सावित्रीं युवतीं तथा ॥  
 शुक्लाङ्गीं शुक्लवस्त्रां च वृषारूढां त्रिलोचनाम् ।  
 त्रिशूलहमरुहस्तां रुद्राणीं रुद्रदैवताम् ॥  
 कैलासनिलयां देवीमायान्तीं सूर्यमण्डलात् ।  
 एवं पश्चिमसंध्यायां वृद्धावस्थां सरस्वतीम् ॥  
 वर्णतः कृष्णवर्णां च चारुरूपां चतुर्भुजां ।  
 शङ्खचक्रगदापद्मधारिणीं विष्णुदैवताम् ॥  
 बदर्याश्रमवासां तामायान्तीं सूर्यमण्डलात् ।

Thus, these three forms of Sandhyā or Gāyatrī may be represented as follows :—

गायत्री — प्रातः-संध्या रक्तवर्णा कुमारी ब्राह्मी हंसारूढा ऋग्वेदाध्यायिनी  
 सावित्री — मध्याह्न-संध्या शुक्लवर्णा यौवनस्था रौद्री वृषभारूढा यजुर्वेदं पठन्ती  
 सरस्वती — सायं-संध्या श्यामवर्णा वृद्धा वैष्णवी गरुडारूढा सामवेदमुदाहरन्ती

Vyāsa, as q. in the Smṛti-candrikā (ib., p. 354) gives the following etymologies of these three forms:—

प्रतिग्रहादजदोषात्पातकादुपपातकात् ।  
 गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ॥  
 सवितृद्योतनाच्चैव सावित्री परिकीर्त्तिता ।  
 जगतः प्रसवित्री या वाग्रूपत्वात् सरस्वती ॥

The etymology of Sandhyā (Gāyatrī) is also given here as:—

उप्राप्ते संधिवेलायां निशाया दिवसस्य च ।  
 तामेव संध्यां तस्माच्च प्रवदन्ति मनीषिणः ॥

The sun is the prime source of all the energy. It is the soul of the universe. The whole universe springs from the sun, it is



preserved and nourished by the sun and is merged in the sun at the time of its dissolution:—

आदित्यमूलमखिलं त्रैलोक्यं मुनिसत्तमाः ।  
भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम् ॥ १ २  
सर्वात्मा सर्वलोकेशो देवदेवः प्रजापतिः ।  
सूर्य एव त्रिलोकस्य मूलं परमदैवतम् ॥ ३  
सूर्यात्मसूयते सर्वं तत्र चैव प्रलीयते ।  
भावाभावौ हि लोकानामादित्याग्निःसृतौ पुरा ॥ ५

—(Brahma-P., Ān. edn., Adh. 31)

The Sun-god, the presiding or the *abhimānī* deity of the sun is, therefore, identified with the Trinity, the three gods—Brahmā, Maheśvara and Viṣṇu; cf., “उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् । सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥” (q. above from the Smṛti-candrikā); and ‘त्वामिन्द्रमाहुस्त्वं विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।’ (Mbh. Vana-P., 3. 60). The Sun is also conceived as ‘त्रयीमयः’; cf.—

यद्रूपमृग्यजुःसाम्नैक्येन तपते तव ।  
विश्वमेतत् त्रयीसंज्ञं नमस्तस्मै विभावसो ॥  
—(Br.-P. 32. 15)

अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता ।  
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥  
—(Viṣ.-P. II. 11. 11)

प्रातः स्मरामि खलु तत्सवितुर्वरेण्यं  
रूपं हि मण्डलमृचोऽथ तनूर्यजूंषि ।  
सामानि यस्य किरणाः प्रभवादिहेतुं  
ब्रह्माहरात्मं कमलाक्षमचिन्त्यरूपम् ॥  
—(q. in Ācāra-bhūṣaṇa, p. 7)

Also,

संस्तूयते सहस्रांशुः सामगाध्वर्युर्होतृभिः ।  
पश्यैनं विश्वकर्माणं रुद्रमूर्तिं त्रयीमयम् ॥  
—(Kūrma-P., I. 14. 16).

Hence, Gāyatrī conceived as Brahmāṇī, Rudrāṇī and Vaiṣṇavī Śakti reciting, in her three forms, the three Vedas is, in fact, the Śakti of the Sun-god. This Śakti of the sun-god is manifested in her material form as the all-pervading solar energy. And Goddess Gāyatrī as identified with the solar energy which is the source of all light and heat, is worshipped through the *Gāyatrī-mantra*.

Gāyatrī in her three forms has her abode in the Brahma-loka (as Brāhmī), Rudra-loka (as Raudrī) and Viṣṇu-loka (as Vaiṣṇavī). She is the great Māyā or the creative Śakti conferring innumerable boons on her worshippers; she is the source of pleasure for the seven-sages; she has risen from the hands and eyes of God Śiva and Goddess Śivā and also has been produced from their tears and sweats (the symbolical significance of this conception is not clear 1):—(Śls. 7-8). She is also Goddess *Durgā*, the source of happiness and bestower of *bhoga* (worldly enjoyments) and *mokṣa* (liberation from worldly bondage), in her ten forms, viz. वरेखा, वरदा, वरिष्ठा, वरवर्णिनी etc. as mentioned in Śls. 9-10. She resides in the three worlds in her other three forms; viz. in the world of mortals as *Bhūgīrathī*, in the nether world (Pātāla) as *Bhagavatī* and in the celestial world as *Triloka-vāhinī*. —(Śl. 11).

Goddess Gāyatrī is thus identified here with all the important Deities of Purāṇic pantheon on the divine plane. The pantheism is further developed by dwelling upon her cosmic form. She is the world-sustaining *Dharitṛī* (Earth) in the Bhūr-loka (world of mortals), the *Vāyu-śakti* in the Bhuvar-loka (the Middle or the Atmospheric Region), the *Tejasān-Nidhi* (i.e. the sun) in the Svar-loka (celestial Region), the *Mahā-siddhi* (great accomplishment) in the Mahar-loka, the *Janū* (birth) in the Jana-loka, the *Tapasvinī* (performing austerities) in the Tapas-loka and the *Satya-vāk* (truthful speech) in the Satya-loka. She is *Kamalā* (Lakṣmī) in the Viṣṇu-loka, *Gāyatrī* in the Brahma-loka and *Gaurī* occupying half of the body of Hara (Śiva) in the Rudra-loka.—(Śls. 12-14).

She is the Origin (*Prakṛti*) of the creation, and also the *Prakṛti* (*Pradhāna*, the Primordial Matter) from which the *Ahaṁ* (*Ahaṁkāra* or the cosmic ego) and the *Mahat* (the cosmic Mind-principle) have sprung. She is also the unmodified *Prakṛti* in her *sāmyāvastha* (equipoised, balanced and undisturbed state). She is the *Śabala* (immanent?) Brahman, She is the *parā* (transcendent) and the *aparā* (immanent) *paramā* (supreme) Śakti. She is the *Ichā-śakti*

(will-power), *Kriyā-śakti* (Power of action) and the *Jñāna-śakti*. (Power of knowledge), and also the bestower of all these three *śakti*-s. (cf. also *Kūrma-P.*, I. 11.36 for the three *śakti*-s).

—(Śls. 15-16).

The *stuti* now comes to the level of our physical world. Gāyatrī is here identified with the principal sacred rivers—Gaṅgā, Yamunā, Vipāśā, Sarasvatī etc.—mentioned in the three Śls. 17-19ab, as well as with the principal *nāḍi*-s or the nerves spread out in the human body, which are mentioned in the Yoga treatises and are sometimes conceived as the counterpart of some of these sacred rivers of Bhārata-varṣa. All the *nāḍi*-s mentioned here are included in the principal fourteen *nāḍi*-s enumerated and described in the Śāṇḍilya and other Yoga-Upaniṣads ; cf.—

मध्यस्थकुण्डलिनीमाश्रित्य मुख्या नाड्यश्चतुर्दश भवन्ति । इडा पिङ्गला  
सुषुम्ना सरस्वती वरुणा पूषा हस्तिनिह्वा यशस्विनी विश्वोदरा कुहुः शङ्खिनी  
पयस्विनी अलम्बुसा गान्धारीति नाड्यश्चतुर्दश भवन्ति ॥

(Śāṇḍilya-Upaniṣad 1.9)

Gāyatrī is then identified with the various forms of the subtle nerve-forces or *śakti*-s residing in the nerve-plexuses (called *cakra*-s cf. the Varāhopaniṣad 5.53 —“मूलाधारादि षट्चक्रं शक्तिस्थानमुदीरितम् ।”), These forms are named here as the *Prāṇa-śakti* residing in the lotus-like heart or in the *Anāhata-cakra*, the *svāpnā-nāyikā* residing in the throat or in the *Viśuddhi-cakra*, the *Sadādhārā* residing in the palate, the *Bindu-mālinī* residing in the Bindu—semen or the mind (the *śakti* residing in the *Mūlādhāra* is also called Bindu ; cf. Yogaśikhopaniṣad. Adhs. 3, 5), the *Kuṇḍalī-śakti* in the *Mūlādhāra*, the *Vyāpini* at the root of the hair of the head ; Gāyatrī resides in the middle of the *śikhā* or tuft of the hair, she also resides in the *sikhūgra* (root or extremity? of the *śikhā*; *Sahasrāra-cakra*) where she is known as the *Manonmanī* (a stage in the *Yoga* where the mind ceases to work and all mental modifications are annihilated: at this stage the great *yoga-śakti* is generated which is also called *Manonmanī* ; “मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने” Yogaśikhopaniṣad 6. 3).

This cosmic conception of Goddess Gāyatrī culminates in the last śloka (24) of this pōtra—

किमन्यद् बहुनोक्तेन यत् किञ्चिज्जगतीतले ।

तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ॥

“What is the use of saying so much ! Whatever is there on this earth and in the rest of the universe that all is *Thou*, O great Goddess ; O Śrī, O Sandhyā ! we bow to *Thee*.”

Then follows the *phala-śruti* of this *stotra* in the four ślokas (25-28). In the Vedic and the Purāṇic literature a *phala-śruti* is generally appended to primary topics and *stotra*-s to indicate their great importance. The importance of the *Gāyatri-stotra* is amply justified by the fruits mentioned as resulting from the daily reciting of this *stotra* with faith and concentration at the time of the three *sandhyās*. And the *Stotra-Kāra* (or the *Purāṇa-Kāra*) means what he says.

—ANAND SWARUP GUPTA

## THE ŚRĪPARVATĪYA ANDHRAS OF THE PURĀNAS

BY

S. SANKARANAYANAN

[ अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु निर्दिष्टानां श्रीपर्वतीयान्-  
न्ध्राणामवस्थितिविषये सप्रमाणं पक्षविपक्षमतानां समीक्षापूर्वकं विवेचनं  
कृतम् । पुराणवचनमस्ति:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥

तथा च :—

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।

सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥

सातवाहनवंशीयान्ध्राणां पतने सातवाहनानामेव भृत्या राजानो बभूवुर्येषु  
श्रीपर्वतीयानामुल्लेखः प्राप्यते । वर्गसमहोदयस्य विचारानुसारतः एते  
सातवाहनभृत्या अन्ध्रा सांप्रतिककुर्नु लजनपदस्थे श्रीशैले अथवा चन्द्रगुप्त-  
पट्टने राज्यमकुर्वन् । रैप्सनमहोदयस्य विचारानुसारत एते सातवाहन-  
भृत्या चुटुशातकर्णिनामभाजो राजान आसन् । हीरानन्दशास्त्रप्रभृतिभिः  
एतन्मतमस्वीकृतं यतो हि इक्ष्वाकुवंशीयशिलालेखेषु नागार्जुनकोण्डस्थया-  
इक्ष्वाकुराजधान्या विजयपुर्या सह श्रीपर्वतस्य साम्यं सामीप्यं वा स्थापितं  
वर्तते । एतन्मतानुयायिभिः स्वीक्रियते यत् सम्पूर्णां नल्लमलै पर्वतमेव  
श्रीपर्वतनाम्ना प्रसिद्धमासीत् तथा पुराणस्थवर्णने इक्ष्वाकूणामेवोल्लेखो-  
ऽस्ति न तु चुटुशातकर्णिनाम् । इदमपि उक्तं यत् सातवाहनानन्तरम्  
इक्ष्वाकूणामेवात्र राज्यमासीत् नेतरेषाम् । अत्र लेखकमहोदयेन विविध-  
प्रमाणानामाधारेण स्थापितं यत् वर्गसमहोदयस्य तथा च रैप्सनमहोदयस्य  
मतमेव प्रामाणिकतरं वर्तते तथा पुराणवचने चुटुशातकर्णिनामेव एतद्  
वर्णनमस्ति तथा श्रीपर्वतीयान्ध्रा चुटुशातकर्णिनामभाजो राजान  
आसन् ।]

It is well known to the students of the ancient Indian history that the Purāṇas supply a list of ruling families that arose to power on the decline of the imperial Andhras i.e. the Śātavāhanas. The Purāṇas call these families as those of the servants of the Śāta-  
vāhanas. Among them come first the Śrīparvatīya Andhras. The relevant Purāṇic passage runs as follows:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥ etc.

The passage that gives the respective reign periods of those families reads :

अन्ध्राः श्रीपर्वतीयाश्च ते द्विषश्चाशतं समाः ।

सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥ etc.

Jas. Burgess was probably the first modern scholar to comment upon the above passages. He held that the Andhras who are called the *bhṛtyas*, or servants, of the Andhras, i.e. the *Sātavāhanas*, in the text may be a petty dynasty either at the modern Śrīśailam in the Kurnool district, or across the Kṛṣṇā at Candragupta-paṭṇam in the vicinity.<sup>1</sup> Prof. Rapson went a step further and suggested that the above servants of the Andhras were perhaps the *Cuṭu Sātakarṇis*.<sup>2</sup> This view, however, has been rejected subsequently by scholars like Hirananda Sastri and others<sup>3</sup> on the ground that the Ikṣvāku inscriptions associate what is called Śrīparvata with the Ikṣvāku capital Vijayapurī in the Nāgārjunakōṇḍa valley. Following this contention, it is now generally held that the whole of the Nallamalai range was known by the general name Śrīparvata and that it was the Ikṣvākus and not the *Cuṭus* who are referred to in the above passages.<sup>4</sup> It is also stressed that no dynasty other than the Ikṣvākus could have ruled in the region after the *Sātavāhanas* and that to this Śrīparvata of the Ikṣvākus of the Nāgārjunakōṇḍa valley, the *Tāntrika* Nāgārjuna of the seventh century should have retired as stated by the Tibetan writer Tārānātha, and as indicated by the nearby Jaggayyapeṭa inscription of Candraprabha the spiritual grandson of that *Tāntrika* teacher.<sup>5</sup>

1. *Arch. Surv. S. India.*, Vol. I, (1887) p. 7, f. n.

2. *Catalogue of the Coins of Andhra Dy. etc.* (London, 1908), pp. lxi, lxxxiii n, 212.

3. See e. g. Hirananda Sastri, *Arch. Surv. India Ann. Rep.*, 1926-27, pp. 185-86; Jayaswal, *Journ. Bihar & Orissa Res. Soc.*, Vol. XIX (1933), p. 171 etc.

4. See e. g. K. Gopalachari, *Early Hist. Andhra Country* (Madras, 1941) p. 396; *The Age of Imperial Unity* (Ed. R. C. Majumdar etc., Bombay, 1951), p. 224, *A Comprehensive Hist. Ind.* (Ed. K. A. N. Sastri, Orient Longmans, 1957) p. 333.

5. See e. g. K. Gopalachari, op. cit., p. 126, etc.

Thus the choice of the scholars lies in between the Cuṭus and the Ikṣvākus in explaining the above passage. In the present paper it is proposed to see which of these two families have a better claim to be referred to in the given Purāṇic verses. It will be seen in the sequel that the evidence of the Nāgārjunakoṇḍa and Jaggayyapeṭa inscriptions and the arguments based on them are not strong enough to go against what Burgess and Rapson had suggested. On the other hand there are reasons amplifying the validity of their contention

(i) The Cuṭukula coins from the Anantapur district<sup>1</sup> and from the southern part of the former Hyderabad State<sup>2</sup> indeed go to prove that the Cuṭus held sway in and around the Śrīśailam or the Śrīparvata area and that they could have been rightly referred to as Śrīparvatīyas. It may get further support from the fact that the Śrīśailam region was known in the medieval times by the name *Kannaḍū Kanna-viṣaya* which were evidently the contracted forms of *Sātakarṇi-nūḍu* and *Sātakarṇi-viṣaya*. It is likely that they were nothing but the *Sātavāhani-hāra* of the Myākadoni inscription of Puḷumāvi and *Sātavāhani-raṭṭa* of the Hirahaḍagalli plates.<sup>3</sup> But the Cuṭus, like their masters, viz. the Sātavāhanas, are known to have borne the title or surname Sātakarṇi. Hence *Sātakarṇinūḍu* may denote the land of the Cuṭu Sātakarṇis as well.

(ii) The present Śrīśailam is famous for its temple of the goddess Bhramarāmbā, who is stated to be one of the 18 *Śaktis*.<sup>4</sup> In the *Lalitopākhyāna* section of the *Brahmaṇḍapurāṇa*, the hill is included in the list of 50 *Śrīpūṭhas* of the goddess Lalitā.<sup>5</sup> The *Matsyapurāṇa* describes it as a seat of the mother goddess Mādhavī.<sup>6</sup> The *Agnipurāṇa* goes to say that it is a *siddhikṣetra* where gods Siva and Pārvatī are always present.<sup>7</sup> The *Kāthāsaritsāgara* contains

1. Rapson, op. cit., p. lxxxi.

2. Ep. Ind. Vol. XXXV, pp. 69 ff. The clear legend on these coins is *Mahāsenāpatisa Bharadajiputasa Sagamāna-Cuṭukulasa* meaning "[this is the coin] of Sagamāna of the Cuṭu family who is the son of a Bhāradvājī and is a great commander of armies."

3. See *Journ. Andh. Hist. Res. Soc.*, Vol. X, p. 89. D. C. Sircar *Successors of the Sātavāhanas* [Calcutta 1933] p. 402.

4. D. C. Sircar *Studies in Geography of Ancient and Med. India* [Delhi, 1960] p. 87.

5. Ch. 44, verse 98.

6. Ch. 13, verse 31.

7. Ch. 113, verse 6-7.

a story of a Kāshmirian, performing penance in this place and receiving boons from the gods.<sup>1</sup> In the romance *Vāsavadattā*, its celebrated author Vasubandhu, perhaps earlier than Bāṇa-bhaṭṭa,<sup>2</sup> describes Śrīparvata as an abode of god Mallikārjuna.<sup>3</sup> It is well-known that the presiding deity of the Śrīśailam temple is the god Mallikārjuna. All these tend to prove, beyond reasonable doubt, that the popular and conventional meaning (रूढार्थ) in which the expression *Śrīparvata* was known to the *Paurāṇikas* and other writers of ancient India was “the Śrīśailam hills” of today. It is also very likely that it was only to this place, and not the Śrīparvata of the inscription from Nāgārjunakoṇḍa—which has no such claim to be a centre of the worship of the Mother Goddess—that might have been chosen by the said *lāṅtrika* teacher Nāgārjuna also for his success (*siddhi*) in the worship of the Mother Goddess Tārā.<sup>4</sup> The presence of his grand-disciple’s inscription in Jaggayyapeta does not go against the above conclusion as both the place are not far removed from one another.

(iii) Among the Nāgārjunakoṇḍa inscriptions in which one Śrīparvata is known to have been associated with the Ikṣvāku capital Vijayapuri, the majority would seem to locate the hill to the east of that city as Prof. Vogel had correctly held.<sup>5</sup> Again the Ābhīra king Vasuṣeṇa’s inscription recently discovered in Nāgārjunakoṇḍa itself refers to the act of beautifying or painting of the enclosure wall or rampart of the Parvata (पर्वतस्य च प्राकारः चित्रापितः)<sup>6</sup> evidently the same Śrīparvata of the other Nāgārjunakoṇḍa records. It is obvious, therefore, that the Parvata or Śrīparvata of the area is not a range of hills, but a hill small enough to have an

1. *Lambaka* 12, *Taranga* 6, verse 105.

2. See *the Classical Age* [Ed. R.C. Majumdar etc.] [Bombay, 1962] p. 316.

3. Cf. श्रीपर्वत इव सन्निहितमल्लिकार्जुनः in the *Vāsavadattā* [Śrīrangam, 1906], p. 100.

4. See also N. Dutt, *Ind. Hist. Quart.*, Vol. VII (1931), p. 639.

5. *Ep. Ind.* Vol. XX, pp. 9, 23 and 36. These records do not perhaps locate the city on the hill as some would think. (Cf. *Ep. Ind.*, Vol. XXXV, pp. 8 etc.)

6. See *Ep. Ind.* Vol. XXXIV, p. 203 text line 4. It may be noted that this inscription is found in the north-east corner of the Nāgārjunakoṇḍa valley (*ibid.* p. 197) and that the records, as pointed out above, locate Śrīparvata to the east of Vijayapuri.



enclosure.<sup>1</sup> It would also appear that the term *Śrīparvata* of the said inscriptions is not used in the traditional or conventional sense (संज्ञार्थ) but only in the etymological sense (वैगिक्कार्थ) "sacred or holy hill." In a way, it can be compared to the term *tirumalai* (traditionally meaning "Tirupati hills" in the Chittoor District and an exact Tamil translation of the Sanskrit *Śrīparvata*) of the Tamil inscriptions of the southern most districts of the Tamil country where it is used only in the etymological sense only i.e. "a sacred or holy hill."<sup>2</sup>

At the same time, we may have to take *Śrīparvata* of the Purāṇas in the traditional or conventional sense only i.e. "the Śrīśailam hills."<sup>3</sup> For that expression was known to the *Paurāṇikas* and poets in the conventional sense only as we have seen earlier. Moreover the word *Śrīparvatīya* of the passage denotes as we shall see subsequently a warrior people and it is well known that in the case of the names of warrior clans or tribes, which also denote their native country, the meaning is generally conventional and not etymological.<sup>4</sup>

(iv) According to the Nāgārjunakoṇḍa inscription of the Ābhīra Vasuṣeṇa, mentioned above, a mountain Called Seḍagiri is situated in the Nāgārjunakoṇḍa valley. This Seḍagiri, must be identical with the Seṭtagiri which is included by the Nāsik inscription, in the list of territories over which Gautamīputra Śrī Sātakarpi claims to be ruling. The latter is mentioned along with the Sahya, Siriṭana, Malaya, Mahendra etc., in that record.<sup>5</sup> Therefore this Seḍagiri, like the Sahya etc., must be a range of hills, as has been rightly pointed out by scholars.<sup>6</sup> The hill-range in the Nāgārjunakoṇḍa area contains white stones, now known as "Palnad

1. Cf. K. Gopalachari, *op. cit.*, p. 125, f. n.

2. While translating the Rūmanāthapuram (N. Arcot district) inscription, Dr. Hultzsch has correctly rendered *Tirumalai* as "holy mountain". See *Ep. Ind.* Vol. VI, p. 332.

3. Cf. the *nyāya* रूढियोगमपहरति ।

4. Monier-Williams, *Skt. Eng. Dict.* (1899) s. v. *rūḍha*.

5. *Ep. Ind.* Vol. VIII, pp. 60 ff. text line 3.

6. *Ep. Ind.* Vol. XXXIV, p. 200. The Seṭtagiri remained unidentified for a long time. See Rapson, *op. cit.* p. xxxv. Bühler's identification of it with a Śvetagiri in the Coromandal Coast (*Arch. Surv. W. Ind.* Vol. IV, p. 108, f. n.) may not hold good now,

Marble" and therefore deserves to be called Seḍagiri or Seṭagiri (= Skt. *Śvetagiri*, "white mountain")

Now, if one assumes that the whole of the Nallamalais range was called Śrīparvata during the period under question, then it would hardly be possible to think of the Seḍagiri range in the area as different from the Śrīparvata (i. e. the Nallamalais range).

Therefore, it seems that the range of the Nallamalais in the Palnad area in the east was known by the name Seḍa (Seṭa) giri, while the western wing of that range in the Śrīśailam area went by the name Śrīparvata.

The above view seems to receive further support from the above Nāsik inscription itself in the following way : In that inscription, the list of Gautamīputra's territories includes, as we have just now seen, both Siriṭana and Seṭagiri, thus showing that they are different from one another. Siriṭana has been identified with the Śrīśailam = Śrīparvata by R. G. Bhandarkar<sup>1</sup> and Bühler.<sup>2</sup> If it is so,<sup>3</sup> then it would establish that the Śrīparvata and the Seḍa (or ṭa) giri—the latter in the Nāgārjunakoṇḍa area—were taken to be different, though they respectively represented the western and eastern wings of the Nallamalais. Thus, it would appear that the Ikṣvākus—if they have to be called after the place of their rise—were to be referred to as Seḍagiriyaś (Śvetagiriyaś) and not Śrīparvatiyaś.

(v) The expression *Śrīparvatiya* in the Purāṇic passage under study comprises two parts viz. the base *Śrīparvata* and the *taddhita* suffix *cha*. So far we have seen that the conventional meaning of the first part militates against the *Śrīparvatiya* = Ikṣvāku identification. It may be seen now that the meaning of the suffix also fits well if the expression *Śrīparvatiya* is taken to mean the Cuṭus rather than the Ikṣvākus. In this context it should not be forgotten that the *Śrīparvatiya* Andhras are described as the *bhṛtyaś*

1. *Collected works of R. G. Bhandarkar*, Vol. I, p. 233.

2. *Arch. Surv. W. Ind.* Vol. IV, p. 108 fn.

3. A few scholars like Rapson (op. cit. p. xxxv) have entertained some doubts about this identification. But none have come forward with any better suggestion. Hence writers in general (see e. g. the *Early Hist. of the Deccan*—Ed. Yazdani—p. 78)—some half-heartedly of course (See D. C. Sircar, *Succ. Sata*, p. 142)—approve of the Siriṭana = Śrīparvata identification.

or servants of the imperial Andhras. This obviously denotes that the Śrīparvatīyas had been most probably serving as military officers under the Sātavāhanas.<sup>1</sup> Now here the suffix *cha* is under a rule of Pāṇini according to which *Śrīparvatīyāḥ* would mean “the *āyudhajīvins* ‘i.e. those who earn their living by war arms) whose native land was the Śrīparvata.’<sup>2</sup> The Cuṭukula chiefs are known to have enjoyed the army rank of *Mahāsenāpati* and to be military governors under some rulers,<sup>3</sup> evidently the Sātavāhanas. Therefore they could have been appropriately referred to as *āyudhajīvins*. On the other hand, the Ikṣvākus are known to us only as kings and the direct evidence to show them as *āyudhajīvins* is yet to come to light, though one may try to find some indirect and vague evidence to that effect.<sup>4</sup>

(vi) As we have already seen, in the Purāṇic passage under study the Śrīparvatīya Andhras are described to be the *bhṛtyas* or servants of the Sātavāhanas. Now as shown above, there is a strong probability of the Cuṭus being the servants of the Sātavāhanas,

1. Cf. the cases of the founders of the Śuṅga, Kāṇvāyana and Sātavāhana families, who had been originally military officers and rose to power when their respective overlords viz. the Mauryas, Śuṅgas and Kāṇvāyanas become weak.
2. Cf. आयुधजीविभ्यश्चः पूर्वत्वे (*Aṣṭādhyāyī*, IV, iii, 91). Of course there is another rule viz. पूर्वत्तच्च (ibid. IV, ii, 143) according to which also the suffix *cha* is possible. But that rule is a *pūrvāśāstra* or a rule earlier than the one आयुध etc. in the *Aṣṭādhyāyī*. Again it is concerned with the word *parvata* alone, which is a general name for hills and its suffix is also in the general sense only (*śaiṣikārtha*). So, it is a sort of *sāmānya-śāstra* or general rule. On the other hand, the rule *āyudha* etc. is a *paraśāstra* or later rule; is concerned with the proper names of the hills, like Rohitagiri etc.; and the suffix *cha* here has a special sense *abhijana* or native country, besides the meaning *āyudhajīvin*. Thus, it is an *apavāda* or exceptional rule. Now it may be pointed out that the word *Śrīparvata* in our Purāṇic passage is a proper name, though its later part happens to be the word *parvata*. Again it is quite evident that the expression *Śrīparvatīya* is used there to denote the native country (*abhijana*) of the people under description. So here we have a clear case for the rule *āyudha* etc., which is doubly stronger than the other according to the *takra-Kaundinya-nyāya* and the maxim पूर्वपरमित्यान्तरङ्गापवाद-नामुत्तरोत्तरं बलीयः (*the Paribhāṣendusekhara*, No. 38).

<sup>1</sup> See *Ep. Ind.* Vol. XXXV, p. 73.

<sup>4</sup> See e. g. K. Gopalachari, op. cit., pp. 130-31,

while evidence is altogether lacking to show the Ikṣvākus as servants.

(vii) Again, the dynastic title *Andhrāḥ* in the passage is more suitable to the Cuṭus than to the Ikṣvākus. It is well known that the Sātavāhanas otherwise called *Sātakarṇis* are referred to in the *Bhaviṣya* section of the *Purāṇas* as *Andhras*.<sup>1</sup> The Cuṭus are known to have been related to the Sātavāhanas i.e. Andhras by blood<sup>2</sup>, and to have borne their title *Sātakarṇi*. So, they could be rightly referred to as Andhras. The adjective *Śrīparvatīya* is added to their name obviously to distinguish them from the Andhra Sātavāhanas. On the other hand, the Ikṣvākus of Vijayapura, as their dynastic name indicates, were probably considered to be the descendants of Ikṣvāku and the *Bhaviṣya* section of the *Purāṇas* clearly declare that the Andhras were altogether different from the Ikṣvākus.<sup>3</sup>

Now, if the Ikṣvākus are meant in the passage under examination then consequently one may have to expect a text something like ऐक्ष्वाकवः पर्वतीयाः etc. Even if one should take the word *Andhrāḥ* in the sense of "the rulers of the Andhra Country" (for the *Purāṇas* do not appear to use the word in that sense), then also, one may legitimately expect a text like अन्ध्रा ऐक्ष्वाकवश्चैव etc.<sup>4</sup> At any rate, the *Peurāṇikas* would not all have omitted the dynastic designation *Aikṣvākavaḥ* so familiar to them.<sup>5</sup>

(viii) Above all, even the context in which the *Śrīparvatīya* Andhras are introduced in the *Purāṇic* passage seems to be more suited to the Cuṭus than to the Ikṣvākus. For, here they are stated to have risen to power in a particular period denoted by the passage अन्ध्राणां संस्थिते राज्ये, which has been generally rendered as "when the kingdom of the Andhras has come to an end."<sup>6</sup>

1. Pargiter, op. cit. pp. 38 ff.

2. See *The Age of Imperial Unity* [op. cit.] p. 208, *A Comp. Hist. Ind.* (op. cit.) p. 325.

3. Cf. ऐक्ष्वाकवश्चैव तथेक्ष्वाकून् × × × तेभ्योऽपरेऽपि ये चान्ये उत्पत्स्यन्ते नृपाः पुनः १ × × × अन्ध्राः शकाः पुलिन्दाश्च etc. Pargiter, op. cit., p. 2.

4. The adjectives *parvatīyaḥ* and *Andhrāḥ* are each to distinguish the Southern Ikṣvākus of Vijayapura from their northern counterpart.

5. E. g. We have the expression ऐक्ष्वाकवश्चतुर्विंशत् actually in the *Bhaviṣya* section itself. See Pargiter, op. cit. p. 23.

6. See Pargiter, op. cit. p. 72.

However, the root *sthā* proceeded by *sañ*, from which *sañsthita* is derived primarily means "to stand", "to stay", "to remain" etc.

Of course the Purāṇas use the root also in the sense of "to come to an end". But, the following fact may be borne in mind in the present context. Whenever the Purāṇas make a statement that such and-such family came to an end with such-and-such king and pass on to the description of another family, then they use the root *sañ+sthā* in the sense of "to come to an end."<sup>1</sup> But, it must be distinctly understood that in those passages the end of one family is not indicated to be serving as a background of the rise of another family. On the other hand, when one family is stated to have risen to power at the end of another family, the Purāṇas generally use for the purpose the words *aṛita utsanna*<sup>2</sup> etc., rather than the derivatives of *sañ+sthā*, (and the like) obviously to avoid confusion between the two diametrically opposite meanings of the latter.

Thus the word *sañsthita* in our passage seems to be used only in the sense of remaining<sup>3</sup>.<sup>3</sup> Accordingly, *Andhrāṇām sañsthite rājye* would convey the meaning "when the kingdom of the Andhras was (still) remaining." It is now really interesting to note that the newly discovered Cuṭukula coins have been assigned by scholars to that period when the Śātavāhana power

1. See c. g. येषु संस्थाप्यते क्षत्रमैडेक्ष्वाकुकुलं शुभम् । तान् सर्वान् × × × । तेभ्योऽपरेऽपि etc. (Pargiter, op. cit. p. 2); ब्रह्माक्षत्रस्य यो योनिर्वंशो × × × । क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इत्येषः पौरवो वंशः × × × । अत ऊर्ध्वं प्रवक्ष्यामि इक्ष्वाकूणां etc. (ibid., pp. 8-9); इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इत्येवं मानवो वंशः × × × । अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः । etc. (ibid., pp. 12, 14).
2. Cf. c. g. बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु । पुलिकः स्वामिनं हत्वा स्व-पुत्रमभिषेक्ष्यति । (ibid., p. 18), विन्ध्यकानां कुलेऽतीते नृपा वै बाल्लिका-स्त्रयः । etc. (ibid., p. 50). Cf. also तेष्टूस्सन्नेषु कालेन ततः किलकिला नृपाः । [ibid., p. 48].
3. For the use of the word in this sense cf. संस्थितो ह्यंवरं वाक्यं सुग्रीव-मिदमब्रवीत् । (Śrīmad-Vālmiki Rāmāyaṇa, MJJ. 1933, VI, xx, 14); संस्थितं पर्वताग्रेषु etc. (Ibid. VI, xxv, 11); या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता etc. (The Durgāṣṭaśaṭi Ch. V, verses 14 etc.).

had not totally disappeared but was fast declining.<sup>1</sup> Perhaps the Cuṭus started reigning like the Ābhīras (who figure next to them in the above Purāṇic verse) about the end of the second century.<sup>2</sup>

On the other hand the Nāgārjunakoṇḍa inscription of Vijaya Sātakarṇi,<sup>3</sup> perhaps after whom Ikṣvāku capital Vijayapurī was named,<sup>4</sup> and the Koḍavali inscription of his successor Caṇḍasāti,<sup>5</sup> the penultimate Andhra king of the Purāṇic list, show that the Sātavāhanas were holding the area upto their end. So, the Ikṣvākus could have risen to power after the complete disappearance of the Sātavāhanas.

Thus in view of what we have analysed so far the Śrīparvatīya Andhras of the Purāṇic passage under question may be identified with the Cuṭus and not with the Ikṣvākus.

Recently, an attempt has been made to amend the Purāṇic passages under study as follows :

अन्ध्राणां संस्थिता वंश्या-

स्तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति etc

अन्ध्रा श्रीपर्वतीयाश्च

शतं द्वे च शतं समाः ।

1. *Ep. Ind.* Vol. XXXV, p. 73.

2. Scholars seem to be perfectly right when they suggest that the Ābhīras who are stated, in the passage, to have succeeded the Sātavāhanas and to have ruled for 67 years must have preceded those who founded the so called Kalacuri-Cedi Era of 248-49 A. D., as the latter seem to have ruled for more than 150 years. See *A Comprehensive Hist. Ind.* (op. cit.) pp. 322-23. But the writers who are inclined to identify the Ābhīras of our passage with the founders of the said Era are compelled to reject the majority of the Purāṇic versions that allot to the Ābhīras 67 years of reign in preference to a solitary manuscript of the *Vāyupurāṇa*. Besides in that manuscript also these writers have to modify the corrupt text in such a way as to get the meaning "167 years". See *Crop. Inscr. Indiarum*, Vol. IV, p. xxvi.

3. *Ep. Ind.* Vol. XXXVI, pp. 273 ff.

4. *Ibid.* p. 274.

5. *Ep. Ind.* Vol. XVIII, pp. 316 ff.

Viewing the Andhras and Śrīparvatīyas of the last hemistich as two different families and identifying them respectively with the Cūtus and Ikṣvākus, the above amended passage has been rendered as 'There will be families of the Andhras and families of their servants. There will be seven Andhras. The Andhras and the Śrīparvatīyas will rule for 102 and 100 years [respectively]''<sup>1</sup>

Now without entering into the question of propriety and feasibility of such a drastic emendation, one may experience the following difficulties in the above interpretation.

(i) In the portion under study we find a list of royal families that rose to power on the decline of the Sātavāhanas. They are eight in number viz. (1) Andhras, (2) the Ābhīras, (3) the Gardabhins, (4) the Śakas, (5) the Yavanas, (6) the Tuṣāras, (7) the Muṇḍas, and (8) the Maunas. Their respective reign periods are given in the succeeding verses.<sup>2</sup> In the above list of families we do not find the mention of the Śrīparvatīyas, even according to the above emended reading. But, at the same time, according to this new interpretation there would be nine families in the verses giving their respective reign periods. This discrepancy (एकवाक्यता-भङ्गः) is indeed too glaring to be ignored.

(ii) Moreover, the alleged description of the reign periods of the two families in a single hemistich in the supposed fashion goes against the style of the passages under study where each hemistich clearly gives the reign period of each royal house separately.

(iii) Besides, the verse under question speaks of the rise of the new Andhras on the decline of their older namesakes. So one may reasonably expect the Paurāṇikas to distinguish the new from the older by adding a suitable adjective. The term *Śrīparvatīyāḥ* is actually found immediately following *Andhraḥ* in the verse. So, it can be better taken logically as an adjective of *Andhras* immediately preceding rather than as an independent noun. The Purāṇic style also often seems to employ words, in their adjectival forms, pointing out to the original place of the dynasties and kings to describe in their respective context.<sup>3</sup>

1. *The Bhārata War and Purāṇic Genealogies* (Ed. D. C. Sircar, Calcutta, 1969) p. 120.

2. See Pargiter, *op. cit.*, pp. 45-47.

3. Cf. e. g. *Māgadhyānām Bārhadrathānām* and *Nīpān Vaideśikān* (Pargiter, *op. cit.*, pp. 14, 46). See also the *Purāṇa*, Vol. XII, p. 280.

(iv) As we have already seen, the rise of the Cuṭus and the Ābhiras is to be assigned to a period earlier than that of the Ikṣvākus. So, the suggested interpretation that would find a reference to the latter in between the former two does not again seem to be in tune with the Purāṇic style.

Thus, on the grounds discussed above, it is better to take the whole expression *Andhrāḥ Śrīparvatīyaḥ* as referring to the single family viz. the Cuṭu Sātakarṇis.

Before concluding, it may be of interest to note that the newly discovered Tummalaguḍem plates describe the members of the Viṣṇukunḍi family as Śrīpārvatīyas <sup>1</sup> Similarly, the Haraha inscription of the Maukhari Īśānavarman dated V. S. 611 (553-54 A. D.) speaks of an Andhrapati <sup>2</sup> who must be obviously identical with a contemporary Viṣṇukunḍi king. These may indicate that the Śrīparvatīya Andhras, i. e. the Cuṭus of the early period mentioned in the Purāṇas and the Viṣṇukunḍis of the later times probably claimed to be the members of a common ethnical group.

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1. *Journ. Ind. Hist.* Vol. XLIII, pp. 733, ff, text line 26.

2. *Ep. Ind.*, Vol. XIV, pp. 115 ff., text line 12.



## FRAGMENT OF TVAṢṬĀ'S ŚILPA-ŚĀSTRA

BY

KIRIT MANKODI

[ अत्र शिल्पकलाविशेषज्ञेन श्रीमता किरिटमनकोडिमहोदयेन त्वष्ट-  
कृतशिल्पशास्त्रस्य संक्षिप्तप्रस्तावनया सह संपादनं कृतम् । प्रस्तावे  
अस्य ग्रन्थस्य उपलब्धविषये उक्तं यत् अयं ग्रन्थो गुर्जरप्रदेशस्य सूरत-  
नगरात् प्राप्तः । शिल्पशास्त्रस्य प्रथिते मानसारग्रन्थे शिल्पशास्त्रा-  
चार्याणां नामोल्लेखो वर्तते । एषु केचन तु ग्रन्थकर्तारः सन्ति किन्तु  
केचन तु ग्रन्था एव । मानसारे त्वष्ट्रिणोऽपि नामोल्लेखो वर्तते यस्य  
ग्रन्थेऽत्र संपादितः । अस्य ग्रन्थस्य परिमाणमध्यायमात्रमेवास्ति ।  
ग्रन्थेऽस्मिन् देवप्रतिमानां परिमाणं वर्णितमस्ति । प्रतिमानां विस्तारो  
दशतालादारभ्य एकतालपरिमितो तदङ्गानां च वर्णितोऽस्ति । ग्रन्थेऽस्मिन्  
प्रतिमानां वैधर्म्यैवानुपातः प्रदत्तोऽस्ति न तु स्थूलतायाः । ग्रन्थस्य  
हस्तलेखः सन्तोषप्रदो नास्ति । केचन श्लोका मध्ये एव खण्डिताः । ]

The *Mānasāra*, a 15th century South Indian Śilpa-śāstra, lists thirty-two past masters of the Śilpa tradition, some of which prove to be names of authors, others of texts. The fact that the list and the account of Śilpins is given in terms of a mythical descent, and that names of individuals are mixed up with names of texts, may make one doubt the list. However, several texts mentioned in the list have been discovered, confirming the historical validity of the *Mānasāra* account.<sup>1</sup> The discovery of one fragment from Tvaṣṭā's text, which I am presenting here, further confirms the list.

1. Text of Maya and Viśvakarmā are already known. Shri M. A. Dhaky, Research Associate at the American Academy of Benares, in the course of extensive survey of Śilpa texts, published and unpublished, has discovered four texts: Manu's *Manusūtra*, Paramēśvara's *Mahūtānta*, the *Aindramatam* and the *Pūrūsariyakam*. Shri Dhaky will discuss these in a Gujarati article he is writing on the source-book of South Indian temple architecture, parts of which I have been generously allowed to read. —For the list given in the *Mānasāra* see: Prasanna Kumar Acharya, *Mānasāra Series: Mānasāra on Architectures and Sculpture* (Oxford University Press, N. d.), chapter 68. 5-9, and Vol. VI (Oxford University Press, 1946). pp. 245 48; Jitendra Nath Banerjee, *Development of Hindu Iconography* (2nd edn, Calcutta 1956), p. 14—A briefer list of eighteen masters

This chapter is one on the proportions of divine images. Though a solitary chapter, the fact of its authorship is of interest to students of iconography, and its existence deserves to be reported.

The text gives prescriptions on the proportions of divine images from the tallest or "superior", *uttama daśa-tāla*, to those of gradually reducing heights up to *eka-tāla*. It gives proportions, concerning heights only, of images and of their limbs. Other measurements, like those of widths, or of interspaces, are not given.<sup>1</sup>

The text, as preserved, does not define the units of measurements, which are: the *yava*; the *aṅgula* or *mātrā*; and the *tāla*, *bhūga* or *mukha*. We know from other texts that *yava* is the smallest unit of measurement; eight *yavas* make an *aṅgula*, and one *aṅgula* is 1/12 of a *tāla*.

The copy is indifferently preserved. Parts of some stanzas are missing (stanzas 6, 7, 13); the chapter breaks off abruptly at stanza 44. In some places the text is too corrupt to be intelligible. The reduction in proportions of each successive smaller image must originally have been achieved in the same progressively staggered and orderly way as in other better preserved iconometric texts. In the present chapter, however, this symmetry is sometimes lost.

The copy which I am publishing comes from Surat in Gujarat, but the original provenance of the text must be South India.<sup>2</sup> The topic of proportions is treated like in known South

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exists in the *Matsya-Purāṇa*s which shares four names with the *Mānasūra*. Maya, Viśvakarman, Viśvākṣa and Indra (under the name Purandara). See Acharya. Vol. VI, p. 246, and Banerjea, p. 14.

1. These are, according to Marici's *Vaikhāṇasāgama*: *māna* or length, *pramāṇa* or breadth, *unmāna* or thickness, *parimāṇa* or girth, *upamāna* or interspaces, and *lambamāna* or measurement taken down the plumb line. Banerjea, pp. 313 ff., has a detailed discussion of this topic. T. A. Gopinatha Rao, *Tālamāna or Iconometry* (Archæological Survey of India Memoir 3), gives a table of measurements as given in some other Śilpa texts.
2. Shri Prabhashankar Sompura, a *sthapati* of Gujarat, copied it from a manuscript in Surat. Shri Dhaky, brought it to my attention and suggested writing this note. Thanks are due to Shri Sompura, who has willingly allowed me to publish the fragment. Thanks are due also to Professor Ahi Bhushan Bhattacharya of Varanasi for going through the copy with me and making important suggestions.

Indian texts studied by Gopinath Rao in his *Tālamāna*; the proportions also show an agreement with some reproduced by Gopinatha Rao. Further, the *Mānasāra* itself, and the four other texts recently discovered, are all South Indian.

I have not attempted a connected translation; I have given the contents of the text in a table.

त्वष्टा उवाच—

उत्तमं दशतालं च प्रवक्ष्यामि यथाक्रमम् ।  
 केशान्त पादमध्येषु उष्णीषं भागमेव च ॥ १ ॥  
 शिरश्च ( शिरश्च ? ) त्रयोभागा ग्रीवाभागश्चमेव च ।  
 हृदयं त्रयोदशसार्धं मध्यं पञ्चदशाङ्गुलम् ॥ २ ॥  
 नाभिमेढ्रं त्रयोदशसार्धं चतुर्विंशश्च ( स्य ? ) सप्ताङ्गुलम् ।  
 जानूवृद्धिकलटं प्रोक्तं उरुस्तस्यम ( उरुतस्सम ? ) जङ्घयोः ॥ ३ ॥  
 पादस्य चतुरङ्गुल्यं दशतालं प्रकीर्तितम् ।  
 दशतालं प्रवक्ष्यामि अत ऊर्ध्वं न संशयः ॥ ४ ॥  
 शिरोललाटनासिकाहनु अङ्गुलमानमेकैकभागम्  
 ( एकैक चतुरङ्गुलमानम् ? ) ॥ ५ ॥  
 मिहृदयं च नाभि चतुर्दशमात्रं नाभिमेढ्रम् ।  
 मूलमुखमङ्गुलमित्युक्तं पञ्चाङ्गुलं भवेत् ॥ ६ ॥  
 मेढ्रं तु ... भागमेव च ।  
 मेढ्रं मूलं तु कुरुदीर्घं षड्विंशतिमात्रयोः ॥ ७ ॥  
 चतुरङ्गुलं भवेत्जानू जङ्घास्यकुरुतस्यमः ( त्सम ? ) ।  
 चतुरङ्गुलं भवेत्पादं पदेदीर्घ्यथाश्रुणु ॥ ८ ॥  
 उष्णीष तथाङ्गुष्ठा षोडशाङ्गुल तथोष ( च ? ) ते ।  
 आपादमस्तकप्रमाणेन शतविंशतिमात्रयोः ॥ ९ ॥  
 कनिष्ठदशतालं च प्रवक्ष्यामि ।  
 केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १० ॥

ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ।

भवेन्मध्यं नाभिमेढ्रं द्वादशार्धाङ्गुलं कुरु ।

विंशपञ्चाङ्गुलस्य जानू द्विकलमेव च ॥ ११ ॥

ऊरुशतस्यम(ऊरुतत्समः?)जङ्घयोः पादौरुस्येध(त्सेधः?)चतुरङ्गुलम्।

कनिष्ठ दशतालं प्रकीर्तितम् ॥ १२ ॥

... नवतालं प्रवक्ष्यामि केशान्तं चतुर्मात्रकम् ।

मुखं द्वादशाङ्गुलं ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ॥ १३ ॥

चतुर्यव ( दर्श ? ) नाभिमेढ्रं द्वादशाङ्गुलं हृदयं च ।

ऊरुश्चतुर्विंशाङ्गुलं चतुर्यवा (रङ्गुला?) जानू द्विगोलकाः ॥ १४ ॥

प्रोक्ता ऊरुतस्यम ( त्सम ? ) जङ्घयोः ।

पादोस्येध(त्सेधः?)द्विगोलं(द्वयङ्गुलं?)नवतालार्धं प्रकीर्तितम् ॥ १५ ॥

चतुर्धाङ्गुलमधिकं नव ( तालं ) प्रवक्ष्यामि ।

केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १६ ॥

ग्रीवा च चतुर्मात्रा हृदयं द्वादशाङ्गुलम् ।

मध्यममुख(मध्यंमुखं?)च नाभिमेढ्रान्तरज्जेयं द्वादशाङ्गुलमेव च ॥ १७ ॥

ऊरुर्विंशत्य ( ति ? ) चतुरङ्गुलं जानू द्विगोलकं तथा ।

ऊरुतस्य(त्सः?)मजङ्घयोः पादोस्येध(त्सेधः?)द्विगोलकम्(द्वयङ्गुलः?)

चतुरङ्गुलाधिकं नवतालार्धं च प्रकीर्तितम् ।

अथ नवतालं प्रवक्ष्यामि ।

केशान्तं तु त्रिमात्रं तु वक्त्रं द्वादशाङ्गुलम् ॥ १९ ॥

ग्रीवा त्रिमात्रा तु हृदयं द्वादशाङ्गुलम् ।

मध्यखट्गोलकं(मध्यंषड्द्वयङ्गुलं?)चैव नाभिमेढ्रमुखमेव च ॥ २० ॥

ऊरुर्विंशचतुरङ्गुलं ज्ञान ( जानू ? ) त्रिमात्रं च ऊरुतस्य ( त्स ? ) मजङ्घयोः ।

पादोस्येध ( त्सेधः ? ) त्रिमात्रयोः ( त्रिमात्रः ? ) कन्यस नवतालं प्रकीर्तितम् ॥ २२ ॥

अष्टतालं प्रवक्ष्यामि केशान्तं त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ॥ २३ ॥

ग्रीवा च त्रिमात्रा तु हृदयं नवाङ्गुलोद्यते ( लमुच्यते ? ) ।

मध्यं द्वादशाङ्गुलं नाभिमेढ्रं च [ नव ? ] मात्रयोः ॥ २४ ॥

ऊरुएकविंशतिमात्रं ततो जानु त्रिमात्रकम् ।  
ऊरुतस्य ( तस ? ) मजङ्घयो पादोस्येधं ( त्सेधः ) त्रिमात्रकम् ।  
अष्टतालं प्रकीर्तितम् ॥ २५ ॥

सप्ततालं प्रवक्ष्यामि ।

केशान्तं च त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ।  
ग्रीवा त्रिमात्रा मात्रं हृदयं सप्ताङ्गुलम् ॥ २६ ॥  
चतुर्यव मध्यं नवमात्रं च नाभिमेढ्रं सप्तार्धकम् ।  
ऊरुदशाष्टमात्रं च जानूत्रिमात्रकं भवेत् ॥ २७ ॥  
ऊरुतस्य ( तस ? ) मजङ्घयोः पादोस्येधं(त्सेधः?)त्रिमात्रकम् ।  
सप्ततालं प्रकीर्तितम् ॥ २८ ॥

षट्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।  
ग्रीवा मात्र द्वयं भवेत् ॥ २९ ॥  
हृदयं द्वादशाङ्गु (षडङ्गु ? )लार्धं च मध्यं सप्ताङ्गुलं च ।  
नाभिमेढ्रं सार्धषडङ्गुलं ऊरुचतुर्दशानि जानूमात्रद्वयं चैव ।  
ऊरुतस्य(तस ?)मजङ्घयोः पादं चैव द्विरङ्गुलं (द्वयङ्गुलं) षट्तालं प्रकीर्तितम् ॥ ३१ ॥

पञ्चतालं प्रवक्ष्यामि ।

केशान्तं च द्विमात्रकं वक्त्रं द्वादशाङ्गुलम् ।  
ग्रीवा द्विमात्रा च हृदयं पञ्चाङ्गुलं चैव मध्यं[पञ्चा?]ङ्गुलमेव च ।  
नाभिमेढ्रं पञ्चाङ्गुलं कुरु ( ऊरु ? ) एव द्वादशाङ्गुलम् ॥ ३३ ॥  
जानू द्विमात्रं चैव ऊरुतस्य ( तस ? ) मजङ्घयोः ।  
पादौ द्विमात्रौ पञ्चतालं प्रकीर्तितम् ॥ ३४ ॥

चतुःस्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।  
ग्रीवा द्विमात्रा च हृदयं त्रिमात्रमेव च ।  
मध्यं च चतुर्मात्रं नाभिमेढ्रं त्र्यङ्गुलम् ॥ ३६ ॥

ऊर्नवमात्रं च जानूद्विमात्रं ऊरुस्तस्य(तत्सः?)म जङ्घयोः ।  
पादोऽस्येधं(स्तेधः?) द्विमात्रं तु चतुःस्तालं प्रकीर्तितम् ॥ ३७ ॥

त्रितालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलं ग्रीवाद्विमात्रं च ॥ ३८ ॥  
मध्यं त्रिमात्रं नाभिमेढूं द्व्यङ्गुलार्धं च ।  
ऊरुगोलकं चैव जानू द्व्यङ्गुलं प्रोक्तं ऊरुस्तस्य(तत्सः?)म जङ्घयोः ॥ ३९ ॥  
पादौ द्विमात्रं च त्रितालं प्रकीर्तितम् ॥ ४० ॥

द्वितालं प्रवक्ष्यामि ।

केशान्तमात्रमेव च वक्त्रं द्वादशमात्रं च ग्रीवा मात्रमेव च ॥ ४१ ॥  
हृदयं मात्रमानं च मध्यं त्रिमात्रं चैव नाभिमेढूं द्विमात्रयोः ।  
ऊरुमात्रार्धमानं च जानूचतुर्थवं ऊरुतः सम जङ्घयोः ।  
पादोऽस्येधं(स्तेधः?)चतुर्थवयास्या चरणोपमं द्वितालं प्रकीर्तितम् ॥ ४२ ॥

एकतालं प्रवक्ष्यामि ।

वक्त्रं द्वादशाङ्गुलं    ..    ... ।  
...    ...    ...    ...    ... ॥

Table: Tvaṣṭā's Proportions of Images

	Uṭama daśatāla	Daśatāla	Kanīṣṭha- daśatāla	Navārḍha- tāla	Caturāṅ- guladhika Nava	Kanīṣṭha Nava	Aṣṭatāla	Saptatāla	Śatitāla	Pancatāla	Catustāla	Tritāla	Dvitatāla	Ekatāla
Uṣṇīṣa	12 ang?	-	-	-	-	-	-	-	-	-	-	-	-	-
Hairline	-	4 ang?	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	-
Face (entire)	12 ang	12 ang?	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang
Forehead	4 ang?	4 ang?	-	-	-	-	-	-	-	-	-	-	-	-
Nose	4 ang?	4 ang?	-	-	-	-	-	-	-	-	-	-	-	-
Chin	4 ang?	4 ang?	-	-	-	-	-	-	-	-	-	-	-	-
Neck	4 ang?	-	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	-
Neck to heart	13½ ang	-	12 ang	12 ang	12 ang	12 ang	9 ang	7 ang	6½ ang	5 ang	3 ang	-	1 ang	-
Heart to navel	15 ang	-	12½ ang	-	12 ang?	12 ang?	12 ang	9 ang	7 ang	5 ang?	4 ang	3 ang	3 ang	-
Navel to penis	13½ ang	14 ang	12½ ang	14 ang?	12 ang	12 ang	9 ang?	7½ ang	6½ ang	5 ang	3 ang	2 ang	2 ang	-
Thighs	24 ang?	-	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	-	1½ ang	-
Knees	7 ang?	4 ang	5 ang	4 ang?	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas	-
Shanks	24 ang?	-	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	-	1½ ang	-
Feet	4 ang	4 ang	4 ang	2 ang?	2 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas	-

A REJOINDER TO THE COMMENT OF PROF. V. V.  
DESHPANDE ON THE DIVINITY OF THE KING  
AND THE RIGHT OF REVOLUTION

BY  
OM PRAKASH

[‘पुराणम्’ पत्रिकायाः त्रयोदशवर्षीये अङ्के श्रीओम्प्रकाशमहोदयस्य राज्ञां देवत्वविषयको तेषां प्रति विद्रोहविषयको च संक्षिप्तो निबन्धः प्रकाशितः । तस्मिन् निबन्धे लेखकेन स्थापितं यत् पुराणानुसारतः दुश्चरितां राज्ञां विरुद्धे प्रजाभिः विद्रोहस्य तथा तेषां वधस्यापि निर्देशो प्राप्यते । तस्मिन् निबन्धे विदुषा लेखकेन स्पेलमानाख्यविदुषो तन्मतस्य खण्डनमप्यासीत् येन राज्ञां सर्वथा सर्वातिशायिता अनाचारेऽपि तेषां प्रति विरोधस्य प्रजानामनर्हता च प्रतिपादिता । तस्मिन्नेवाङ्के प्राध्यापकेन श्रीदेशपाण्डेमहोदयेन अस्य निबन्धस्य समीक्षा प्रस्तुताऽसीत् यस्मिन् सामान्यप्रजानां राज्ञां प्रति विद्रोहस्य वधस्य च अनर्हता वर्णिताऽसीत् तथा केवलं धर्मशास्त्रनिपुणाः सदाचारिणो ब्राह्मणा एव राज्ञां वधस्याधिकारिण आसन् इति प्रतिपादितमासीत् । अत्रास्मिन् निबन्धे नानाप्रमाणीः लेखकेन स्वमतस्य प्रतिपादनं तथा देशपाण्डे-महोदयस्य मतस्य खण्डनं कृतम् । ]

In Vol. XIII of the Purāṇa Bulletin there appeared a long comment on my short note entitled ‘The Divinity of the King and the Right of Revolution in the Purāṇas’. The commentator Prof. V. V. Deshpande has three points to make against what I had to say in my note.

1. I and Dr. John Spellman,—Spellman maintaining that the Purāṇas uphold the absolute inviolability of the divinely infused person of the king and I refuting it have both been led astray, suggesting thereby that it is possible to maintain a third position which I or John Spellman (or any of the Indologists of our respective views) have failed to arrive at because of our two preconceived notions. This failure prevents us from saying any thing new and original and makes us merely new adherents of the two old sets of familiar views.

2. The two preconceived notions, of which I and all other Indologists have been victims so far, are : 1. the presumption that members of the ancient Indian community like their modern



counterparts were not only endowed with normal basic rights of human beings but they were always keenly conscious of their possessing the same ; 2. the supposition that these rights were equally possessed by all without being confined to a particular class.

3. The right of resistance to a tyrannical monarch to the extent of killing him was granted only to the Brāhmaṇas who because of being learned, divine and the guardians of Dharma were competent to judge the conduct of the king and to overthrow and even to kill him if the violation of Dharma was deemed to be total and flagrant. This is, according to him, the position in the Purāṇas in particular and ancient India in general.

The first two points being negative need only be summarily replied while the third deserves a more serious consideration.

As regards the first point, it is not clear if he assumes the so-called 'two sets of view among Indologists' with regard to the position in the Purāṇas alone or to ancient India in general. If latter is the case the assumption is totally unfounded as many scholars, including John Spellman, advocate both the views on the basis of different pronouncements of the politico-social literature of ancient India. They maintain that the ancient Indian position in this regard, is not quite consistent and contradictory utterances supporting absolute inviolability of the divine king, even if tyrannical, and expressly giving the subjects not only the right of resistance but also of assassination of the tyrant, are not far to seek. Unless therefore, one set of utterances be explained away in favour of the other, a break in the traditional attitude over this question will have to be conceded. My endeavour has been to show that it is possible to explain away all the passages purporting to grant absolute immunity to the tyrant and hence the conclusion of a necessary break in the traditional Indian attitude over this question need not be regarded as the only alternative.

If, however, he means that this division of the Indologists into two sets of view was only in respect to the position in the Purāṇas I may ask as to how many of the Indologists have analysed the materials of the Purāṇas independently as the result of which they fell into so sharp a division ? (The author has independently examined the Purāṇic materials in his unpublished

thesis 'Polity in the Purāṇas'). Corroborative nature of the Purāṇic evidence has all along been the rule with the Indologists and they have tried to make Purāṇic materials the vehicle of their otherwise arrived at conclusions. This was possible because the question was nowhere expressly discussed in the Purāṇas and their material is capable of being interpreted in more than one way. John Spellman had constructed it in the manner as if it was the only possible way to do it and by refuting him I had tried to show that the other possibility is not totally ruled out and if consistency can be maintained in the whole of the traditional attitude over this question there is no need to assume a break. In a long paper yet unpublished I have surveyed all the relevant passages right from the Vedas down to the Purāṇas to show the consistency of the traditional attitude. If the readers of the *Purāṇa Bulletin* are interested, the paper can be sent for publication in its pages.

It appears from the manner in which Prof. Deshpande has started his comment that he is going to put forward a third position other than the long familiar two sets of views he criticised. But to my surprise and delight I find him concluding with my position only slightly modified. I hold that the right of tyrannicide appears to have been granted by the Purāṇas to the people as a whole and he maintains that the right so granted, was not meant for the people as a whole but confined to the privileged class of the Brāhmaṇas, also held to be divine like the king.

The allegation of two preconceived notions<sup>3</sup> on the Indologists in general and on me in particular, may be justified only when it can be proved that the right of revolt against a tyrannical ruler was granted exclusively to the Brāhmaṇas. But, as will be shown later on, the Purāṇas are silent on this point and Prof. Deshpande has interpreted this silence in the light of his inference that Brāhmaṇas alone had the right to revolt against a tyrannical king because almost all the Purāṇic legends of tyrannicide or insult to the tyrant exhibit only Brāhmaṇas on the fore-front—a circumstance also explicable in terms of leadership reposed on the *intelligentia* formed by the Brāhmaṇas alone. Other Indologists, including myself, seek to understand this silence in the context of the non-Purāṇic and epic passages granting the right of tyrannicide openly and exclusively to the people. Readers of the *Purāṇa*

Bulletin can judge for themselves which of the two approaches to this moot point is really presumptive—arguing on the basis of a self-made defective inference or being guided by the textual evidence at our disposal. If the textual evidence shows indubitably that the right of revolution belonged to the people we cannot reject it simply because of its apparent incongruity with our knowledge that the concept of the basic rights of human beings is a modern growth and hence to talk of it in the context of the duty-oriented ancient Indian society is an anachronism. The concept of the basic right of self-defence may be modern but man has been fighting for his self-defence since the day he made his appearance on this planet. Similarly the concept of the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extra-ordinary situation not covered by any of the provisions of Rājadharmā for all codes stood abolished the moment the tyranny began. The only check, they could contemplate, was the collective might of the disorganised people which can effectively express itself when the limit to endure suffering and oppression is reached.

To say that the right of revolution was granted to the people does not mean that the Brāhmaṇas had no privilege. But in this respect, at least, the privileged Brāhmaṇas were equal to non-privileged commoners. Whatever privilege the Brāhmaṇas had lasted only so long as the codes of duty were observed and the codes of duty were observed only so long as there was no tyranny. Tyranny was thus an axe which also fell on the privileges of the Brāhmaṇas as it fell on the common man. It rendered the Brāhmaṇas and the commoners alike and thus gave them a common cause. The equality of the Brāhmaṇas and the common man in the event of revolution is thus not a result of our so called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished the distinction of the privileged and the non-privileged.

Coming to the third point, the Purāṇas do not expressly declare that a tyrant should be killed either by the Brāhmaṇas or

by the people as a whole. They are totally silent at this point and appear to cautiously avoid to lay down any such rule. On the contrary, there are certain passages in the Purāṇas which seem to proclaim the person of the king as totally inviolable even if he is oppressive and tyrannical. At its face value, therefore, the Purāṇic material leads to the conclusion of Dr. John Spellman that the Purāṇas do not grant the right of tyrannicide at all and hold the person of the king to be wholly sacrosanct because of its being divine. If this conclusion be final there is hardly any room left for me or Prof. Deshpande to put forward our views.

By refuting Spellman I had shown in my note that there is nothing in the Purāṇic utterances which totally rules out all possibilities of revolt against a tyrannical king and the passage held to declare such a rule does not really mean the absolute inviolability of the king. The justification for such a refutation was derived from the fact that the Purāṇas abound in exemplary legends of tyrannicide and their position cannot be held to be necessarily different from the orthodox Hindu opinion on the point unless anything is specifically and irrefutably said against the dicta of tyrannicide found in the sources other than the Purāṇas. On the basis of the non-Purāṇic materials John Spellman had arrived at the conclusion that there was a school of Hindu thinkers which held the king as absolutely inviolable as against the other school advocating tyrannicide. He simply extends the views of the former school to the Purāṇas on the basis of the solitary passage of the Bhāgavata quoted in my original note. I don't see any reason for the theory of the two mutually opposed schools of Hindu thinkers and the whole of the Hindu tradition appears to me to be wholly consistent and one at this point. Just as the non-Purāṇic materials expressly or tacitly approve of the tyrannicide in spite of the apparent utterances to the contrary similarly the Purāṇas too appear to give their tacit approval in spite of the aforesaid passage of the Bhāgavata.

I am glad that Prof. Deshpande has vindicated this stand of mine and holds with me that the Purāṇas tacitly approve of the dictum of tyrannicide although they don't expressly lay it down like the Mahābhārata. But he insists that the right was limited to the Brāhmaṇas alone and for this he gives two arguments. One, that almost all the legends of tyrannicide show that the Brāhmaṇas

opposed and killed the tyrannical king. Second, that the Brāhmaṇas were a privileged class in ancient Indian society and were traditionally held to be the guardians of Dharma from the Vedic times. Any violation of Dharma, even by the king, should have, therefore been checked by the Brāhmaṇas. As the Purāṇic material at this point is deficient and the Purāṇic position can be determined only in the light of non-Purāṇic material I will examine the validity of these arguments after showing as to how far the non-Purāṇic materials go to sustain or explode the theory of exclusively Brāhmaṇa resistance of Prof. Deshpande.

Some scholars like Ghoshal<sup>1</sup> are inclined to believe that Manu grants his 'theoretical or moral approval of tyrannicide exclusively to the intellectual aristocracy' of the Brāhmaṇas. Although he does not generalise from this position of Manu and frankly admits the right of revolt expressly granted to the people elsewhere the relevant verse of Manu which appears to support Prof. Deshpande's stand, may be quoted here,

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः ।  
ब्रह्मैव सन्नियन्तृस्यात्क्षत्रं हि ब्रह्म संभवम् ॥<sup>2</sup>

It is significant to note that the emphasis laid by the use of the particle 'eva' on the Brāhmaṇas does not mean to exclude the non-Brāhmaṇa subjects of the king from restraining a wicked monarch. The issue here is Brāhmaṇa versus king and not king versus Dharma or common people. Of the two the Brāhmaṇas alone have the justification of subduing a king having an edge on them and not the king the Brāhmaṇas for the royal power of the king owes its genesis to the spiritual power of the Brāhmaṇs and not vice versa. Manu is silent on the point as to what the common man or the Brāhmaṇas would do if a king starts wilfully oppressing his subjects and thereby slighting Dharma with or without coming into direct conflict with the Brāhmaṇas. Far from proving the contention of Prof. Deshpande this verse of Manu thus leaves the issue point blank.

The Mahābhārata repeats this verse of Manu with only a slight textual variation. It also has in common the next verse of

- 
1. Ghoshal, A History of Political Ideas p 187 n. 1
  2. Manu IX, 320

Manu (IX. 321). Here again the question, as it was put by Yudhiṣṭhira, as Brāhmaṇa versus king.

अथ चेत् सर्वतः क्षत्रं प्रदुष्येद् ब्राह्मणान्प्रति ।

कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम् ॥

Śānti, 78.19

Like Manu the Mahābhārata too answers this question by asserting that the power of the king originates from the spiritual power of the Brāhmaṇas and hence, according to the law of nature, its might should subside in its source for fire originating from water is reduced by water and iron originating from stone is subdued by stone.<sup>1</sup> But unlike Manu, this is not the only answer that the Mahābhārata has to give on this point. It also says that the Brāhmaṇa should control such a wicked king either by the power of his penance and continence or by the might of his arms, either in a fair fight or in a fight full of deception.<sup>2</sup>

It then contemplates a new exigency not to be found in Manu or any other source and it is the tyranny of the people specially towards the Brāhmaṇas at a time when spiritual power of the Brāhmaṇas is on the decline and royal power of the king has grown weak.<sup>3</sup> In such a circumstance, declares Bhiṣma in very clear terms, whoever fights at the risk of his life protecting the Brāhmaṇas and his own Dharma attains to the highest glory for it is the duty of everyone to take up arms for the sake of the Brāhmaṇas<sup>4</sup>. The violation of Varṇadharmā involved in such an action by anyone of the four Varṇas has been justified by stressing the dynamic character of Dharma.

भवत्यधर्मो धर्मो हि धर्माधर्मावुभावपि ।

कारणाद्देशकालस्य देशकालः स तादृशः ॥

Śānti, 78.32

1. अद्भ्योऽग्निर्वाह्यतः क्षत्रमश्मनी लोहमुत्थितम् ।

तेषां सर्वत्रयं तेजः स्वायु योनिषु शाम्यति ॥

Śānti, 78.22

2. तपसा ब्रह्मचर्येण शस्त्रेण च बलेन च ।

अमायया मायया च नियन्तव्यं तदा भवेत् ॥

Śānti, 78.20

3. ब्रह्मवीर्ये मृदुभूते क्षत्रवीर्ये च दुर्बले ।

दुष्टेषु सर्वत्रयं ब्राह्मणान्प्रति सर्वशः ॥

Śānti, 78.25.

4. Śānti 78. 26-27

Probably the most clear declaration of the Brāhmaṇa's right of revolt is the following verse of the Mahābhārata,

ब्राह्मणस्त्रिषु कालेषु शास्त्रं गृह्णन्न दुष्यति ।  
आत्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च ॥

Śānti, 78.34

But that this right was not exclusively of the Brāhmaṇas is shown by the verses immediately following it. When the might of the robbers is rising for the sake of royal power causing the mixture and confusion of the varṇas and fighting them someone who is powerful overcomes them all, being Brāhmaṇa, a vaiśya or a śūdra, ask these verses, is he justified in protecting the people from the robbers and holding the rod in accordance with Dharma ?<sup>1</sup> The reply given to this question says: one who shows the way where there is no way out, one who becomes the raft where there is no raft, whether a śūdra or anyone else, is always worthy of honour.<sup>2</sup> Elaborating the point further the same source tells us what is the use of a bull that cannot be harnessed, of a cow without milk, of a wife without fertility, and of a king not extending his protection. A Brāhmaṇa without learning and a king who does not protect is as useless as an elephant made of wood, a deer made of skin, a man who is an eunuch and a field which is barren.<sup>3</sup>

These examples show that tyranny either of the king or of the people or else of the robbers was deemed to be helplessness *par excellence* and any help from any quarter was welcome.

On the other hand there are a number of passages granting the right of revolt against a tyrant clearly and expressly to the people. The most direct and emphatic example is the following verse of the Mahābhārata.

अरक्षितारं हन्तारं विलोभारमनायकम् ।

तं वै राजकलिं हन्युः प्रजाः सन्नद्धा निर्वृणम् ॥<sup>4</sup>

The use of the word *prajāh* i.e. the subjects in general, is significant and it alone should suffice to refute. Prof. Deshpande's thesis of exclusively Brāhmaṇa resistance to the tyrannical potentate.

1. Śānti 78, 35-36

2. Śānti 78.38

3. Shanti 78. 41-43.

4. Anusaasana 61. 32.

Another verse from the same source leaves the Brāhmaṇas or the people unspecified but makes it clear from the mode of its saying that the right belonged to the people as a whole and not exclusively to the Brāhmaṇas. The verse in question being:

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।

अतं संहृत्य निहंतव्यः श्वेव सोन्माद आतुरः ॥

Anuśāsana 61.33.

Yājñavalkya too makes a reference not the fury of the Brāhmaṇas but to the fire aroused as the result of the oppression of the people which consumes the glory, the family and the life of the tyrant.

प्रजापीडनसन्तापस्समुद्भूतो हुताशनः ।

राज्ञः श्रियम् कुलम् प्राणान्नादग्ध्वा विनिवर्तते ॥

I. 341.

Commenting on it Viśvarūpa says:

अत्यपराधे एकलोष्टवधेनाप्येनं हन्युरित्यभिप्रायः

Viśvarūpa on Yājñ. I 341.

*Eka loṣṭa vadha* is an expression which occurs in the Arthaśāstra of Kauṭilya and Kangle explains it as 'annihilation (by the subjects) as of a single clod of earth'<sup>1</sup>

Śukra says that a king should not oppress the poor for realising his own pleasure for the poor even by his death kills the king.<sup>2</sup>

Nārada allows anyone to save the collective undertaking by force risking his life even from the calamity caused by the king and promises as his reward the one tenth of the total worth of the undertaking thus saved<sup>3</sup>. Obviously the rule occurring in the *Sambhāṣasamutthāna* section of law implies resistance to the authority of the king by anyone of his subjects.

1. J.S. Negi, Some Indological Studies Vol. 1 p. 156 n. 3.

2. I. 180.

3. देवतस्करराजोत्थे वृषसने समुपस्थिते ।

यस्तत्स्वशक्त्या रक्षेन तस्यांशो दशमः स्मृतः ॥

Nārada Smṛti (Jolly's ed.) P. 134

तद्योन्मार्गीभूत ग्रहणोद्यत राज्ञः पार्श्वान्यः स्वकीयेन प्राणव्यायामेन

तत्सामान्यमाण्डं रक्षति । तस्य दशमांशः क्लेशफलेन भवति ।

Asahāya Kalyāṇabhṭṭa commentary on the same page.

I am greatly beholden to my revered teacher Prof. J. S. Negi for generously allowing me to use this passage here. The credit of first discovering the importance of this passage is entirely his.



These passages thus clearly show beyond doubt that the right of tyrannicide was expressly and unambiguously granted to the people as a whole whereas the precepts of its being so clearly endowed exclusively on the Brāhmaṇas are entirely lacking. If the right of resistance could not be derived from the privilege of Brāhmaṇahood it ought to be derived from the manhood of the common people in which the Brāhmaṇas too partook.

It is, nevertheless, a fact that in almost all the legendary accounts of restraining or killing a tyrant Brāhmaṇas are always on the fore-front. Prof. Deshpande was right in observing this fact but he was certainly wrong in making it a basis of his inference that Brāhmaṇas alone had the right of resistance as a necessary conclusion for this fact can also be explained away by the consideration that being the intellectuals of the society they always led the people on such crucial occasions. The circumstance that the French revolution was led by Mirabeau a born member of the first state does not necessarily prove that the revolution was the work entirely and exclusively of the first state for facts of history refute such an inference. That the Brāhmaṇa Purohita could dethrone a tyrannical king and appoint a successor to him from the same dynasty only with prior approval of the people (Prakṛti) is shown by the following verses of Śukra.

गुणनीतिबलद्वेषी कुलभूतोप्यधार्मिकः

नृपो यदि भवेत् तन्तु त्यजेद्वाष्ट्रविनाशकम् ॥

तत्पदे तस्य कुलजं गुणयुक्तं पुरोहितः।

प्रकृत्यनुमतिं कृत्वा स्थापयेद्वाज्यगुप्तये ॥ Śukra, II, 274-275

This obligatory prior approval of the people precisely indicates that the Brāhmaṇa could act only on behalf of the people and with their solid backing behind him. This is impossible if right of resistance is forbidden to the subjects at large.

The argument that the Brāhmaṇas were the guardians of Dharma and were empowered, as such, to guard against any violation of Dharma, even by the king, is meaningless if the right of resistance is withdrawn from the people. The power by which the Brāhmaṇas could restrain the wicked king was that of the people and they could have used this power only as the leader of the people endowed with the right to rise against the tyrant.

# THE HOLY PLACES OF EAST INDIA AS DEPICTED IN THE SKANDA-PURĀṆA

BY

UMAKANT THAKUR

[तीर्थानां वर्णनं प्रणसनं च पुराणानां सुपरिचितं प्रियं च वर्ण्य-  
मस्ति । तीर्थानां प्रसूतिः समस्ते भारतदेशेऽस्ति तथा तीर्थस्थानानि  
सर्वेभ्यो हिन्दुधर्मानुयायिभ्यः श्रद्धायाः स्थानानि सन्ति । अस्मिन् निबन्धे  
विदुषा लेखकेन भारतदेशस्य पूर्वभागे स्थितेषु विहार-उत्कल-बंग-असमप्रदेशेषु  
तथा बंगदेशे स्थितानां तीर्थानां स्कन्दपुराणानुसारतो विवेचनं कृतमस्ति ।  
स्कन्दपुराणस्य वैष्णवखण्डे उत्कलप्रदेशे स्थितस्य पुरुषोत्तमक्षेत्रस्य विस्तृतं  
वर्णनं प्राप्यते । अन्यानि तीर्थजातानि पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि  
सन्ति । अस्मिन् निबन्धे तेषां तीर्थानां पुराणानुसारतो विवरणं तथा  
सम्प्रतिक नाम-स्थानादिनिर्देशोऽस्ति ।]

The description and the glorification of the holy places called *tīrthas* form a special and important topic of the Purāṇas. These *tīrthas* are scattered all over in India and they provide a deep religious inspiration to the Hindus. This article deals with the holy places situated in the eastern parts of India which include the present states of Bihar, Orissa, Bengal, the Bangla Desh and Assam. Most of the holy places in the Eastern India, however, are situated in and around the Puruṣottama (Jagannātha)-Kṣetra in Orissa. The Skanda-Purāṇa contains separate portion on the *Puruṣottama-Kṣetra-māhātmya* in its Vaiṣṇava-Khaṇḍa (Venkt. Press Edn.) dealing with a number of *tīrthas* of this *Kṣetra*. Some other Purāṇas also deal with them.

Here in this article these holy places have been described in brief and as far as possible their identification has also been noted.

## Aṣṭaliṅga

According to the Skandapurāṇa the eight Liṅga images of God Śiva namely Kapālamocana, Kṣetrapāṭala, Yameśvara, Mārkaṇḍeya, Iśāna, Bilveśa, Nīlakaṇṭha and Vāteśa are known as Aṣṭaliṅgas. They are situated in Puruṣottama<sup>1</sup> Kṣetra (q. v.)

1, Sk. Val. P. M. 4. 51-53,

**Aṣṭaśakti**

The eight female divinities (śaktis) situated in the eight directions around the main temples of puruṣottamakṣetra are called Aṣṭaśaktis. They are-Maṅgalā, Vimalā, Sarvamaṅgalā, Ardhān-śinī Lambā, Kālarātri, Candrarūpā and Maṛīcikā. A visit<sup>1</sup> to them and worship of them would annihilate all sins.

**Bindutīrtha.**

This is a sacred reservoir located in puruṣottamakṣetra<sup>2</sup>. The God Janārdana is said to have resided here for seven days. It may be identical with Bindusaras as referred to by N. L. Dey<sup>3</sup>. Dr. P. V. Kane<sup>4</sup> also refers to it and identifies it with pañcanada, but it does not seem to be identical with this tīrtha.

**Bhavamocana**

It is a place of pilgrimage situated in Puruṣottama-kṣetra.<sup>5</sup> It is located to the south of Kapālmocana tīrtha.

**Bilveśa**

This is one of the eight lūgas of lord Śiva known as Aṣṭalūgas (q. v.) in Puruṣottama-kṣetra.<sup>6</sup>

**Dāmodara (river)**

The river Dāmodara is a famous river flowing through south Bihar. "Kavikankana Caṇḍī"<sup>7</sup> mentions that it is called the river Dāmodara in Bengal. According to Dr. B. C. law<sup>8</sup> the river Dāmodara rises in the hills near Bagodar in the district of Hazaribagh and running through Manbhum, Santhal parganas and Burdwan district flows into the Hooghly. The Skandapurāṇa<sup>9</sup> eulogises that bathing in this holy river in the month of Kārtika

1. Sk. Vai. P. M. 4. 42-46.

2. Bindutīrtha taṭe tasmin saptaṭhani janārdanaḥ /  
Tiṣṭhet purā svayaṁ rājñe varametat samādiśat //  
Tvat tīrthatīre rājendra sthūsyāmi prativatsaram /  
Sarvatīrthāni tasminśca sthūsyanti mayi tiṣṭhati //

--Sk. Vai., P. M. 34. 5-6.

3. Geog. Dic. P. 38.

4. Hist. Dhs. IV. P. 740.

5. Sk. Vai. P. M. 4.8-9.

6. Sk. Vai. P. M. 13.30-33.

7. Geog. Dic. P. 52.

8. Hist. Geog. P. 216.

9. Sk. Vai. Ka. M. 2.24.

is most auspicious. Though the Purāṇa does not speak of its location, we may assume that the Dāmodara river now flowing through south Bihar and Bengal, is the river referred to.

### Gauḍadeśa or the country of Gauḍa

Gauḍa as the name of a city, a country or a people, is found mentioned from very early times and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be examined.

The Sk. P.<sup>1</sup> says that Gauḍa comprised 18 lacs of villages. No more information about this country is found in this Purāṇa. Cunningham<sup>2</sup> identifies it with Gonda, a sub-division of Uttara Kosala. Uttara Kosala has been called Gauḍa by the Kūrmapurāṇa and Liṅga Purāṇa,<sup>3</sup> Dr. B. C. Law believes that Gauḍa was the capital of Bengal in the remote past.<sup>4</sup> But Vātsyāyana<sup>5</sup> mentions Gauda as a separate kingdom from Vaṅga. In the commentary on his Kāmasūtra "Gaudyah" has been explained as pūrvadeśabhavaḥ and on this very ground Haran Chandra Chakladar in his article, "The Geography of Vātsyāyana," observes that Gauda of Vātsyāyana is northern Bengal, Vātsyāyana has separately mentioned Vaṅga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.<sup>6</sup> The late Mr. A. M. T. Jackson says that in the 10th century and earlier the name Gauḍa meant Bengal, but R. G. Bhandarkar believes that Gauḍa is identical with Gonda in Oudh.

The Haraha inscription<sup>7</sup> of the reign of the Maukhari king Śānavarman of 554 A. C. (Vikrama Samvat 611) also supports that Gauḍa meant Bengal in the 6th century. But according to Varāhamihira<sup>8</sup> (6th century A. D.) Gauḍa is not identical with Kosala and Vaṅga, rather it was a separate country in the eastern

1. Dyāṣaptatistathā lakṣaī grāmāṅgā(mā) Janake smṛtaḥ /  
Aṅgādaśa tathā lakṣaī grāmānām gauḍadeśake //

Sk. Ma. Kau. 39, 130.

2. Arc. Geog. P. 468.

3. K. P. PT. I, Ch. 20; L. P. Pt. I Ch. 65-Ref. by Geog. Dic. P. 63.

4. Hist. Geog. P. 217.

5. ABRI. (1926) Vol. VII P. 148.

6. ABRI. (1926) Vol. VII P. 149

7. Ibid. P. 150.

8. ABRI. (1926) Vol. VII P. 151.

9. Bṛhat saṁhitā, Vol. I, Chapter XIV śloka 5-8,

region. N. L. Dey<sup>1</sup> asserts that it existed on the left of the Ganges and as to its antiquity he says that it was founded in 648 A. D. As regards the period of its foundation Dey is not correct because it was well known to all even during the reign of the Imperial Guptas in the 4th, 5th and 6th centuries A. D.

### Gayākṣetra

Gayā is mentioned as Mahākṣetra having goddess Śiva by the name of Maṅgalā. Though even the performance of śrāddhas to the ancestors performed by the Brāhmaṇas in Gayā is described in the Skandapurāṇa,<sup>4</sup> it gives no details with the help of which we can locate the exact place. However the name is found in several works of Sanskrit literature. The collection of the material in all those works on Gayā in one volume will be a rich literature itself. It is a very old and renowned place of pilgrimage in Bihar state and is the same as the modern Gayā.

### Indradyumnasaras

This is a reservoir in Puruṣottamakṣetra<sup>5</sup> (q. V.) on the bank of which stands 'Hari' on the form of Narasiṃha. A bath in it is prescribed specially on the 3rd day of the second half of Āṣāḍha. Dr. P. V. Kane<sup>6</sup> also agrees with its location in Puruṣottamakṣetra as mentioned above by the Skandapurāṇa. It was named after the king Indradyumna.<sup>7</sup>

### Jagannātha or Puruṣottamakṣetra

The importance of this holy place has been dealt with in a separate chapter of the Vaiṣṇavakhaṇḍa of the Skandapurāṇa, which is named as Puruṣottamakṣetra-māhātmya. According to the Skandapurāṇa<sup>8</sup> it is a Vaiṣṇava kṣetra. The body of God Viṣṇu is said to have been made of wood. According to the

1. Geog. Dic. P. 63.

2. Hist. Geog. P. 217.

3. Sk. Ma. A. M. U. 2. 33. (33).

4. Sk. Vai. Ven. M. 10. 61.

5. Sk. Vai. P. M. 31.1-2.

6. Hist. Dhs. P. 757.

7. Ibid. P. 694-700.

8. Puruṣottamākhyāṁ sumahatṭkṣetram parama pūṭyanam /

Yatrūste dārvatanam śrīṣo mūnuṣa lilayā //

Darśanān muktidaḥ sākṣāt sarvatīrtha phalapradaḥ //

Sk. Vai. P. M. 1.3.

Skandapurāṇa<sup>1</sup> this holy place is situated in the centre of the hill known as Nīlācala, which is surrounded by sand. It has been compared with one of the breasts of the earth. It is 10 Yojanas (80 miles) in extent. As to its exact location it stands at the north bank of the sea and to the south of Mahānadī.<sup>2</sup> The place beginning from the bank of the south sea up to the forest named *Ekāmra-kūnana* has been said to be very auspicious. People who reside herein are very fortunate. The mountain known as Nīlācala or Nīlaparvata on which the temple of Jagannātha exists is also situated on the shore of the ocean. This mountain has been described as very auspicious in every bit of it. God Viṣṇu is said to dwell here with his own body. It is further mentioned<sup>3</sup> that within the jurisdiction of Nīlādri there stands a vaṭa tree to the south of which stands a reservoir known as Rohiṇī Kuṇḍa. The temple under reference is located just near to this pit.<sup>4</sup> The great sage Mārkaṇḍeya had dug a pit here to the north-west of the tree (Nyagrodha), and worshipped God Śiva. A bath in this shrine and visit to God Śiva give the result of a Horse-sacrifice.<sup>5</sup> This is situated at the distance of 5 krośas (10 miles) from the sea, and two krośas i e, 4 miles from the temple<sup>6</sup>. The mountain known as the

1. Aho tat paramaṁ kṣetram viśiṣṭam daśayojanam /  
Tīrtharājasya saṁlīd ūthitam vālukācitam //  
Nīlācalena mahatā madhyasthena virājitam /  
Ekastanam iva pṛthivyāḥ sudūrāt paribhāvitam //

Sk. Vai. P. M. 1. 11-12.

2. Sūgarasyottare tīre mahānadyāstu dakṣiṇe /  
Sa pradēśaḥ pṛthivyām hi sarvatīrtha phalapradaḥ //  
Tatra ye manuṣyāḥ brahman nivasanti subuddhayaḥ //  
Jānāntara kṛtānām ca puṇyānām phalabhūgināḥ //  
Aṁlpa puṇyāt prajāyante nābhaktā mayi padmaja //  
Ekāmra-kūnanaḥ yāvad dakṣiṇodadhi tīrabhuḥ //

Sk. Vai. P. M. 1.31.33.

3. Sk. Vai. P. M. 1.34-36.

4. Īdṛśaṁ tatra gatvaiva drakṣyase mām pītāmahaḥ /  
Nīlādri antarabhuvi kalpanyagrodha mūlataḥ //  
Vāruṇyām diśi yat kuṇḍam rauhiṇam nāma viśrutam //  
Tat tīre nivasantam mām paśyantaś carma cakṣuṣā //

Sk. Vai. P. M. 1. 38-39.

5. Sk. Vai. P. M. 3. 49-51.

6. Pañcakrośam idam kṣetram samudrāntar vyavasthitam /  
Dvīkrośam tīrtharājasya tatabhūmau sunirmalam //

Sk. Vai. P. M. 3.5 52.

Nilā<sup>1</sup> parvata is just a mound of sand, and it is compared with the God Nārāyaṇa, himself. The great pagoda of Jagannātha has a conical tower 192 feet high surmounted by a Cakra. The shape of this holy<sup>2</sup> place is like that of a Śaṅkha. It is explained that in the western boundary, on the head of this place like Śaṅkha stands the temple of God Śiva known as Vṛṣabhadhvaja, and the other image known as Nilakanṭha exists on the opposite side. The place starting from the waters of the sea up to the root of the Vāṭa tree is the belly of Śaṅkha, which has the touch of the waters of the ocean. The waters of the ocean here are regarded as very sacred. The Skandapurāṇa<sup>3</sup> reveals that God Rudra being angry with Brahmā chopped off his head which after circuiting the whole Universe, fell down at this holy place (Jagannātha), which is hence known as Kapālamocanāṭīrtha. One who dies in the place extending from the waters of the sea up to the root of the Vāṭa tree gets salvation after his death.<sup>4</sup> According to the Skandapurāṇa, there are 3½ crores of tīrthas on this earth which are the bestower of heaven and salvation. The Puruṣottama tīrtha is a renowned place of pilgrimage among them.<sup>5</sup> It includes eight liṅgas of Rudra namely<sup>6</sup> Kapālmocana, Kṣetrapāla, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nilakanṭha and Vāṭeśa. While describing a pilgrimage to this holy place (Puruṣottama tīrtha) it is recorded that this shrine is situated on Nilādri in the country of Utkala<sup>7</sup> which stands on the shore of the south sea.

Being asked by the sages<sup>8</sup> as to the location of Puruṣottama

1. Suvarṇavālukā kirṇaṁ nilaparvata śobhitam /  
Yo'sau viśveśvaro devaḥ sākṣūn nārāyaṇātmakaḥ //
- Sk. Vai. P. M. 3.53.
2. Simā prāptiḥ kṣetrasya śaṅkhākāśasya mūrdhni /  
Sarvākūmaprado devaḥ sa ūste vṛṣabhadhvajaḥ //
- Sk. Ava. P. M. 4.1
3. Sk. Vai. P. M. 4. 5-7.
4. Sindhurājasya salilād yāvan mūlaṁ vāṭasya vai /  
Kṛtā pakṣi manugyāṇāṁ muktido mataḥ //
- Sk. Vai. P. M. 4. 14.
5. Sk. Vai. P. M. 4. 16-17.
6. Sk. Vai. P. M. 4. 51-53.
7. Supuṇye cotkale deśe dakṣiṇārṇava tīrage /  
Nilādri śikharāvṛṣaṁ vrajatan śaraṇaṁ vibhum //
- Sk. Vai. P. M. 4. 105.
8. Sk. Vai. P. M. 6. 1.

tirtha where the God Nārāyaṇa Himself abides in the form of wood, sage Jaiminī says that it is situated in Utkala deśa (Orissa) on the shore of the south sea, and it contains many sacred places of pilgrimage. The inhabitants<sup>1</sup> of this place are said to be well-behaved, and the Brahmins are engaged in study and sacrifices. The Brahmins of this country are said to be the creators of the religious books. As to its vegetation<sup>2</sup> the country of Utkala is very rich. It contains a plenty of betel-nut trees (well arranged), and several other fruit trees. The holy river known as R̥ṣikulyā flowing through it falls into the south sea. Narasimha<sup>3</sup> kṣetra which stands here is said to have been founded by the creator (Brahmā) himself. The image of Nṛsiṃha exists with that of Śambhu. A visit to this place is highly auspicious. The existence of God Janārdana here in such a form has made Oḍhradeśa (Orissa) extremely auspicious and this has made India itself very holy. Orissa is described as the best of all the countries in India. The Brahmanas<sup>4</sup> of this country are said to be well versed in vedas and the śāstras. The images of Kṛṣṇa, Rāma and Subhadra stand here. They were established on Thursday, the 8th day of the

1. Utkalo nāma deśo'sti khyātah paramapūvanah /  
Yatra tīrthānyanekeṇi puṇyānyāyataneṇi ca /  
Dakṣiṇasyo dadhestīre sa tu deśah pratiṣṭhitah /  
Yatra sthita Vai puruṣāḥ sadācāra nīdarsanāḥ //  
Vṛttīndhyayana sampannā yajvāno yatra bhūsurāḥ /  
Śṣṭyūdau kratavo vedāvedaśāstra pravartakāḥ //

Sk. Vai. P. M. 6-2-4.

2. Elālavaṅga kaṅkola dūḍimairvija pūrakaiḥ /  
Śreṇīkṛtāḥ pūgavanair udyānāḥ śataśo vṛtāḥ //  
Nīnā druma latā kirṇaiḥ parvatāḥ sindhubhīr vṛtāḥ /  
Sa eṣa deśa pravara utkalakhyo dvijottamāḥ //  
R̥ṣikulyām samūḍya dakṣiṇodadhī gūminīm /  
Svarṇarekhā mahānadyor madhye deśah pratiṣṭhitah //  
Santayatra puṇyāyatane kṣetrāṇi subahūnyapi /  
Pūrvam vastīrthayātrīyām varṇitāni mayā dvijāḥ //  
Bhūsvargah sūhprataḥ hyeṣa kathitah puruṣottamah //

Sk. Vai. P. M. 6. 25-28

3. Sk. Vai. P. M. 10. 53-54.

4. Etad arcā prasastā vai sadartho viniyojita //  
Aho bhūratavarṣastha manasyāḥ kṣiṇa kalmaṣāḥ /  
Apavarga prado yegm āvir asti janārdanaḥ /  
Tatrā pyayam oḍhradeśah sarveṣām uttamottamah //  
Yatrasthas carmanetreṇa paśyanti brahmarūpiṇam //  
Śruti smṛtiṇāḥ gāhanāḥ panthāḥ karmābhir ākulah //

Sk. Vai. P. M. 21. 9-11.



bright half of Vaiśākha with Puṣya Nakṣatra. A visit to these images on this day bestows salvation to the visitors <sup>1</sup>

The image of Lord Viṣṇu made of wood stands evidently at the sea shore on Nīlācala, near the root of the Nyagrodha tree. A visit to and worship of this God have been greatly eulogised.<sup>2</sup> A bath in the sea here gives the fruits of all the sacred places and temples. Offer of piṇḍas or tarpaṇa to ancestors and deities is very efficacious according to the Skandapurāṇa.<sup>3</sup> As to the location of the shrine of Narasiṃha<sup>4</sup>, it is situated on the bank of the the Indradyumna shrine. The Skandapurāṇa<sup>5</sup> says that there is no other place of pilgrimage like this Puruṣottama kṣetra among the seven Islands, on this earth. The partaking of the food offered to the Deity here releases people from sins. The holy place of pilgrimage finds mention in several treatises. Many of the modern scholars have dealt with this shrine.<sup>6</sup> Virāja-maṇḍala<sup>7</sup> extends a little beyond Jaipur on the river Vaitaraṇī in Orissa. In that country there is a holy place, destroyer of sins and bestower of Mukti, surrounded on all sides by sand and ten yojanas in extent. There is the famous shrine of Puruṣottama in the country of Utkala the whole of which is very holy owing to the favour of the all pervading Jagannātha.

Dr. P. V. Kane<sup>8</sup> mentions that the Skandapurāṇa contains a Puruṣottama-māhātmya in a sub-section called Utkala khaṇḍa in its section Vaiṣṇava khaṇḍa, where the story of Indra is given with some variations. But there is no sub-section known as Utkala-khaṇḍa in its section Vaiṣṇava khaṇḍa. N. L. Dey<sup>9</sup> identifies it with modern Puri in Orissa. According to him Puri is the ancient. Dantapura, where Buddha's left canine tooth was kept enshrined. Dr. B. C. Law<sup>10</sup> also observes that it is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity

1. Sk. Vai. P. M. 27. 99-101.

2. Sk. Vai. P. M. 28. 55-56.

3. Sk. Vai. P. M. 30. 161-162.

4. Sk. Vai. P. M. 31. 1-2.

5. Sk. Vai. P. M. 38. 96-97.

6. Hist. Dhs. IV. P. 692-703.

7. See Hist. of Orissa, Vol. I. PP. 42-58, by R. D. Banerjee ref. by Dr. P. V. Kane P. 694 foot note no. 1573 (Hist. Dhs. IV).

8. Hist. Dhs. IV. P. 695.

9. Geog. Dic. P. 163.

10. Hist. Geog. P. 184.

Puruṣottama. It includes two distinct portions, the Balakhaṇḍa lies between two sacred tīrthas, Svargadvāra and Cakratīrtha. It exactly lies on the shore of the Bay of Bengal. It is otherwise called Śrīkṣetra which is one of the most sacred places of the Hindus.<sup>1</sup> At present the sacred enclosure of Jagannātha is a square surrounded by a massive stone wall 20 feet high, 652 feet long and 630 feet broad with 120 temples containing various forms of God, 13 being temples of Śiva, some more of Pārvatī and a temple of the sun. This clearly shows the catholicity of Jagannātha. Almost every form of Hindu faith is represented here.<sup>2</sup> The holy Puruṣottamakṣetra forbids all wranglings between Śaivas and Vaiṣṇavas.<sup>3</sup>

The great pagoda of Jagannātha has four chambers, the first being the Hall of offerings (bhogamandira), the second the pillared hall for music and dance (the nāṭa mandira), the third the audience hall where pilgrims assemble (the Jaganmohana mandira) and the fourth the inner sanctuary. The great pagoda of Jagannātha has a conical tower, 192 feet high surmounted by a cakra and a flag.<sup>4</sup> It is said to resemble, in shape, a conch shell in the centre of which lies the Jagannātha temple.<sup>5</sup>

The temple is situated at the distance of about seven furlongs from the sea shore and stands on a mound about 20 feet above the level of the surrounding ground, the mound being dignified by being called Nīlagiri (the blue hill). There is a large gateway on each side of the enclosure, that on the east being the most magnificent. On each side of the entrance there is a colossal crouching lion and hence the door-way is called Simhadvāra (Lion gate). There are certain peculiar features<sup>6</sup> of the great shrine of Jagannātha. In the first place, in the court of Jagannātha and outside the lion gate no distinction of caste is observed. The second special feature is that the holy rice cooked as offering to Jagannātha is

1. Hist. Geog. P. 184.

2. Hist. Dhs. IV. P. 696.

3. Nāvayorantaram kiñcid ekabhāvo dvidhā kṛtau /

Yo rudrah sa svayam viṣṇur yo viṣṇuḥ sa mahēśvaraḥ //

Brahma. P. 56-70 (vide Hist. Dhs. 696)

cf. Śaiva Bhūgavatīnām ca vīdūṛtha pratīḍhakaṁ //

Bra. P. 56.64.

4. Hist. Dhs. IV. P. 696.

5. Hist. Geog. P. 184.

6. Hist. Dhs. IV. P. 697.

regarded as so sanctified that all barriers of caste are transcended, so much so that a Puri priest will receive the holy food even from a low caste Hindu. The feeling is that cooked rice when once placed before Jagannātha never ceases to be pure. Hence the Mahāprasāda is dried, and taken to all parts of India. The third special feature of Jagannātha temple is the car festival (rathayātrā) which is the most important of the 24 festivals at Puri. The car festival starts on the second day of the bright half of Āṣāḍha. The car of Jagannātha is about 45 feet in height, 35 feet square and is supported on 16 wheels of 7 feet diameter with 16 spokes and has Garuḍa as a crest; the second car is that of Subhadrā, which is a little smaller than Jagannātha's car, resting on 2 wheels with 12 spokes in each and having a padma (lotus) as a crest; the third car is that of Balarāma resting on 14 wheels with 14 spokes in each wheel and having Hanumān for a crest.<sup>1</sup> It finds mention in the Govindapur<sup>2</sup> Stone Inscription of the poet Gaṅgādhara of Śāke 1059 i. e. 1137-38 A. D.

### Kāmākhyātīrtha

The Kāmākhyā tīrtha finds mention at several places in the Purāṇas and Mahābhārata as well. But as regards its location, the Skandapurāṇa does not agree with the rest. According to the Padmapurāṇa and the Mahābhārata<sup>3</sup> it is a place of pilgrimage on the river Devikā in the Punjab<sup>4</sup> where according to Devībhāgavats it is a Devīsthāna or temple of Tripurā-bhairavī on the beautiful Nilācala hill over hanging the river Brahmaputra<sup>5</sup>. The Kālikā purāṇa tells that it is a holy place on Kāmagiri in Kāmarūpa where the private parts of satt fell down when her body was being carried round by God Śiva. Here it is called Kāmākhyā<sup>6</sup>. In his paper on the Mother Goddess Kāmākhyā, Śrī B. Kakati after narrating

1. Hist. Dhs. IV. P. 697.

2. Gatvā śrīpuruṣottamāṁ (bhūga) vāyo hṛdyah pratisṭhāpadam /  
Paravartate patiyasi lasac candragrahaṇehasi //  
Sarvasvaṁ vitatara tarpita piṭṭstomah karollasitaiḥ /  
Teyairiyah pihitasya parvanī vidgoh sahayyamapa kṣaṇam //  
—E. I. II. P. 334. verse 12 ref. by Hist. Dhs. 700.

3. Mbh. Vana. Parva. 82 105 ; P. I. 25. 12-q by Hist. Dhs. IV. P. 761.

4. Geog. Dic. P. 86.

5. Devī. Bhāg. VII. 38. 15-q by Hist. Dhs. 761.

6. Kalikā p. 18. 42. and 50.

this purāṇic episode observes that it is situated at about two miles from Gauhati<sup>1</sup> in Assam.

The facts mentioned above show that none of the scholars have consulted the Skandapurāṇa for its identification. Surely the Kāmākhyā of N.L. Dey and Dr. B.C. Law are not identical with the Kāmākhyā of the Skandapurāṇa.

The Skandapurāṇa speaks of the Kāmākhyā as one of the sub-tīrthas of Puruṣottama<sup>2</sup> kṣetra. The location of Puruṣottama-kṣetra is also clearly depicted here. The Skandapurāṇa says that it is situated to the north of the ocean and south of the river Mahānadi<sup>3</sup>. This points to modern Puri in Orissa.

### Kāmarūpa

The location of Kāmarūpa is not so difficult. Almost all the works of the past and present day verifiers have mentioned Kāmarūpa as a country but Rājasekhara<sup>4</sup>, in his Kāvya-mīmāṃsā says that it was a mountain in the eastern country. The eastern country according to him, begins from Vārāṇasī<sup>5</sup> on wards. It appears that Rājasekhara's Kāmarūpa is not identical with it. However, N.L. Dey thinks that on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lakhya and Banga and included Manipur, Jayantiya, Kachar and parts of Mymensingh and Sylhet<sup>6</sup>. The Kālikā Purāṇa indicates that the modern district of Kāmarūpa extend from Goalpara to Gauhati, and its capital was called Prāgyjyotiṣa which has been identified with Kāmākhyā of Gauhati<sup>7</sup>. It is further said that the temple of Tāmreśvarī Devī or the copper temple called by Buchanan, the eastern Kāmākhyā on the river Dalpani, is situated

1. Siddhabhūratī, part II, pp. 44 ff.-q by Hist. Dhs. IV. P. 761.

2. Kāmākhyāṃ kṣetrapāṇāṃ ca vimalāṃ vā tapasthitā /  
Sūkṣmā brahma, svarūpo<sup>3</sup> sau nṛsimho dakṣiṇe vibhoḥ //  
Hiraṇyakaśīpor vātho vidārya yam prabhojjvalaḥ //

Sk. Vai., P. M. 4. 23-24.

3. Sṅgasyottare tīre mahānadyastu dakṣiṇe /  
Sa pradēśaḥ pṛthivyāṃ hi sarvātīrthaphalapradaḥ //

Sk. Vai., P.M. 1.31.

4. "Bṛhad gṛha lihitagiri cakora dardura nepāla  
Kāmarūpādayaḥ parvatāḥ" K. M. XVII. P. 93.

5. Tatra Vārāṇasyaḥ purataḥ pūrvaśāḥ - K.M. XVII. P. 93.

6. Geog. Dic. P. 87.

7. J.R.A.S., 1900, P. 25.

near the north eastern boundary of the Kāmarūpa<sup>1</sup>. He assumed Kāmarūpa as identical with Assam<sup>2</sup>. The learned Geographer Cunningham<sup>3</sup> also identifies it with Assam in the eastern region. The Skandapurāṇa<sup>4</sup> explains that Kāmarūpa comprised nine lacs of villages which certifies its greatness in the time of yore.

### Kṛṣṇatīrtha

The name occurs in association with the other important temples in Puruṣottama kṣetra. The temple of Kṛṣṇa, Rāma and Subhadra stands altogether in the Puruṣottamakṣetra<sup>5</sup> *Magadhadeśa* or the *country of Magadha*.

The country of Magadha figures prominently in the Vedic literature particularly in the Atharva<sup>6</sup> Veda, and hence it may be said that it is as old as the Atharva Veda Saṁhitā. After the vedic age Magadh finds mention in the Brahmanic, Buddhistic and Jaina literature and has properly been dealt with. Modern scholars have spoken much about the country of Magadha and its history.

The Skandapurāṇa<sup>7</sup> says that Magadha contained 66 thousand of villages, but according to Vinaya<sup>8</sup> Piṭaka, Magadh comprised 80,000 villages in the time of Bimbisāra and the river Tepodā flowed by it. The difference is certainly one to the difference in time of the two works. Rājasekhara<sup>9</sup> has listed Magadha among the countries of eastern India. F. E. Pargiter<sup>10</sup> in his article "Ancient countries in Eastern India" points out that Magadha included the modern districts of Patna, Gayā and

1. JASB, XVII. P. 462.

2. CWB. III. P. 115.

3. Anc. Geog. P. 572.

4. Kāmarūpe ca grāmāṇāṁ navalakṣāṇ prakīrtitāḥ /  
Dūhale veda sanjñe tu grāmāṇāṁ nava lakṣakam //

Sk. Ma. Kau. 39.131.

5. Ādyantayor jagannāthāṁ pūjayitvā yathāvidhi /  
Tīrthārāja, bhīṣicya svaṁ naraḥ syān muktibhājanam //  
Tatastīrtham viśargam ca kṛtvā suddhamanāḥ pumān //  
Rāmaṁ kṛṣṇaṁ subhadraṁ ca natvā rūpaṁ vicintayet //

Sk. Vai. P.M. 30. 167-168.

6. A. V. V. 14.

7. Lakṣaikam ca tathā proktam grāmāṇāṁ tu bhayānakam //  
Ṣaṭṣaṭīṁ ca sahsrāṇi deśo māgadha ucyate //

Sk. Ma. Kau. 39. 159.

8. Vinaya piṭaka I 29. IV, 116-117-q by Law P. 45

9. KM., VII. P. 33. and XVII P. 93.

10. JASB. (1897) P. I. P. 86.

Śāhābad. The author has contributed one more article<sup>1</sup> under the title "Magadh and Videha", but strictly speaking no geographical information worth mentioning is found in it. B. C. Law<sup>2</sup> believes that the country of Magadha is identical with the Modern Patna and Gayā districts of Bihar. N. L. Dey<sup>3</sup> remarks that the country of Magadha once extended south of the Ganges from Benaras to Monghyr and south wards as far as Singhbhum. Dr. Cunningham<sup>4</sup> also places it in the eastern India. However, since the people in its vicinity call the districts of Patna, Gayā and south Monghyr as Magah or Maggah (wrongly mentioned as Maga by Dey<sup>5</sup>), the region of the above noted districts should be included in the Magadha country. Magadha is apparently the Sanskrit word of the Prākṛta word Maggah. It is generally identified with south Bihar.

### Mithilā

The name of Mithilā occurs twice in the Skandapurāṇa once while describing Sītā<sup>6</sup> and next while describing a Brāhmaṇa named Kauthuma.<sup>7</sup> The Skandapurāṇa gives no detailed account of this country.

B. C. Law<sup>8</sup> has gathered numerous facts about it. It is an avowed fact that Mithilā was the capital of Videha. Rāmāyaṇa and Mahābhārata hold that Mithilā was the name of the capital as well as the country itself. It has been identified with the modern Janakapura a small town within the Nepal border. It was situated according to Rhys Davids<sup>9</sup> about 85 miles north west of Vaiśālī. It was seven leagues and the kingdom of Videha 300 leagues in extent,<sup>10</sup> but Jātaka VI (p. 32) mentions that it was situated at a distance of 60 yojanas from Campā the capital of Aṅga. Tīrabhūkti<sup>11</sup> (modern Tirhut) was bounded by the river Kauśikī

1. J.R.A.S. (1908) July PP. 851-853.

2. Hist. Geog. P. 44.

3. Geog. Dic. P. 116-117.

4. Anc. Geog. PP. 6. and 518

5. Geog. Dic. P. 116-117

6. Sk. Ma. Ke. 8, 103-108.

7. Sk. Ma. Kau 5. 54.

8. Hist. Geog. P. 236.

9. Buddhist India P. 26.—ref. by Law P. 236

10. Jātaka III 365. IV, P. 316

11. Law Geog. of Early Buddhism P. 30-31.

(Kośi) in the east, the Ganges in the south, the Sadānīrā (Gaṇḍaka or the Rāpti) in the west and the Himalayas in the north. According to the Bhaviṣyapurāṇa, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka because he was the founder of the city. (cf. Bhāgavatapurāṇā IX. 13.13; see also Vālmiki Rāmāyaṇa V) It is said that Mithila was named after Mithi and the kings thereof were called the Maithilas.<sup>1</sup> But what was the name of Mithilā before Mithi is not known yet and hence this question has remained unsolved. Mithilā, at present, comprises the districts of Darbhāṅgā, Muzaffarpur, Northern Monghyr, portions of Bhagalpur and Purnea and Bettiah.

### Mārkaṇḍeyakuṇḍa

The Skandapurāṇa<sup>2</sup> explains that the great sage Mārkaṇḍeya worshipped God Śiva in a dīp dug by the wheel (Cakra) of Hari, in the northwest corner of the Nyagrodha tree in Puruṣottamakṣetra, and got victory over death. So the pit was named after his name later on. Dr. P. V. Kane<sup>3</sup> refers to one Mārkaṇḍeya hrada which he locates near Puruṣottama tīrtha. These two holy places under reference seem to be identical.

### Narasimhakṣetra

According to the Sk. P.<sup>1</sup> this is a holy place situated in Puruṣottamakṣetra. It was made by Brahmā Himself. Here stands the image of God Narasimha with that of Śaṁbhu.

1. Vāyu P. 89.6, 23.

&

Brahmāṇḍa P. III 64, 6, 24. ref. by Law 237.

Viṣṇu P. IV. 5, 14.

2. Evaṁ purā dattavaro mārkaṇḍeyo mahāmuniḥ /  
Nyagrodha vāyavya koṇe khātāṁ cakreṇa vai hareḥ //  
Pāvanaṁ gartam āsthāya pūjayitvā mahēśvaram /  
Mahatā tapasā viro jītavān mṛtyumanjasā /  
Munes tasyaiva nūmnāyaṁ prakhyāto gartta uttamah /  
Yatra snātvā śivaṁ dṛṣṭvā vājimedhaphalaṁ labhet //

Sk. Vai P.M. 3. 49-51

3. Hist. Dhs. IV. P. 780

4. Kṣetram tan narasimhasya brahmaṇā nirmitaṁ purā /  
Indradyumnānugrahāya sarvaloka hitāya ca //

Sk. Vai, P.M. 16.53.

**Nilādri**

The mountain known as Nilādri<sup>1</sup> is situated in Oḍhradeśa i.e. Orissa. It is this mountain on which the temple of Lord Jagannātha stands. It is situated at the shore of the south sea i.e. Bay of Bengal. According to the Sk. P. the mountain is surrounded by forests. The Kalpa trees exist to the extent of two miles around this mountain. To the west of this stands a reservoir named Raubha Kuṇḍa. It is not identical with the Nīla-parvata mentioned by N. L. Dey<sup>2</sup> though the same Nīlādri is known as Nīlaparvata, Nīlācala, and Nīlagiri also<sup>3</sup>.

**Oddiyānadeśa**

According to Sk. P.<sup>4</sup> the country of Oddiyāna contained ten lakhs of villages. It is also known as Oḍhradeśa situated on the shore of the south sea.<sup>5</sup>

The holy place called Śrī Puruṣottama stands therein. This country<sup>6</sup> is described as the best of all the holy places in India.

**Prāgjyotiṣapura**

It finds mention in the Sk. P.<sup>7</sup> The meaning of the name indicates that it was a town in the eastern part of India. It is mentioned in the epics, Purāṇas and classical literature as well. But as to its location many of the works differ.

On one hand it is said to have been the capital of Kāmarūpa, and on the other it is located on the bank of the river Betwa or Betravatī.<sup>8</sup> Undoubtedly it must have been another Prāgjyotiṣa-

1. Oḍhradeśa iti khyāto varge bhārata sañjñite /  
Dakṣiṇasyodadheṣṭire kṣetram śrīpuruṣottamam //  
Yatra Nīlagirirnāma samantāt kūṇanāvṛtaḥ /  
Tasyotsaṅge kalpavṛkṣaḥ samantāt krośa sammitaḥ //  
Tasya chāyām samākramya brahmahatyām vyapohati /  
Tasya paścād diśi khyātāṃ kuṇḍāṃ rauheṇa sañjñitam //  
Sk. Vai. P. M. 7. 23-25.
2. Geog. Dic. P. 141.
3. Sk. Vai., P. M. Chapters 1, 4, 7, 19, 28, 35, 38.
4. Oddiyāne tathā deśe navalakṣaḥ prakīrttitaḥ /  
Jālandhare tathā deśe navalakṣaḥ prakīrttitaḥ //  
Sk. Ma. Kau. 39. 132.
5. Sk. Vai. P. M. 7. 23.
6. Aho bhāratavaraṣasthā manuṣyāḥ kṣīṇa kalmagāḥ /  
Apavargaprado yeṣāṃ āvir āsij janārdanaḥ /  
Tatra pyāyāṃ oḍhradeśaḥ sarveṣāṃ uttamottamaḥ //  
Sk. Vai. P. M. 21. 9-10.
7. Sk. Ma. Kau. 58.84 and 60.1-2.
8. Geog. Dic. P. 158.



pura. It has been discussed as a beautiful city under the sovereignty of Naraka.<sup>1</sup> The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmrūpa<sup>2</sup> and the viṣaya of Prāgjyotiṣa which implies that the latter was the larger administrative division including Kāmarūpa. Sir Edward Gait identifies it with the modern town of Gauhati.

The Mahābhārata<sup>3</sup> refers to it as a mleccha and asura kingdom. Kālidāsa (in his Raghuvamśa) locates it to the north of the Brahmaputra river. Vārāhamihira and Rājasekhara also mention it. Rājasekhara<sup>4</sup> has placed it in the eastern division. The place has been touched by several scholars. However, it can evidently be placed in the eastern division of India.

#### **Puruṣottamakṣetra**

(Vide Jagannātha above)

#### **Sabaradīpaka Āśrama**

This hermitage stands to the west<sup>5</sup> of the temple of God Viṣṇu in Orissa. A footpath from this hermitage leads to the temple of God Viṣṇu.

#### **Subhadrā**

This is one of the three images<sup>6</sup> namely Rāma, Kṛṣṇa and Subhadrā, which are established in Jagannāthapurī.

#### **Svarṇarekha (river).**

The river named Svarṇarekhā is situated in Utkaladeśa. According to the Sk. P. it falls into the south sea<sup>7</sup>.

N. L. Dey<sup>8</sup> locates it in the south west corner of Assam. But no other scholar speaks of it. The Sk. p.<sup>9</sup> informs that each of the

1. Kālikā purāṇa, ch. 40. 75-ref. by Law 253.

2. Hist. Geog. P. 253.

3. Karṇa parva, V. 104-105.

Sabha parva, XXV. 1,000 ff.

Vana parva, XII. ; 488

} ref. by Law, Hist. Geog. P. 253.

4. KM. 93. (298).

5. Tatṛste āśrama śreṣṭhaḥ khyātāḥ sabara dīpakaḥ /

Paścimasyāṁ diśi vibhor veṣṭitaḥ sabarālayaḥ /

Yasmād ekapadī mārgo yena viṣṇvālayaḥ vrajet //

Sk. Vai., P. M. 7. 28-29.

6. Sk. Vai. P. M. 30. 167-168.

7. Hist. Dhs. IV. P. 811.

8. Geog. Dic. P. 205.

9. Sk. Ma. Kau. 39. 152-153.

country of Tomara, Karṇāṭa, and Yugala or Puṅgala comprised 14 lacs of villages. As Tomara is associated with Karṇāṭa the location of the former is imagined to be somewhere near the latter. The country of Karṇāṭa is situated in the southern region so the location of the country of Tomara too can be ascertained in the same region.

### Utkaladeśa

Same as Oddiyāna (q. v.)

### Vardhamāna

Instead of Vardhamāna, B. C. Law<sup>1</sup> mentions Vardhamāna-Bhukti and argues that Vardhamāna Bhukti is identical with modern Burdwan in Bengal. For its location and name he refers to the following as evidence. The Mallasara copperplate Inscription, an inscription found in a village near Galsi in the Burdwan District, Bengal; Naihati copperplate; the Chittagong plates of Kāntideva of the 9th century A.D. which mention it as Vardhamānapura, and the Irda copperplate<sup>2</sup> Grant of king Nayapāla Deva. But it has been located in different places by different Purāṇas, and classical literature. The Sk. P.<sup>3</sup> exposes that Vardhamāna comprised 14 thousand of villages besides this no more information is available therein. Mārkaṇḍeyapurāṇa and Devīpurāṇa also deal with the name. According to Devīpurāṇa it is a separate country from Vaṅga. N. L. Dey<sup>4</sup> locates it in between Allahabad and Banaras on the basis of Kathāsaritsāgara (chs. 24, 25) Dey locates it in Malwa referring JASB (1883) p. 67. Another town of this name was in Kathiawad which has been identified with the present Vaḍvana where Merutuṅga, the celebrated Jaina scholar composed his Prabandha Cīntāmaṇi<sup>5</sup> in A.D. 1423.

A scrutiny, so far done, of all the works leads to the conclusion that though none of them has referred to the Sk. P., it may be located in Eastern India.

### Varendudeśa

The Sk. P.<sup>6</sup> mentions that Varendu comprised 30 thousand of

1. Hist. Geog. P. 269.
2. Hist. Geog. P. 269.
3. Sk. Ma. Kau. 39, 157.
4. Geog. Dic. P. 25.
5. Ibid.
6. Trīṃśat sahasra uktaṃ ca grāmāṇāṃ ca varendukaḥ //

Sk. Ma. Kau. 39, 160;

villages. No further description about this place is found in this Purāṇa and no other works speak a word about it. N. L. Dey<sup>1</sup> mentions one Barendra in the district of Maldah in Bengal. Varendu and Barendra seems to be synonymous. Barendra might be the later form of Varendu. If this is taken for granted, then Varendudeśa can be located in Bengal, now in Bangla Deśa.

### **Veṇuvana kṣetra**

It is stated in the Sk. P.<sup>2</sup> that there is a place (kṣetra) which purifies one's sins, and is called as *Veṇuvana* wherefrom the bamboos, pearls are obtained. As the several place names of different regions are described in the same chapter, e. g. Aruṇācala māhātmya, it is difficult to locate it in this region without strong support of other purāṇic evidences.

It is said that *Veṇuvana* was neither too far from nor too near to the town of Rājagṛha<sup>3</sup>. As Rājagṛha falls in Magadha it can be placed in the eastern region of India.

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1. Geog. Dic. P. 26.

2. Kṣetram veṇuvanam nīma vidyate pāpanāśanam /  
Yatra vaṁśalatā garbhāj jāto muktīmaṇih śiva //

Sk. Ma. A. M. U. 2. 62.

3. Mahāvāgga. 1.22. 17-ref. by Geog. Dic. P. 29,

## ŚĀKHĀS OF THE ATHARVAVEDA

By  
GANGA SAGAR RAI

[लेखिस्मिन् अथर्ववेदस्य शाखानां संक्षिप्तः परिचयः पुराणा-  
नामाधारेण इतरप्रमाणाधारेण च प्रदत्तः । पुराणम् पत्रिकायाः  
पूर्वेष्वङ्केषु ऋषयजुःसामशाखानां परिचयः प्रकाशितो वर्तते ।  
केषुचित्पुराणेषु वैदिकशाखानां विस्तृतं विवरणमस्ति केषुविच-  
संक्षिप्तोल्लेख एव । अत्र तेषां पुराणवर्णनानामपि निर्देशः  
कृतोऽस्ति । अन्येषु वैदिकग्रन्थेषु इतरविषयकग्रन्थेष्वपि क्वचित्  
प्रसङ्गवशात् शाखानामुल्लेखो वर्णनं वा वर्तते । अत्र तेषां यथाशक्यं  
संक्षिप्तं प्रामाणिकं च विवरणमस्ति ।]

The oldest available name for the fourth or Atharvaveda is Atharvāngiras which is found in the very text of the Atharvaveda.<sup>1</sup> This name is found in the beginning of the Ms. of the Śaunakiya Samhitā.<sup>2</sup> This name also occurs in the Mahābhārata<sup>3</sup>, Yājñavalkya Smṛti<sup>4</sup>, Manusmṛti<sup>5</sup> and the Baudhāyana Dharma-sūtra.<sup>6</sup> The word Atharvan and its derivatives is profoundly used in the literature to denote the fourth Veda while its second part Angiras finds mention only once in the literature in this sense.<sup>7</sup> The etymology of the word Atharvan is given in the Nirukta (II. 2. 1) and the Gopatha Brāhmaṇa (I. 4). The word is derived from √tharv having the meaning 'Kauṭilya' or 'Himsā'. Thus the word Atharvan means Akauṭilya or Ahimsā.

1. यस्मादचो अपातक्षन् यजुष्यस्मादपाकषन् ।  
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ॥ Ath. X.7.20
2. M. Bloomfield: Atharvaveda and Gopatha Br. under  
Sec. 7.
3. अथर्वाङ्गिरसि श्रुतम् । Mbh. 3.205.20  
कृत्यामथर्वाङ्गिरसीम् ibid 8.40.33
4. कुशलमथर्वाङ्गिरसे । Yājñavalkya Smṛti I. 312
5. अथर्वाङ्गिरसी श्रुतिः । Manu. 11.33
6. अथर्वाङ्गिरसं तर्पयामि Baudhāyana Dharma Sūtra 2 5.9.14
7. अङ्गिरोम्भः स्वाहा Tait. Samh. 7.5.11.2

The word Atharvan and Angiras are used in contrary senses. The Atharvaveda is designated as Śāntaveda while Angiras is Ghorā. According to the Śatapatha Brāhmaṇa 13.4.3.3, the Āśvalāyana Śrauta Sūtra 10.7.1 and Śāṅkhāyana Śrauta Sūtra the recitation of the Verses from these two Vedas is prescribed at the occasion of Pāriplava of Āśvamedhayāga<sup>1</sup>.

Here at these places, recitation of 'Bheṣajam' is prescribed from Atharvaveda and that of 'Ghoram' from Āngirasa with aggressive sorcery and practices of spells (Kṛtyā). The late Pāriśiṣṭa hymns Ath. 19.22 and 23 which are repeated in the Atharvan Pāriśiṣṭa 46.9,10 deal with and state the subdivisions of the Angiras and Atharvan. But subsequently this distinction disappeared in the course of time and the word Atharvan and its derivative (अथर्वीणः, अथर्वीणि, अथर्वन् and finally Atharva-Veda) prevailed for the fourth Veda. But these terms do not denote the original diversified character of these two terms.

The other words applied for this Veda are भृगुङ्गिरसः and the ब्रह्मवेद. These are product of later age and neither of these two is found in the Saṁhitās. The word भृगुङ्गिरसः occurs in the Atharvan texts only. In the Cūlikopaniṣat (11) the Atharvan texts are designated as Bhṛgu-Vistara and in the same text (10) the Bhṛgus are regarded as the best among the Atharvans.<sup>2</sup> In the Saṁhitās the Bhṛgu, the Angiras and the Atharvan are more closely related to each other.<sup>3</sup> This interrelation continues in the Brāhmaṇas and in the Śatapatha Brāhmaṇa sage Cyavan is described either

1. (a) मनुर्वेवस्वतो राजेत्याहृ.....अथर्वीणो वेदः सोयमित्यथर्वणायेकं पर्व  
व्याचक्षाणः.....Śatapatha 13.4.33.....ता उपदिशत्यङ्गिरसो  
वेदः सोयमित्यङ्गिरसोयनम् अथ चतुर्थेऽहन् । Satapatha Br. 13.4.  
(b) तानुपदिशत्यथर्वीणो वेदः सोयमिति यद्भेषजं निशान्तं स्यात्तन्नि-  
गदेत् । चतुर्थेऽहनि.....उपदिशत्यङ्गिरसो वेदः सोयमिति यद् घोरं  
निशान्तं तन्निगदेत् । Āśvalāyana Śrauta Sūtra 10.7.71  
(c) अथर्वीणो वेदः सोयमिति भेषजं निगदेत् ।  
Śāṅkhāyana Ś. Sū. 16.2.9
2. अथर्वीणो भृगूत्तमाः Cūlikopaniṣat 10
3. Cf. Rg. X. 14.6; 92.10; VIII. 43.13 etc.

as a Bhārgava or as an Āngirasa.<sup>1</sup> The term Brahmadeva is used in Atharvan literature and apart from it, it is found in the Sāṅkhāyana Gṛhya Sūtra (1.16.3). The Vaitāna Sūtra, Gopatha Brāhmaṇa and Atharva Pariśiṣṭas amply use this word.

About the names and number of the Śākhās of this Veda the various texts contain the diversent opinion. This Mahābhāṣya counts nine Śākhās of this Veda,<sup>2</sup> the Carāṇa Vyūha<sup>3</sup> and Atharva Pariśiṣṭa<sup>4</sup> also confirm the same number. In the Prapañcahṛdaya also this number is confirmed.<sup>5</sup> Śāyaṇācārya,<sup>6</sup> the celebrated commentator of the Vedas; Rāmakaṣṇa Paṇḍita, the author of the Saṁskāra Gaṇapati, Satyavrata Sāmāśramin<sup>7</sup> in his Trayi Paricaya and the author of Āryavidyā<sup>8</sup> Sudhākara count nine number of the Śākhās of this Veda. Contrary to it according to the Ahirbudhnyā<sup>9</sup> Samhitā this Veda contains five Śākhās. The Muktikopaniṣat counts fifty Śākhās of the Atharvaveda.<sup>10</sup>

Though the number of the Ātharvaṇa Śākhās is generally accepted as nine, with minor differences, there exists a great diversity in the names of these Śākhās. The Purāṇic tradition in this regard has some major deviation from the prevalent Vedic tradition. The relevant portion of the Vāyu Purāṇa runs as follows :

1. यत्र वै भृगवो वाङ्मिरसो वा स्वर्गं लोकं समाश्नुवत । तच्चयवनो वा भार्गवश्चयवनो वाङ्मिरसस्तदेव जीर्णिः कृत्यारूपो जहे । Śata. Br. IV. 1.5.1.
2. नवधाऽथर्वणो वेदः
3. अथर्ववेदस्य नव भेदा भवन्ति—पैपला शौनका दान्ता प्रदान्ता ग्रीता जाबाला ब्रह्मपालाशा कुनखी वेददर्शी चारणविद्याश्चेति ।
4. तत्र ब्रह्मवेदस्य नवभेदा भवन्ति । तद्यथा—पैपलादाः स्तोदाः मौदाः शौनकीयाः जानलाः जलदाः ब्रह्मवदाः वेददर्शाः चारणवैद्याश्चेति । Ath. P. 49.4.1
5. अथर्ववेदो नवधा
6. अथर्ववेदस्य नवभेदा भवन्ति
7. अथर्ववेदस्य नव भेदा भवन्ति Trayi Paricaya
8. अथर्ववेदस्य नव भेदा भवन्ति Ārya Vidyāsudhākara
9. पञ्चसाखा अथर्वणाम् । ग्रहर्षिः १२.८.७
10. अथर्वस्यतु साखाः स्युः पञ्चाशद् भेदतो हरे । Muktikopaniṣat

अथर्वाणं द्विधा कृत्वा सुमन्तुरददद् द्विजः ।  
 कबन्धाय पुनः कृत्स्नं स च विद्याद् यथाक्रमम् ॥४९॥  
 कबन्धस्तु द्विधा कृत्वा पथ्यायैकं पुनर्ददौ ।  
 द्वितीयं वेदस्पर्शाय स चतुर्धाऽकरोत् पुनः ॥५०॥  
 मोदो ब्रह्मबलश्चैव पिप्पलादस्तथैव च ।  
 शौक्यायनिश्च धर्मज्ञश्चतुर्थस्तपनः स्मृतः ।  
 वेदस्पर्शस्य चत्वारः शिष्यास्त्वेते दृढव्रताः ॥५१॥  
 पुनश्च त्रिविधं विद्धि पथ्यानां मेदमुत्तमम् ।  
 जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः ॥५२॥  
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।  
 द्वितीयां संहितां धीमान् सैन्धवायनसंज्ञिते ॥५३॥  
 सैन्धवो मुञ्चकेशाय भिन्ना सा च द्विधा पुनः ।  
 नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।  
 चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥५४॥  
 श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पनाः ।  
 षट्शः कृत्वा मयाऽप्युक्तं पुराणमृषिसत्तमाः ॥५५॥

Vāyu Purāṇa I.61

The Brahmaṇḍa Purāṇa (1.2.35.55-62) contains the same reading with some corruptions and minor variations such as कृष्ण for कृत्स्नं (49c) देवदर्श for वेदस्पर्श (50c) शौल्क्यायनि- for शौक्यायनि (51c), तपसि स्मृतः for तपनः स्मृतः (51d), मुञ्चकेश्य for मुञ्चकेश (54a).

The Śrīmadbhāgavata Purāṇa mentions it as such:

अथर्ववित्सुमन्तुश्च शिष्यमध्यापयत्स्वकाम् ।  
 संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥१॥  
 शौल्क्यायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः ।  
 वेददर्शस्य शिष्यास्तु पथ्यशिष्यान्थो शृणु ॥२॥  
 कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् ।  
 बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।  
 अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥३॥

नक्षत्रकल्पः शान्तिश्च काश्यपाङ्गिरसादयः ॥४ab

Bhāg. XII. 6

In the Viṣṇu Purāṇa the description of the Śākhas of the Atharvaveda is found thus :

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८  
 शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।  
 कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९  
 देवदर्शस्य शिष्यास्तु मेधो ब्रह्मवलिस्तथा ।  
 शौल्कायनिः पिप्पलादस्तथान्यो द्विजसत्तम ॥१०  
 पथ्यस्यापि त्रयः शिष्याः कृत्वा यैर्द्विज संहिताः ।  
 जाबालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११  
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।  
 द्वितीयां संहितां प्रादात् सैन्धवाय च संज्ञिने ॥१२  
 सैन्धवान्मुञ्जिकेशश्च द्वेधा भिन्ना त्रिधा पुनः ।  
 नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३  
 चतुर्थः स्यादङ्गिरसः शान्तिकल्पश्च पञ्चमः ।  
 श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः ॥१४

Viṣṇu Purāṇa III. 6

The list of these Purāṇas may be summed up in the following table :

Bhāg.	Vāyu.	Brahmaṇḍa	Viṣṇu.
सुमन्तु	सुमन्तु	सुमन्तु	सुमन्तु
×	कबन्ध	कबन्ध	कबन्ध
पथ्य	पथ्य	पथ्य	पथ्य
×	कृत्स्न (?)	कृष्ण (?)	×
वेददर्श	वेदस्पर्श	वेदस्पर्श	देवदर्श
कुमुद	कुमुदादि	कुमुदादि	कुमुदादि
शुनक	शौनक	शौनक	शौनक
जाजलि	जाजलि	जाजलि	जाबालि
शौल्कायनि	शौक्यायनि	शौक्यायनि	शौल्कायनि



ब्रह्मबलि	ब्रह्मबल	ब्रह्मबलि	ब्रह्मबलि
मोदोष	मोद	मोद	मेध
पिप्पलायन	पिप्पलाद	पिप्पलाद	पिप्पलाद
बभ्रु	बभ्रु	बभ्रु	बभ्रु
सैन्धवायन	सैन्धवायन	सैन्धवायन	सैन्धव
×	मुञ्जकेश	मुञ्जकेश	मुञ्जिकेश
मावर्ण्य	×	—	—
नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प
शान्ति	शान्तिकल्प	शान्तिकल्प	शान्तिकल्प
काश्यप	—	—	—
आङ्गिरस	आङ्गिरसकल्प	आङ्गिरसकल्प	आङ्गिरस
×	संहिताविधि	संहिताविधि	संहिता
×	वैतान	वैतान	वेद

In the other texts dealing with the Śākḥās of the Atharvaveda the list is somewhat different from that given in the Purāṇas. The list of some important texts is provided in the following table:

1. Atharvan	2. Śaunakiya	3. Sāyaṇa
Caranavyūha	Caranavyūha	
1. Paippalāda	1. Paippala	1. Paippalādaḥ
2. Stauda	2. Dānta	2. Taudāḥ
3. Mauda	3. Pradānta	3. Maudāḥa
4. Śaunakiya	4. Śaunaka	4. Saunakī yaḥ
5. Jājala	5. Jāvala	5. Jājālāḥ
6. Jalada	6. Auta	6. Jaladāḥ
7. Brahmapada	7. Brahmapalāśa	7. Brahmapadāḥ
8. Devadarśa	8. Kunakhī Vedadarśa	8. Vedadarśāḥ
9. Cāraṇa Vaidya	9. Cāraṇavidyā	9. Cāraṇa Vaidyāḥ

The lists of the Atharvan Caranavyūha and Sāyaṇācārya tally completely and since both are celebrated authorities, the first being directly connected with the Atharvan tradition and the second being the celebrated commentator of the Vedas and being well equipped in the Vedic tradition their list bears more authenticity than others. In this connection it is worth mentioning that the Samhitās of only two Śāktās, i. e. that of Śaunakiya and Paippalāda are available. The present prevalent Samhitā belongs to the Śaunakiya Śākḥa.

*Purāṇic Tradition*

Before we deal with the nine Śākhās mentioned in the Vedic tradition it is proper to take notice of the Purāṇic tradition. According to the Purāṇas Sumantu was the foremost among the Atharvans to whom Vedavyāsa taught his fourth Saṁhitā viz. the Atharvaveda. According to the Purāṇas, Sumantu was famous Sage well-versed in the lore of Vedas and Vedic sacrifices. Yudhiṣṭhira invited him in his Rājasūya sacrifice<sup>1</sup> and he was also present in the court of Yudhiṣṭhira.<sup>2</sup> He instructed his Atharvan Saṁhitā to his pupil Kabandha<sup>3</sup>. According to the Mahābhārata he was not only taught Atharvaveda but all the Vedas and Mahābhārata by Vyāsa.<sup>4</sup> He went to see Bhīṣma, while the latter was lying on the bed of arrows.<sup>5</sup> Some portions of the Dharma Sūtra of Sumantu are now published.<sup>6</sup> Mm. Dr. P. V. Kane has discussed about Sumantu in his History of Dharma Śāstra. In Vedic literature, related to the Atharvaveda this Sumantu has not found its proper importance. Kabandha was Sumantu's student to whom Sumantu taught his Saṁhitā. In the Purāṇas he is recognised as Sumantu's pupil. In the Bṛhadāraṇyaka Upaniṣad (III.7) and Jaiminiya Brāhmaṇa (III. 319) some Kabandha Ātharvaṇa is mentioned. It may be said that this Kabandha Ātharvaṇa was the Kabandha of the Purāṇas. According to the Purāṇas Kabandha divided his Saṁhitā into two and taught them to his two students Pathya and Vedadarśa and thereafter spread the tradition of the Atharvan Śākhās. Here before giving some information about the popular names of the nine Atharvan Śākhās it should be proper to mention that the only few names found in the Purāṇas have been recognised in the Atharvan tradition.

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1. Bhāg. X. 74.7

2. Mbh. II. 4.11

3. Bhāg. I. 4.22; XII. 6.53; 7.9; Vāyu 60.13, 15; 61. 49; Viṣṇu III. 4.9; 6.8, 9; Agni 2. 71.8, 9 etc.

4. Mbh. I. 63.89

5. Mbh. Śānti parvan, 47.5

6. The journal of the Oriental Research, Madras, 1934, pp. 75-88

(1) *Paippalāda Śākha*

The variants of this name are Pippala, Paippala, Paippalāyani and Pippalāda. An old sage of this name was present while Bhīṣma was on the Śaraśaiyyā.<sup>1</sup> This name was not known even in the Atharvan literature prior to the *Parīṣiṣṭa* 8, in which the Atharvaveda, 19.56-88 in the Śaunakīya are designated as the *Paippalāda Mantrāḥ*. This shows the close relation of the book 19<sup>th</sup> of the Atharvaveda in Paippalāda. The Atharva *Parīṣiṣṭa* begins with *Pratīka 'Śaṃ no Devī'* (1.6) which is most probably the beginning verse of the Paippalāda Śākha. In the Skanda Purāṇa, Nāgarakhanda a Paippalāda is said to be the relative of Yājñavalkya. In the Introductory lines of the *Praśnopaniṣat* Śukeśa Bharadvāja and five other sages went to Paippalāda who was a learned scholar<sup>2</sup>. According to the tradition and the colophons occurring in the end of the book this *Upaniṣad* undoubtedly belongs to the Paippalāda Śākha of the Atharvaveda. Hence, it is certain that this Paippalāda is none else but our Śākhākāra. According to Prof. Caland the Paippalāda is older than the Śaunakīya.<sup>3</sup> In the *Prapañcahrdaya* the number of the *Kāṇḍas* in the Paippalāda is said to be twenty. The *Brāhmaṇa* of this Śākha is said to be of eight *Adhyāyas*<sup>4</sup>. The oldest manuscript of this Śākha, written in Śāradā character was procured from Kashmir and later on it was handed over to Prof. Roth. The photograph of this *Saṃhitā* was published from America in 1901 in three volumes.<sup>5</sup> Recently late Prof. Durgamohan Bhattacharya of Government Sanskrit College, Calcutta published the text of this *Saṃhitā*. Guṇavijaya, the author of the *Chāndogya mantra-bhāṣya* has said that 'Śaṃ no Devī',<sup>6</sup> is the first. Mantra<sup>6</sup>

1. Mbh., Śānti p. 47.6.
2. सुकैश च भारद्वाजः शैब्यश्च सत्यकामः सीमांयणी च गार्ग्यः कौरव्यश्चाश्वलायनो भार्गवो वैदर्भि कबन्धी कात्यायनश्च ते ह्येते ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समिस्ताण्यथो भगवन्तं पैप्पलादमुपसन्नाः *Praśnopaniṣat* I.
3. Cf. Bloomfield: *The Ath. of the Gopatha Br.* p. 21.
4. तथाथर्वणि के पैप्पलादशाखायां मन्त्रोविशतिकायः.....तद्, ब्राह्मणमध्यायाष्टकम् *Vedaprakaraṇa*
5. Bhagavaddatta, *Vaidika Vāñmaya Kā Itihāsa*. p. 320.
6. शं नो देवी.....अथर्ववेदादिमन्त्रोऽपि पिप्पलादष्टः *Chāndogya Manbatrhāṣya*

of this Samhitā and this view is confirmed by Patañjali and the Gopatha Brāhmaṇa (I.29). According to Prof. Whitney the Paippalāda recension has more Brāhmaṇa portion than the vulgate recension of Śaunakīyas.<sup>1</sup> The dialogue between Yudhiṣṭhira and Paippalāda is found in the Matsya Purāṇa (71.1-45).<sup>2</sup> According to the Purāṇas he was a pupil of Devadarśa. According to the Bhāgavata. (I. 12.10; II.7.45) he came to see Parīkṣit who was practising *Prāyopaveśa* and he knew the yogic powers of Viṣṇu. Here Pippalāda is described as a resident of Naimiṣa forest. Prof. Whitney has compared certain readings of the recension of Paippalāda and Śaunaka.

### (2) The Śaunakīya Śākha

The name Śaunaka or Śaunakin is frequently found in the literature. Pāṇini has mentioned it.<sup>3</sup> This was the most prevalent Śākha of the Atharvaveda and the vulgate text of the Atharvaveda belongs to this Śākha. The followers of this Śākha were called Śaunakins or Śaunakīyas. In the Purāṇic description of Vedic Śākhās, Śaunaka is said to be the pupil of Pathya. According to the Mahābhārata, sage Śaunaka was born in the family of Bhṛgu.<sup>4</sup> He was a resident of Naimiṣāranya and a *Kulapati*. He performed the sacrifice of twelve years (द्वादशवर्षिकसत्र) in which Ugraśravā Sūta narrated the story of the Mahābhārata.<sup>5</sup> He was the son of Śaunaka<sup>6</sup>. The Atharvaveda is called as 'Bhṛgu Vistarāḥ' and has close relations with the Bhṛgu, so the relation of Śaunaka, of Bhṛgu clan, with the Atharvaveda is but natural. Here it is noteworthy that various Śaunakas are recognised in the Vedic literature. One Śaunaka is connected with the Ṛgveda to whom many works are attributed<sup>7</sup>. It is not certain whether Ṛgvedic

1. Whitney, Intr. to the Translation of Atharvaveda p. LXXX.
2. वसन्तं नैमिशारण्ये पिप्पलादं महासुनिम् । अधिगम्य तदा चैनं प्रश्नमेकं करिष्यति । युधिष्ठिरो धर्मपुत्रो धर्मयुक्तस्तपोधनम् 71.2
3. शौनकादिभ्यश्चक्ष्ण्डसि Pāṇini IV. 3.106.
4. Mbh. I. 30.65.
5. Mbh. I. 19.
6. ibid Anuśāsana 30.65.
7. Weber, Lectures on the History of Indian Literature p. 33.

Śaunaka and one, the founder of the Ātharvaṇa Śākhā, are the same person. Śaunaka is mentioned in the Kauśika<sup>1</sup> and Vaitāna Sūtras<sup>2</sup> and similar statement is available in the Kauśitaki Brāhmaṇa.<sup>3</sup> The Atharva-Prātiśākhya is termed as Śaunakīya Caturadhyaikā\*. The Atharva-Paddhati on the Kauśika Sūtra 1.6 designates the Vaitāna Sūtra as Śaunakīya Sūtra. In the Atharvan Upaniṣads Śaunaka is regarded as 'a great Ācārya'.<sup>5</sup> A Śaunaka Upaniṣad is also found<sup>6</sup> and Bloomfield thinks the word 'Kunakhin' as a variant of Śaunakin.<sup>7</sup> In the Atharva Pariśiṣṭa, the followers of the Śaunaka Śākhā are regarded as a person fit for the post of a priest<sup>8</sup>. The Kauśika Sūtra, Vaitāna Sūtra, and a Atharva Prātiśākhya or Śaunakīya Caturadhyaikā belong to the Śaunakīya Śākhā.

The Śaunakīya Saṁhitā is divided into twenty Kāṇḍas or books which is supported by the tradition. The Gopatha Brāhmaṇa I. 1.5 speaks of twenty mythical Ṛṣis descended from Angiras. But this view is contradicted by the modern scholars and they think that the original collection of this Saṁhitā consisted of a less number of the books. It is well assumed that the 19th and the 20th books are the later productions as they have borrowed considerable material from the Ṛgveda.<sup>9</sup> The arrangement of the books is according to the hymns of different length. The contents of this Saṁhitā are placed under 14 heads such as Bhaiṣajyāni, Āyusyaṇi, Ābhicārikāni, Strīkarmāṇi etc.

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1. अयुग्मानि परिमण्डलानि चतुरस्रं शौनकिनाम्
  2. शौनकायश्चोऽभिचारकामस्य
  3. Kauśitaki Brāhmaṇa 4.7.
  4. See Introduction to the Ath. Prātiśākhya, by Dr. Suryakanta.
  5. Muṇḍaka up. 1.1.3; Brahma up. 1.
  6. Bloomfield, Atharvaveda & Gopatha Br., p. 12.
  7. Bloomfield Introduction to Kauśika Gṛhya Sūtra, of American Oriental Society Vol. XIV p. 34 1889.
  8. पैपलादं गुरुं कुर्यात् श्रीराष्ट्रायैवर्धनम् ।  
तथा शौनकिनं चापि देवमन्त्रविषिचतम् ॥ Ath. Pariśiṣṭa 2.4
  9. Cf. Winternitz. History of Indian Lit.; Macdonell History of Sanskrit Lit. etc.

(3) *Tauda or Taudāyana Śākhā*

The other name used for this Śākhā is Stauda or Staudāyana Śākhā. The only reference to this Śākhā is found in the Atharva Pariśiṣṭa 23.3<sup>1</sup> Nothing is known about this Śākhā.

(4) *Mauda or Maudāyana Śākhā*

Nothing remains of this Śākhā but it is certain that originally this Śākhā was much prevalent one. Pāṇini<sup>2</sup> and Patañjali<sup>3</sup> have mentioned this Śākhā. Śabarabhāṣya has also referred to it.<sup>4</sup> According to the Atharva Pariśiṣṭa the follower of the Mauda or Jālada Śākhā should not be appointed as a priest.<sup>5</sup> It is probable that this Śākhā was mostly connected with the *Abhicāra Karma* (black magic) and due to it was looked upon contemptuously and in course of time it became obsolete. A city named Modapuram is mentioned in the Mahābhārata (II. 27.11). Whether this city had any connection with the Mauda Śākhā is not known.

(5) *Jājala Śākhā*

According to the Gaṇaratnamahodadhi Jājala was a son of Jājali.<sup>6</sup> According to the Mahābhārata a Jājali was a great saint who went to Tulādhāra and was taught by the latter.<sup>7</sup> No literature of this Śākhā is available.

(6) *Jālada Śākhā*

No literature of this Śākhā is available. As mentioned earlier according to the Atharva Pariśiṣṭa the follower of this Śākhā should not be appointed as Purohita.

(7) *Brahmavada Śākhā*

Other variants of this name are Brahmabala, Brahmapālāśa. According to Pt. Bhagavaddatta the name Bhārgava, mentioned in the Atharva Pariśiṣṭa is its synonym. But nothing is certain. No literature is available.

1. स्तौदायने स्मृताः Ath. Pari. 23.3.

2. स्त्रीकुमारं मौदपैपलादाः Kārtakaujapadigaṇa.

3. Mahābhāṣya on Pāṇini II. 4. 3.

4. Śabarabhāṣya 1.1.3.

5. पुरोवा जलदा यस्य मौदा वा स्यात्स्मदाचन ।  
अम्बाद् दशभ्यो मासेभ्यो राष्ट्रंशं स गच्छति ॥ Ath. Pari. 23.4

6. जालिनीपत्यं जालाः । Gaṇaratnamahodadhi 3-2-31.

7. Mbh. Śaṇṭi p. chs. 261, 262.

(8) *Devadarśa Śākhā*

Pāṇini has mentioned this name in the Śaunakādigaṇa. According to the Purāṇas Devadarśa was a pupil of Kabandha who divided his Śākhā into four and taught it to his four pupils<sup>1</sup>. The Śākhā is mentioned in the Kauśika sūtra.<sup>2</sup> The Atharva Pariśiṣṭa 23.2 has also mentioned it.

Other variants of this name are Vedadarśa, Divadarśa, Devarṣi and so on. No literature is available.

(9) *Gāraṇa Vidyā Śākhā*

The other name used for this Śākhā is Gāraṇavaidya. The name occurs in the Atharva Pariśiṣṭa 22.2. Keśava<sup>3</sup>, a commentator of the Kauśika Sūtra has mentioned this Śākhā. On the evidence of Keśava it is certain that this Śākhā contained its own Samhitā. On the evidence of the Purāṇas also the existence of this Samhitā is proved<sup>4</sup>.

Besides above mentioned Śākhās the Purāṇas and other texts mention the following Śākhās :

(10) Pathya Śākhā, (11) Sauskāyani or Śaulkyāyani Śākhā (12) Kumudādi Śākhā, (13) Saindhavāyana Śākhā, (14) Babhru Śākhā, (15) Muñjakeśa Śākhā, and (16) Jābali Śākhā.

Though in the later literature the number of the Ātharvaṇa Śākhā is mostly confined to nine but according to the Purāṇas this number is much more. In absence of any direct tradition nothing can be said with certainty.

1. Brahmanḍa II. 35.57; Viṣṇu III. 6.9.10.

2. एकादशभिर्देवदशिनान् Kauśika Sūtra 85.7.

3. स्वमग्ने ब्रतया असि ..... एते चारणवैद्यानां पञ्चान्ते Keśava on Kauśika Sūtra, 6.57

4. तथा चरणविद्यानां प्रमाणं संहितां शृणु ।

पटसाहस्रसूक्तसूक्तमृचः षड्विंशतिः पुनः

एतावदधिकं तेषां यजुः कामं विवक्षति ॥ Vāyu 61.69; Br. II. 35.78,9

## Book Reviews

विष्णुधर्मोत्तरपुराणम् (चित्रसूत्रम्). Critically edited with a Hindi translation by Dr. Asoke Chatterjee Śāstrī, Professor and Head of the Department of Purāṇa-Itihāsa, Sanskrit University, Varanasi; Gaṅgānātha Jha Granthamālā, Vol. IV, Published by the Director, Research Institute, Varanaseya Sanskrit Vishvavidyalaya, Varanasi, 1951 Royal, 8 vo, pp. 54, plates 11.

The contribution of the Purāṇas in the domain of the art of Indian painting cannot be neglected. The Matsya, Agni, Garuḍa, Nāradya and some other Purāṇas have tried to deal with this subject in a limited way. But it is the Viṣṇudharmottara-Purāṇa, the encyclopaedic store-house of various branches of Indian Knowledge, which stands far above these Purāṇas so far as the Indian painting is concerned. Besides the Purāṇas some *śilpa-śāstra* treatises also deal with the art of painting; of these the *Samarāṅgaṇa sūtradhāra* of Bhoja, 11th century A.D., the *Abhilaṣitārtha-Cintāmaṇi* of Someśvara, 12th century A.D. and the *Śilpa-ratna* of Śrīkumāra 16th century A.D. are worth mentioning. These texts differ considerably from the Viṣṇudharmottara on some important points, such as the nine poses (*nava-sthānas*). But these texts were composed much later than the Viṣṇudharmottara which, according to Bühler and Hazra, is said to be a work of the fifth century A.D.

The Viṣṇudharmottara is a voluminous Purāṇa comprising over 800 Adhyāyas (Chapters) divided into three Khaṇḍas or Parts—the first Khaṇḍa of 269 Adhs., the second Khaṇḍa of 183 Adhs., the third Khaṇḍa of 355 Adhs. (Venk. edn.). It is in the third Khaṇḍa that the technical fine arts—such as music, dancing, painting, architecture, iconography—are elaborately dealt with. The *Citrāsūtra* (the art of painting) forms the topic of the nine Adhyāyas (35-43) of this third Khaṇḍa, out of which the first five Adhs. (35-39) are more important as regards to this subject. According to the Viṣṇu-Purāṇa the art of painting is intimately connected with the art of dancing (*Nṛtta-śāstra*), without the knowledge of



which the art of painting cannot properly be learnt, for in both these arts the world is to be imitated ("विना तु नृत्तरास्त्रेय चित्रवर्त्तं सुदुर्विदम्। जगतीऽनुक्रिया कार्या द्वयोरपि यतो नृप ॥" Viṣṇu-dh. III. 2.4). Hence it is that the chapters on the *Citra-sūtra* are preceded by those on the *Nṛtta-sūtra*. Again the sound knowledge of the *Citra-sūtra* is essential for learning the art of iconography ("चित्रवर्त्तं न जानाति यस्तु सम्यङ् नराधिप, प्रतिमालक्षणं वेत्तुं न शक्यं तेन कर्हिहित् ॥" *Ib.* III. 2. 1). Hence the chapters on the *Citra-sūtra* are immediately followed by those on the *Pratimā-lakṣaṇa* in this Pūrāṇa. But according to this Pūrāṇa the art of painting is the best of all these arts :—

कलानां प्रवरं चित्रं धर्मकार्यमोक्षदम् ।

मङ्गल्यं प्रथमं चैतद् गृहे यत्र प्रतिष्ठितम् ॥

यथा सुमेधः प्रवरो नगानां यथाण्डजानां गरुडः प्रधानः ।

यथा नराणां प्रवरः क्षितीशस्तथा कलानामिह चित्रकल्पः ॥

—(III. 43.88-89)

An authentic edition of the text of the *Citra-sūtra* chapters of the Viṣṇu-dharmottara is, therefore, to be considered a valuable contribution to the science of the Indian painting. The edition under review has been prepared on the basis of the five manuscripts named as क, ख, ग, च and छ by the editor and the two printed editions of the Viṣṇudharmottara-purāṇa, viz. the Venkaṭeśvara Press edition of Bombay, published in S. V. 1969 (1912 A. D.) and the Baroda edition edited by Dr. Priyabālā Shah and published in 1958 A. D. Out of the five manuscripts the manuscripts क (Devanāgarī) and ग (Śāradā) are from the B.O.R.I., Poona, the Ms. ख belongs to the Royal Asiatic Society, Bombay and the two mss. च and छ both belong to the Sarasvatī Bhavana Library of the Varanaseya Sanskrit University. The two printed editions are named here as वे. (Venk. edn.) and ब. (Baroda edn.).

The text of the five chapters (35-39) of the *Citra-sūtra* has been constituted in the present edition. The text presented here is quite convincing. Variant readings from the five above-mentioned Mss. and the two printed edns. have been noted under the footnotes below the text. The footnote-numbers are given on the words of the text, of which the variants are noted under the footnote.

The text is preceded by an Introduction (*Mukhabandha*) (pp. 1-22) written in simple and lucid Sanskrit; which deals with the position and antiquity of the Viṣṇu-dharmottara, short synopsis of its contents, detailed summary of the five chapters, elaborate discussion of the technical terms and the comparative study of some similar points of the three Śilpa-śāstra-treatises and the Viṣṇu-dharmottara. The Hindi translation of the text of these five chapters of the *Citra-sūtra* which is added after the text is the first ever attempted Hindi translation of such a technical subject of the Purāṇa. The translation is quite upto the mark. The Introduction and the translation both are the result of the editor's command over the subject-matter of the text. Eleven plates illustrating different poses and postures and explaining some specific technical terms used in the text add to the value of the edition.

It seems that a few of the readings of the text constituted here are the results of the thoughtful emendation by the Editor, e. g. on p. 32 the reading 'शराकृति' (of Adh. 37) is not contained in any of the five manuscripts and the two printed editions consulted by the Editor; similar is the case with the reading 'कृषीकृतम्' (of Adh. 39) on p. 41 (all the five Mss. and the two printed editions read 'कृषीकृतम्'). It would have been better to mark such emended readings by asterisk or underline etc. and to discuss the necessity of such emendation in Introduction or in separate notes. A word-index with explanation and a list of the selected bibliography on the subject should also have been provided to make this edition more useful to the readers.

By bringing out this edition Dr. Chatterjee has really done a service to the cause of Indology. He deserves our congratulations and thanks. It may be hoped that he will also further take up the texts of the chapters on the other technical arts (such as *nyūta*, *gīta*, *pratima-lakṣaṇa* and *prāsāda-lakṣaṇa*), dealt with in this Purāṇa, for their critical editions.

—A. S. Gupta

1. **श्रीकामाक्षी-मातृकास्तवः** Composed by Dr.V. Raghavan, Madras. Presented to friends by the author on the auspicious occasion of the marriage of his daughter Saubhāgyavati Nandini, on 5th December, 1971.

‘नन्दिन्या’ नन्दिन्या उद्वाहे रमण ‘रमणेन’ ।

आर्यास्तुतिरायैभ्यो दत्ता ‘कविकौकिलेन’ जनकेन ॥

2. **श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम्**—श्रीशंकरभगवत्पादकृतम् With English translation by Dr. V. Raghavan. It was also presented to friends by Dr. Raghavan on this auspicious occasion of the marriage of his daughter.

1. There has been a constant tradition in India of composing *Mātṛkā-stavas* (Eulogies of Gods and Goddesses composed in verses according to the order of the letters of Sanskrit Alphabet which comprises fifty or fifty-one (including छ) letters from अ to झ. The word ‘mātṛkā’ means the ‘source’ or the ‘origin’, and as the Alphabet (*varṇa-mālā*) is the origin of all the speech and literature, it is also called the ‘*Mātṛkā*’. The *Mātṛkā*, the source of all *Vāk* and *Vāñmaya* has been held in high regard from the times even of the Upaniṣads. According to the Indian cosmology as propounded in the Vedic and the Smṛti (including the Purāṇic and the Tāntrika) literature, the *Vāk* has been regarded as the original source of the creation, the whole creation has been regarded by the sages as a transformation of the *Vāk* principle—“वाग् वा इदं सर्वं भूतम्” (Chānd.-Up. 3 12.1). And as the *Mātṛkā* is the source even of the *Vāk*, it has been identified with the Conscious Creative Energy called the Self or the Ātman—

पृथिव्यादिशिवान्तं तु अकाराद्याश्च वर्णकाः ।

कूटान्तं हंस एव स्यान्मातृकृति व्यवस्थिताः ।

—(Brahma-vidyopaniṣad. 62-63)

(“कूटशब्देन क्षकार उच्यते”—Upaniṣad-brahma-yogin).

In the *Stotra*-literature the Deities of the *Stotras*, specially the female Deities or the Goddesses, have been conceived in the form of the *Mātṛkā* (*Varṇa-mālā*)—

“हंस इत्येव मातृका । पञ्चाशद्वर्णविग्रहेणाकारादक्षकारान्तेन व्याप्तानि भुवनानि शास्त्राणि छन्दासीत्येवं भगवती सर्वं व्याप्नोतीत्येव तस्यै वै नमो नमः ।” (Tripurā-tāpinī-Upaniṣad. 4)

In the Devī-Bhāg. (XII. 6) Goddess Gāyatrī has been mentioned as 'अकारादिचकारान्ता' ('मातृकारूपिणीत्यर्थः'—शैबनोलकगठटीका) in the *Gāyatrī-sahasra-nāma*. Similarly, in the *Lalitopākhyāna* of the Brahmanḍa-Purāṇa the Goddess Lalitā (or, Sarasvatī) has been called as 'अकारादिचकारान्तवर्णमूर्ति' or 'मातृका' (IV.36.20), and in the *Lalitā-sahasranāma* Goddess Lalitā has been mentioned as 'मातृकार्णवर्ण-रूपिणी' (Śl. 167). In the present *Kāmākṣī-mātṛkā-stava* under review the author eulogises Goddess Kāmākṣī as 'अर्णवीतनुम्' (Śl. 1).

Thus a tradition of composing *Mātṛkā-stavas* has been cherished and preserved from the ancient times. There are several famous *Mātṛkā-stavas* included in the Sanskrit *stotra* literature, for example, गणेशाक्षरमालिकास्तोत्र, सुमह्ययक्षरमालिकास्तोत्र, परमशिवाक्षरमालिका-स्तोत्र, शिवमःतृयाक्षरमालिकास्तोत्र, सुमह्ययक्षरमालिकास्तोत्र ("मातृकामालिकायुक्तं ज्ञानमोक्षसुखप्रदं") गायत्री-महानामस्तोत्र ("मातृकाक्षरक्रमेण") etc., which are all composed in the verses, each beginning with the letter of the *Mātṛkā* (अ to ञ) 'मातृकाक्षरक्रमेण'. There is another type of the *Mātṛkā-stavas* which follow the order of the letters of the deity's *mantra*—मन्त्राक्षरक्रमेण; such as the मन्त्रमातृकापुष्पमालास्तव (included in the *Bṛhat-ratnākara-stotra* of the N.S.P. Bombay) and उच्छिष्टाण्यपतिमन्त्रमातृकास्तव (included in the *Malaya-mūṛta*, edited by Dr. V. Raghavan, and pub. by the Central Sanskrit Institute, Tirupati, 1966); even the Ādi-Kavi Vālmīki is said have followed the order of the letters of the *Gāyatrī-mantra* in his Rāmāyaṇa ("गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम्" Uttara-Kāṇḍa, 111.18 cd) in composing the first verse of every thousand and Ślokas.

The present कामाक्षी-मातृकास्तव of Dr. Raghavan is another precious pearl added to the string of the *Mātṛkā-stavas*. Goddess Kāmākṣī is the favourite Deity of South India, specially of the city of Kāñci ("ललिता सैव कामाक्षी काञ्चनां व्यक्तिसुपागता । सरस्वतीरमगौर्वस्तामे-वाक्यमुपमने ॥" *Lalitopākhyāna*, 39.14). The *Lalitopākhyāna* (Adh. 39) gives the derivation of the name "कामाक्षी" of the Goddess Lalitā thus :—

विरिञ्च दक्षिणेनाक्षया वामेन हरिमैक्षत ।

'का' नाम वाणी 'मा' नाम कमला ते उभे ततः ।

प्रादुर्भूते प्रभापुञ्जे पञ्जरान्त इव स्थिते ॥ ६६-६७ .

प्रादिश्रीनयनोरपन्ते ते उभे भारतीश्रीयौ ।

मन्वीक्ष्य सर्वजनता विशेषेण विसिस्मिये ॥

तदाप्रभृति कल्याणी कामाक्षीत्यभिधाभियात् ।

तदुच्चारणमात्रेण श्रीदेवी यं प्रयच्छति ॥ ७१-७२

This derivation clearly shows the importance of the worship of Goddess Kāmākṣī in the form of its *stotra*; for she bestows both knowledge and wealth (का and मा) on his devotees. The present *Kāmākṣīmāṭṛkā-stava* is a great inspiring eulogy of the Goddess full of devotional ideas and is the product of the ripe poetic genius of its author. The *Nārāyaṇa-smṛti* or 'Blessing' by the present great Śaṅkarācārya His. Holiness Śrī Chandraśekharendra Sarasvatī of the Kāñcī-Kāmakōṭī-pīṭha together with the two illustrations of His Holiness Jagadguru and his disciple Śrī Jayendra Sarasvatī Swāmī adore the beginning of this booklet. The author, Dr. Raghavan, has strung this beautiful bright garland of pearl-like letters in order to satisfy his unfulfilled yearning of having a talk with the holy Jagadguru at Kāñcī on the auspicious occasion of his daughter's marriage, when he had gone there to visit Goddess Kāmākṣī, for the Jagadguru had been observing the vow of perfect silence (*Kāṣṭha-mauna-vrata*) at that time, as he (Dr. Raghavan) himself says :—

श्रीकाञ्चीनगरीमगमगमुतामद्राक्षमद्राक्षम-  
 ज्ञेज्जङ्गमरूपशंकरयति तं काष्ठमौने स्थितम् ।  
 पश्यन् काञ्चिदपूर्तिमात्मनि च तामापूरयन्नक्षरा-  
 काराया अवशोऽहमक्षरसरां देव्या अगुम्फं स्तुतिम् ॥

Exhaustive explanatory notes on difficult words of the *Stava* are given in the footnotes; also the comparative references are given in the footnotes from such *Stuti-works*, as the *Lalitāsahasranāma*, *Lalitā trīśatī*, *Saudaryalaharī*, *Ārya śataka* of the *Mūka-pañcaśatī*, *Devī-māhātmya*, *Devī-Bhāgavata*, *Kālikā. Purāṇa*, *Bṛhad-dharma Purāṇa*, *Bhagavadgītā*, *R̥gveda* and *Yajurveda*. The stanzas have been composed in lucid and standard Sanskrit. In all, there are fifty, three stanzas in this *Māṭṛkā-stava* representing the fifty letters of the *Māṭṛkā*, and hence called the *Pañcaśikā* here and conceived as the Mother Goddess :—

नूनं कानिचिदक्षराणि न धृतान्येतेषु पद्येष्विति  
 स्याच्चेत् कोषविशाब्दिकेषु कविषु न्योन्याभ्यसूयादिकं ।  
 आदिक्षान्तसमस्तवर्णवपुषा या मातृका राजते  
 सैवास्थोत्तरमत्र पुत्रककूते पञ्चाशिका दास्यति ॥ ५३

This beautiful and inspiring *Matṛkā-stava* certainly deserves a permanent and exalting place in the galaxy of the Sanskrit Stotras. Dr. Raghavan is to be congratulated for producing such an excellent piece of devotional poem in the form of this *Kāmākṣī-matṛkāstava*.

२. श्रीसुब्रह्मण्यसुजङ्गस्तोत्रम् (*Subrahmaṇya Bhujāṅgastotra*) of Bhagavatpāda Śrī Saṅkarācārya is a well-known *stava*. It is composed in the *Bhujāṅga-prayāta* metre, each *pāda* of which consists of the four *ya-gaṇas* (सुजङ्गप्रयाते चतुर्भिर्यकारैः; — -, — -, — -, — -), There are other *Bhujāṅga* ( or *Bhujāṅga-prayāta* )-*stotras* composed by the Ādi Saṅkarācārya; such as the शिवसुजङ्गम्, श्री साम्बसदाशिवसुजङ्गप्रयात-स्तोत्रम्, देवीसुजङ्गस्तोत्रम्, सारदासुजङ्गप्रयातस्तोत्रम्, रामसुजङ्गप्रयातस्तोत्रम् etc. The present *Subrahmaṇya-bhujāṅgastotra* consists of the 33 stanzas, the last stanza containing the *phala-śruti* as :—

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः  
पठेद् भक्तियुक्तो गुह्यं संप्रणम्य ।  
सुपुत्रान् कलत्रं धनं दीर्घमायु—  
र्लभेत् स्कन्दसामुज्यमन्ते नरः यः ॥

An illustration of Kalyāṇa Subrahmaṇya is given on the back of the title page, and the *Nārāyaṇa-smṛti* (Blessing) by His Holiness Jagadguru Saṅkarācārya of Kāñci-Kāma Koṭi-piṭha is also printed in the beginning. The English translation is literal and lucid. Explanatory and other footnotes are also given.

Both these booklets in the form of the two inspiring *Stotras*—the one of the great female Deity Goddess Kāmākṣī, and the other of the male Deity God Subrahmaṇya—are really the precious and proper presents presented by Dr. Raghavan to his friends on the auspicious occasion of the marriage of Saubha Nandinī with Chiraṅjivi Venkataramani. It is hoped that they will be cherished as precious treasures and utilised in enriching the Souls.

—A. S. GUPTA

## सोताकृतं वल्लचष्टकम्

नमस्यामि महायोगं कृतान्तं गहनं परम् ।  
दाहकं सर्वभूतानामीशानं कालरूपिणम् ॥११७

नमस्ये पावकं देवं साक्षिणं विश्वतोमुखम् ।  
आत्मानं दीप्तवपुषं सर्वभूतहृदि स्थितम् ॥११८

प्रपद्ये शरणं वह्निं ब्रह्मण्यं ब्रह्मरूपिणम् ।  
भूतेशं कृत्तिवसनं शरण्यं परमं पदम् ॥११९

ॐ प्रपद्ये जगन्मूर्तिं प्रभवं सर्वतेजसाम् ।  
महायोगेश्वरं वह्निमादित्यं परमेष्ठिनम् ॥१२०

प्रपद्ये शरणं रुद्रं महाग्रासं त्रिशूलिनम् ।  
कालाग्निं योगिनामीशं भोगमोक्षफलप्रदम् ॥१२१

प्रपद्ये त्वां विरूपाक्षं भूर्भुवःस्वःस्वरूपिणम् ।  
हिरण्यमये गृहे गुप्तं महान्तममितौजसम् ॥१२२

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम् ।  
हव्यकव्यवहं देवं प्रपद्ये वह्निमीश्वरम् ॥१२३

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः स्वयम् ।  
भर्गमग्निपरं ज्योती रक्ष मां हव्यवाहन ॥१२४

## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1971)

### WORKS ON PURĀṆAS

#### 1. Kūrma-Purāṇa

##### (a) Critical Edition

As mentioned in the last review (Vol. XIII, 2 pp. 177 ff.), the critical text together with the Introduction has already been printed and presented to the President of the Canberra (Australia) Session of the International Congress of Orientalists on our behalf by the High Commissioner for India, H. E. Mr. A. M. Thomas. But the Appendices and the Śloka-index could not be added at that time. Now the following Appendices are being printed and added to the Critical text in order to complete this Critical edition:—

Appendix 1 (A)—Identified Kūrma-Purāṇa quotations from the Dharma Śāstra-Nibandhas. (*Printed*)

Appendix 1 (B)—Unidentified Kūrma-Purāṇa quotations from the Nibandhas. (*Printed*).

Appendix 2. Subject-concordance indicating the parallel topics and sub-topics of the Kūrma-Purāṇa and the other Purāṇas and the Epics.

Critical Notes— Which supply explanatory, critical and textual remarks on the important readings of the constituted text.

The verse-index has already been printed. The detailed contents and also a detailed index of the Adhyāyas and the Ślokas with those of the Venkt. edn. is being printed now.

##### (b) Hindi and English Translations

Hindi and English Translations along with the critical Sanskrit Text are being printed in separate volumes. Important



# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९७१)

पुराणसम्बन्धीनि कार्याणि

कूर्मपुराणम्

(अ) पाठसमीक्षात्मकं संस्करणम्

यथा 'पुराणम्' पत्रिकायाः गताङ्के (XIII.2; p. 177ff) सूचितं यत् कूर्मपुराणस्य भूमिकासहितं समीक्षात्मकं संस्करणं मुद्रितमासीत् तथा आस्ट्रेलिया देशस्य कैनबरा विश्वविद्यालये सम्पाद्यमानस्य अन्तरराष्ट्रियप्राच्य-विद्यासम्मेलनस्य अध्यक्षाय काशिराजन्यासस्य प्रतिनिधित्वं कुर्वता भारतदेशस्य तत्रत्येन उच्चायुक्तेन महामहिम्ना श्री ए० एम० थामसमहोदयेन तत् समर्पितमासीत् । किन्तु तस्मिन्नवसरे परिशिष्टानि न योजितान्यासन्, अथ च श्लोकानुक्रमण्यपि तत्र न सम्पृक्ता । अधुना अधोनिर्दिष्टानि परिशिष्टानि मुद्रितानि तथा समीक्षात्मकसंस्करणस्य पूरणार्थं तेन संस्करणे सह योजितानि सन्ति—

परिशिष्टम् १. (अ) धर्मशास्त्रनिबन्धेभ्य उद्धृताः कूर्मपुराणे उपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् १. (ब) निबन्धेभ्य उद्धृताः कूर्मपुराणे अनुपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् २. कूर्मपुराणस्य समानविषयाणामुपविषयाणां च अन्यपुराणैः महाभारतेन च सह संवादः

समीक्षितटिप्पण्यः—निर्धारितपाठस्य महत्त्वपूर्णपाठानुसारिणी समीक्षात्मिका व्याख्या अन्यच्च समालोचनात्मकं विवरणं प्रस्तुतमस्ति ।

श्लोकानुक्रमणी मुद्रिताऽस्ति । बृहद्विषय-सूची अपि च पाठसमीक्षित-संस्करणस्याध्यायानां तथा श्लोकानां-सूची वेंकटेश्वरसंस्करणेन सह अधुना मुद्रिता वर्तते ।

(ब) हिन्दी भाषायाम् आङ्ग्लभाषायां चानुवादौ

कूर्मपुराणस्य समीक्षितसंस्कृतपाठेन सह तस्य हिन्दीभाषायाम् आङ्ग्लभाषायां चानुवादस्य पृथक्-पृथक् संस्करणं मुद्रितं क्रियते । वामनपुराणस्य अनुवादात्मक-

Appendices like those of the Vāmana-Purāṇa translation are also being added to these volumes. An exhaustive index of the proper (personal) names is also now ready for the press.

## 2. Varāha-Purāṇa

After the Vāmana and the Kūrma we have taken up the Varāha-Purāṇa for its Critical edition. The following Mss. of the Varāha-Purāṇa are being collated:—

1. No. 57/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.
2. No. 58/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.
3. No. 15766 (Devanāgarī) of the Varāṇaseya Sanskrit University—Sarasvatī Bhavan Library, Varanasi. This Ms. belongs to the Library of Kavīndrācārya Sarasvatī as mentioned in the last colophon by the scribe.
4. No. 1197 (Devanāgarī) from the Viśveśvarānanda Vedic Institute, Hoshiarpur (Punjab).
5. A Bengali Ms. from the Serampur College, West Bengal, (Its microfilm copy was procured from there, which has been photographed here for collation).

Two Mss. from the Bhandarkar O. R. Institute, Poona and two Mss. (Bengali) from the Asiatic Society, Calcutta, have also been *procured*. Efforts are being made to procure other Mss. or their microfilms, photos or transcribed copies from the British Museum, London, India Office, London, Bangiya Sahitya Parisad, Calcutta, Sanskrit College, Calcutta, Government Oriental Mss. Library, Madras, Oriental Research Institute Library of the Kerala University, Trivandrum, Sringeri Mutt, Mysore, and M. S. Sarasvatī Mahal Library, Tanjore; etc.

संस्करणे इव कूर्मपुराणस्य अस्मिन् अनुवादात्मके संस्करणेऽपि महत्त्वपूर्णानि परिशिष्टानि संयोजितानि सन्ति । मनुष्यनगरनद्यादिसंज्ञाविशेषशब्दानां बृहत् सूच्यप्यधुना मुद्रणार्थं निर्मिता वर्तते ।

### वराहपुराणम्

वामनपुराणस्याथ च कूर्मपुराणस्यानन्तरं समीक्षात्मकसंस्करणाय वयं वराहपुराणमविकृतवन्तः । अथ च सम्प्रति वराहपुराणस्य अधोलिखितानां हस्त-लेखानां पाठसंवादकार्यं संपन्नम् —

१. नं० ५७।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
२. नं० ५८।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
३. नं० १५७६६ (देवनागरीलिप्यां) वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयात्, प्राप्तः । अस्य हस्तलेखस्यान्तिम-पुष्पिकायां लेखककृतनिर्देशेनेदं प्रतीयते यदिदं पुस्तकं श्रीकवीन्द्रा-चार्यसरस्वतीमहोदयानां संग्रहालयस्यास्ति ।
४. नं० ११९७ (देवनागरीलिप्यां) पञ्चनदप्रदेशस्थ होशियारपुर-नगरीय विश्वेश्वरानन्द-वैदिकशोध-संस्थानात् प्राप्तः ।
५. वङ्गप्रदेशीय सेरामपुर महाविद्यालयात् एका बंगीयहस्तलेखस्य माइक्रोफिल्मप्रतिरपि प्राप्ता चासीत् । पाठ-भेदाय यस्याः चित्रप्रतिरप्यस्माभिः निर्मिता ।

भण्डारकरप्राच्यविद्याशोधसंस्थान-पूनातः द्वौ हस्तलेखावथ च एशियाटिक सोसायटी कलिकातानगरीतः द्वौ वङ्ग हस्तलेखावपि प्राप्तौ । ब्रिटिशम्यूजियम, लन्दनतः, इण्डियाआफिस, लन्दनतः, वङ्गीयसाहित्यपरिषदकलिकातानगरीतः, संस्कृतमहाविद्यालयकलिकातानगरीतः, मद्रासस्थ, गवर्नमेण्ट प्राच्यविद्या हस्त-लेखानां पुस्तकालयात्, केरलविश्वविद्यालयीय प्राच्यविद्या शोधसंस्थान पुस्तकालयात् त्रिवेन्द्रनगरस्थात्, शृङ्गेरीमठ, मैसूरतः, अथ च टी० एम० एस० सरस्वतीमहलपुस्तकालय तन्जौरतोप्यन्यहस्तलेखानां, माइक्रोफिल्मफोटो-प्रतीनाम् अथवा हस्तप्रतिलिपिनां चावाप्तये वयं प्रयत्नं कुर्वन्तः स्मः ।

## OTHER WORKS

**Purāṇa Pāṭha and Pravacana**

The whole of the Varāha-Purāṇa was recited from 27.10.71 upto 2.11.71 (Kārtika Śukla 8-15) in the Padmanābha temple, Ramnagar, by Pt. Lakṣmaṇa Pandey in the morning and the *pravacana* on it was given in the evening by Pt. Visvanath Shastri Datar of the Sāṅgaveda Vidyālaya, Varanasi.

**Veda Pārāyaṇa**

From 23 June to 8 July, 1971 (Āṣāḍha Śukla 1-15) the pārāyaṇa of the Śukla Yajurveda, Kāṇva Śakhā, was held in the Śiva-temple of the Śivala Palace, Varanasi. The text was recited from the memory by Pt. Shrikrishna Puranika. The Śrotā was Pt. Lakṣmi Kanta Puranika.

**Purāṇa-goṣṭhī**

In addition to the Veda-Pārāyaṇa, a Purāṇa-goṣṭhī was also arranged on this occasion on the 7th July, 1971 in the Śivala Palace, which was presided by H.H. Maharaja Dr Vibhuti Narain Singh and was attended by many local Sanskrit Scholars and Professors of the Sanskrit University and the Banaras Hindu University. A cyclostyled brochure containing the account of the activities of the Purāṇa Deptt. and some important problems about the critical text of the Purāṇas was circulated before hand by post to the different local Sanskrit scholars interested in the subject. The brochure was read in the Goṣṭhī by the Editor, Shri A.S. Gupta and the problems mentioned therein were discussed by the scholars present. Prof. Baldeva Upadhyaya, Prof. Badrinath Sukla, Prof. Reva Prasad Dvivedi, Late Prof. K.N.S. Telang, Prof. Rama Kuber Malaviya, Pt. Visvanath Shastri Datar and some other scholars took part in the discussion. A paper in Sanskrit on the problems of organising the Sanskrit learning; specially the study of the Rājanīti, prepared by Pt. Rajesvara Shastri Dravid, was read by his learned son in his absence. The Vyāsa-Pūrṇimā Number of the 'Purāṇa' Bulletin was duly presented to His Highness, and the *Varṇāśana* (a kind of the bi-annual scholarship)

## अन्यानिकार्याणि

### पुराणपाठः प्रवचनं च

२७-१०-७१ दिनाङ्कतः २-११ ७१ दिनाङ्कं यावत् (कार्तिक-शुक्लपक्षे ८-१५ तिथिं यावत्) रामनगरस्य पद्मनाभमन्दिरे वराहपुराणस्य पारायणं पं. लक्ष्मणपाण्डेयमहोदयेन प्रातःकाले कृतम् । सायंकाले च एतद्विषये साङ्गवेदविद्यालयीय पं. विश्वनाथशास्त्रीदातारमहोदयेन प्रवचनं कृतम् ।

### वेदपारायणम्

२३ जूनतः आरभ्य ८ जुलाई १९७१ दिनाङ्कं यावत् (आषाढमासस्य शुक्लपक्षे १-१५ तिथिषु) शिवालामवनस्य शिवमन्दिरे काण्वशास्त्रीयशुक्ल-यजुर्वेदस्य पारायणमभवत् । सम्पूर्णग्रन्थस्य पारायणं पं. श्रीकृष्णपौराणिक-महोदयेन स्मृत्याधारेण कृतम् । अस्मिन्नवसरे पं. लक्ष्मीकान्तपौराणिकः श्रोता आसीत् ।

### पुराण-गोष्ठी

७ जुलाई १९७१ दिनाङ्के तत्रभवतां काशिनरेश डा० विमति-नारायणसिंहमहोदयानाम् अध्यक्षतायां शिवालामवने वेदपारायणाङ्गभूता पुराणगोष्ठ्यध्यायोजितासीत् । यस्यां स्थानीयाः संस्कृतविद्वांसस्तथा वाराणसे-संस्कृतविश्वविद्यालयीयाः काशीहिन्दूविश्वविद्यालयीयाः प्राध्यापकाश्चोपस्थिता अभवन् । पुराणविभागीयकार्यविवरणस्य अथ च पुराणानां महत्त्वपूर्णसमीक्षात्मक-पाठस्य विचारणीयप्रश्नानां निर्देशनं कुर्वाण्य एका साइक्लोस्टाइलपुस्तिका गोष्ठ्याः पूर्वमेव तस्मिन् रुचिं विदधतां स्थानीयसंस्कृतविदुषां सकाशे प्रेषिता चासीत् । गोष्ठीमध्ये संपादकेन श्रीआनन्दस्वरूपगुप्तमहानुभावेन पुस्तिकास्थं विवरणं पठितम् । ततश्च विचारार्थमुपस्थापितानां तेषां प्रश्नानां सम्बन्धे उपस्थिताः संस्कृतविद्वांसः विमर्शं कृतवन्तः । श्रीबलदेवउपाध्यायमहोदयः, श्रीबदरीनाथ-शुक्लमहोदयः, श्रीरेवाप्रसादद्विवेदिमहोदयः, स्वर्गीय श्रीकान्तानाथशास्त्रितैलङ्ग-महोदयः, श्रीरामकुबेरमालवीयमहोदयः, श्रीविश्वनाथशास्त्रिदातारमहोदयश्च अनेकेभ्यविद्वांसोऽप्यस्मिन् विमर्शे भागिनोऽभवन् ।

संस्कृतपठनपाठनस्य विशेषतो राजनीतेः समस्यानां विषये एको निबन्धः पं० राजेश्वरशास्त्रिविडमहोदयैः संस्कृतभाषायां निबद्धः । तेषामनुपस्थितौ तदामजस्तं पठितवान् । 'पुराणम्' पत्रिकायाः व्यासपूर्णमाङ्कः तत्रभवद्भ्यः काशिनरेशेभ्यः प्रदत्तः । तदनन्तरं ६०० रूप्यकाणां वर्षाशनं(पाण्मासिकी वृत्तिः)

of Rs. 600 was given by His Highness to Pt. Krishnamūrti Śrauti who is memorising the Sāmaveda and its Brāhmaṇas. The prasāda was distributed to the audience after the goṣṭhī.

### Vāmana Jayantī

The Vāmana-Jayanti was celebrated by the Purāṇa-Department on Sept. 2, 1971 with *Vāmana-Pūjā* and recitation of the *Vāmana-stuti* from the Vāmana Purāṇa. His Highness also attended the function. Prasāda was distributed after the pūjā and the stuti-pāṭha.

### Scholars who Visited the Purāṇa-Department

The following scholars visited the Purāṇa-Department and acquainted themselves with its working :—

1. Dr. Robert J. Miller, Resident Director, American Institute of Indian Studies, U.S.A.—(29.7.71)
2. President, American Institute of Indian studies.—(29.7.71).
3. Miss काजुको यमादा, a teacher of Bengali in the Tokyo University, Japan. She showed keen interest in our Purāṇa work. She was presented a copy of the Hindi translation of the critical text of the Vāmana-Purāṇa with a request to write an article on the comparative study of the Purāṇic and Japanese mythology.—(21.11.71)
4. Dr. Hubert Hänggi, Grench, Switzerland.—(22-11-71)

### ACTIVITIES OF MAHARAJA BANARAS VIDYĀMANDIR TRUST

#### *Vaidika Bala-Vasanta Pūjā*

On the auspicious occasion of the birthday ceremony of Maharaj Kumar Shri Anant Narain Singh, which was celebrated from 23 to 26 Nov., 1971, The *Bala-Vasanta-Pūjā* was performed in the Devī temple of the Ramnagar Fort. Sixteen Vaidika bālaka-s (children who have memorised some portions of a Veda-Saṁhitā) recited the Vedic mantras according to the rules. Dakṣiṇā was given to them after the Pūjā.

सामवेदसंहितायास्तद् ब्राह्मणस्य च कण्ठस्थीकरणार्थं श्रोत्रियाय पं० श्रीकृष्णमूर्ति वैदिकाय महाराजकाशिनरेशैः प्रदत्तमासीत् । गोष्ठीसमाप्तौ उपस्थितसज्जन-वृन्देभ्यः प्रसादवितरणं च कृतम् ।

### वामनजयन्ती

२ सितम्बर १९७१ दिनाङ्के पुराणविभागे 'वामनजयन्ती' आयोजितासीत् । वामन-पूजार्थं वामनपुराणतो वामनस्य स्तुति-पाठोऽपि कृतः । श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नुत्सवे समुपस्थिता आसन् । पूजनान्ते प्रसादवितरणं च जातम् ।

### पुराणविभागे समागता विद्वांसः

अधोनिर्दिष्टा विद्वांसः पुराणविभागे संप्राप्तास्तस्य कार्यप्रणालीं चापश्यन्—

१. डा० राबर्ट जी० मिल्लरमहोदयः, रेसिडेन्ट डाइरेक्टर, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज, यू० एस० ए० ।  
(२९.७.७१)

२. अध्यक्षमहोदयः, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज ।  
(२९.७.७१)

३. श्रीमतीकाजुकोयामादा जापानस्य टोकियो विश्वविद्यालये वङ्गभाषाया अध्यापिका पुराणकार्ये रुचिमदर्शयत् । पौराणिकानामथ च जापानस्य धार्मिकाणां ग्रन्थानां विषयमवलम्ब्य एकं तुलनात्मक-शोधप्रबन्धं विरचयितुं सद्प्रार्थिता, तस्यै च वामनपुराणस्य समीक्षात्मकपाठस्य एको हिन्दीभाषाया अनुवादः समर्पित आसीत् ।  
(२१.११.७१)

४. डा० ह्वर्ट हैन्गीमहोदयः, जुरिच्, स्विट्जरलैण्ड ।  
(२२.११.७१)

### महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

#### वैदिक-बाल-वसन्त-पूजा

२३ नवम्बरतः २६ नवम्बरं यावत् संपाद्यमानस्य महाराजकुमार श्रीअनन्त-नारायणसिंहमहोदयस्य जन्मदिनोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे बालवसन्त-पूजा संपादिता अभूव । षोडश वैदिकबालकाः (यैः वैदिक संहितायाः केचिद् अंशाः कण्ठस्थी कृताः) नियमानुसारेण वैदिकमन्त्राणां पाठं कृतवन्तः । पूजनान्ते तेभ्यो दक्षिणा प्रदत्ताः ।

### Kirtana

A Kirtana or recitation and singing of God's names was held on the same day at night, in which the inmates of the Rāma Krishna Mission also took part. Prasāda was distributed after the Kirtana.

### Bāla-śāstrārtha on Nyāya

A *śāstrārtha* or debate in Sanskrit on Navya Nyāya was organised under the supervision of Panditraj Shri Rajeshwar Shastri Dravid, in which the students of the Vidya-mandir including the Maharajakumar took part. Principal V.V. Deshpande, Shri N.N. Banerjee (Editor of the *Hindustan*) and Pt. Baldeva Upadhyaya were among the audience. After the *śāstrārtha* Shri N.N. Banerjee gave a short discourse on the importance of memorising the passages of the Śāstras even without grasping their meaning. Prizes were given to all those children who participated.

### Art-competition

A Citra-Kalā competition was also organised on this occasion in which the children under twelve years of age took part. Prizes were given.

## ACTIVITIES OF MAHARĀNĪ DHARMAKĀRYA NIDHI

### Bāla-Melā

A *Bāla-Melā* (Children's Fair and Baby-show) was also organised on this occasion on Nov. 25. Sports were organised in the Dewan Khana of the Fort. The selected children of the local schools took part in the sports under the supervision of their teachers. Prizes were given to the winners. Sweets were distributed to all the children of Ramnagar and the neighbouring villages below the age of 12 years, clothes and toys were also distributed by the Rajkumārīs to the children below the age of four years.

### RĀMA LĪLA

The Rāmālīla organised every year at Ramnagar in Sept. Oct. (from Ananta-Caturdaś upto the Sarat-Purnimā) by



### कीर्तनम्

तस्मिन्नेव दिने रात्रिसमये भगवन्नामकीर्तनमपि संपादितम् । यस्मिन् राम-कृष्णमिशनसंस्थायाः संन्यासिनोऽपि सम्मिलिता बभूवुः । कीर्तनान्ते प्रसादवितरणं च कृतम् ।

### बाल-शास्त्रार्थम्

नव्यन्यायस्य विषये शास्त्रार्थं पण्डिराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयानां निर्देशने संजातम् । यस्मिन् विद्यामन्दिरविद्यालयस्य छात्रैः सह महाराजकुमारोऽपि सम्मिलित आसीत् । प्रिसिपल वी. बी. देशपाण्डे, श्री एन. एन. बैनर्जी (हिन्दुत्वसंपादक ) अथ च पं० बलदेवउपाध्यायोऽपि सभायां सम्मिलिता आसन् । शास्त्रार्थान्ते श्री एन. एन. बैनर्जीमहाशय शास्त्रोद्धरणानाम् अर्थज्ञानं विनैव कण्ठस्थीकरणस्य महत्त्वं प्रतिपादयन् संक्षिप्तं भाषणं कृतवान् । शास्त्रार्थे सम्मिलितेभ्यश्छात्रेभ्यः पुरस्कार वितरणं जातम् ।

### चित्रकलाप्रतियोगिता

तस्मिन्नेव दिने चित्रकलाप्रतियोगियाऽपि आयोजितासीत् । अस्यां प्रतियोगितायां द्वादशवर्षादल्पवयस्काः छात्राः सम्मिलिता जाताः । तेभ्यः पुरस्काराः प्रदत्ताः ।

### महारानीधर्मकार्यनिधेः कार्यविवरणम्

#### बालमेला

अस्मिन्नवसरे २५ नवम्बर १९७० दिनाङ्के बालमेला संयोजिता । दुर्गास्य दीवानखानानामके प्राङ्गणे क्रीडा अयोजिता आसीत् । क्रीडायां स्थानीयानां पाठशालानां विशिष्टा छात्रास्तेषामध्यापकानां निर्देशने सम्मिलिता बभूवुः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । रामनगरवास्तव्येभ्यः समीपवर्ति-तत्प्रामवास्तव्येभ्यश्च द्वादशवर्षादूनेभ्यः सर्वेभ्यो बालेभ्यो मिष्ठान्नानि प्रदत्तानि तथा राजकुमारीभिः चतुर्थवर्षादूनेभ्यः बालेभ्यो वस्त्राणि क्रीडनकानि च प्रदत्तानि ।

#### रामलीला

सितम्बर-अक्टूबरमासे (अनन्तचतुर्दशीतः आरभ्य शरदूर्णिमां यावत्) रामनगरे पूर्ववदेव सांस्कृतिकस्य धार्मिकस्य च महत्त्वाधायिकाया रामलीलायाः

Maharaja Kashi-Naresha is of a great cultural and religious importance for the masses. It lasts for full one month and is visited by a large number of people. Important personages of India and abroad who happen to come to Varanasi on that occasion make it apoint to visit this Rāmalīlā and appreciate it very much.

This year the Rāmlīlā was celebrated from 4th Sept. upto 8rd Oct., and was visited by many important personages also, both Indians and foreigners.

#### **Distinguished Guests at the Nadesar House of His Highness**

1. Dr. Juan Roger Rivieri, Professor of Indology, Madrid University, Madrid, Spain, along with his wife had been the guest of His Highness for about a month in November.

2. Justice S.K. Varma, Cheif Justice U.P. 6-7-71.
3. Sri Swaraj Ali Khan, Addl. Commissioner of Income tax, Lucknow, 25-7-71.
4. Sri Morarji Desai, M.P. 18-8-71.
5. Sri G.B. Gupta
6. Sri Jagdish Munshi, 22-8-71.
7. Sri B. Mullik, Allahabad, 22-9-71.
8. Dr. L. Sternbatch, 30-9-71.
9. Brig. Rizavi, 24-11-71.
10. Sri Govardhan Singh, Central Bank of India Lucknow, 25-11-71.

महाराजकाशिनरेशमहोदयेन आयोजनं कृतम् । प्रायः एकमासं यावत् संपाद्यमानायां अस्यां रामलीलायां भूयांसो दर्शकाः सम्मिलिता भवन्ति । भारतीया अथ च विदेशीयाः विशिष्टाः पुरुषाः ये तदा वाराणसीम् आगच्छन्ति, ते इमां रामलीलामपि प्रेक्षन्ते प्रशसन्ति च ।

अस्मिन् वर्षे अस्या रामलीलाया आयोजनं ४ सितम्बरतः ३ अक्टूबरं यावत् अभवत् । एतां च बहवो भारतीया वैदेशिकाश्च विशिष्टाः पुरुषा अपि अपश्यन् ।

तत्रभवतां काशिनरेशमहोदयानां नन्देश्वर-भवने प्राप्ता  
विशिष्टातिथयः

१. डा० जान रोजर रीविरी महोदयः प्रोफेसर प्राच्यविद्या,  
मेड्रिडविश्वविद्यालय, मेड्रिड, स्पेनतः आगतः नवम्बर-  
मासे प्रायः एकमासं यावत् स्वपत्न्या सह तत्रभवतां  
काशिनरेशानां अतिथिरासीत् ।
२. जस्टिस एस. के. वर्मामहोदयः चीफ जस्टिस, उत्तरप्रदेश (६-७-७१)
३. श्री स्वराज अलीखानमहोदयः, एडिशनल कमिश्नर  
इनकम टैक्स, लखनऊ । (२५-७-७१)
४. „ मोरारजी देसाईमहोदयः (१८-८-७१)
५. „ चन्द्रभानगुप्तमहोदयः, (१८-८-७१)
६. „ जगदीशमुन्शीमहोदयः (२२-८-७१)
७. „ बी. मल्लिकमहोदयः, प्रयाग (२२-९-७१)
८. „ एल. स्टनबाखमहोदयः, पैरिसविश्वविद्यालयस्य (३०-९-७१)
९. „ ब्रिज० रिजवीमहोदयः (२४-११-७१)
१०. „ गोवर्धनसिंहमहोदयः,  
सेण्ट्रल बैंक आफ इण्डिया, लखनऊ (२५-११-७१)



## श्रीभगवानुवाच—

अधुना संप्रवक्ष्यामि यत्कर्म प्रेतसंश्रयम्<sup>१</sup> ।  
 संवत्सरे हि यत्कर्म परलोकहितं हि यत् ॥ १ ॥  
 आसन्नमरणं ज्ञात्वा देहिसंबन्ध( धि )बान्धवाः ।  
 मुमूर्षु<sup>२</sup> तत्र संस्थाप्य दक्षिणे चरणं शनः ॥ २ ॥  
 नयेयुः स्रोतसि क्षिप्रं गङ्गादौ यत्र क्षिप्यते ।  
 शूद्रस्तु न बहिर्नेयुः ( यः ) संस्थाप्य ( प्यो ) निजवेश्मनि ॥ ३ ॥  
 मृतो निःसार्यते गेहाद्द्वारेण दक्षिणेन हि ।  
 पूर्वोत्तरपश्चिमैस्तु ब्राह्मणानां गृहे मृताः ॥ ४ ॥  
 उदक्द्वारेण जीवन्तं<sup>५</sup> क्रमश्चापि निगद्यते ।  
 निकृत्य ( निर्हृत्य ) च शुचौ देशे स्वलिप्ते च कुशाम्भसा ॥ ५ ॥  
 मुमूर्षु<sup>६</sup> तत्र संस्थाप्य दक्षिणे [ च ] चरणं शनैः ।  
 सु( व )र्णं रजतं गां च कृ( त् )स्नां भूमिं प्रदीपकम् ॥ ६ ॥  
 तिलकाञ्चनकं दद्यात्तत्ताम्रपात्रे निधाय च ।  
 विप्रेभ्यो वाक्यमुच्चार्य यथादैवतपूर्वकम् ॥ ७ ॥  
 दक्षिणासहितान्येव मुमूर्षोः स्वर्गमक्षयम् ।  
 स्वर्गं नयति गोचर्मं सम्यग् दत्तं सदक्षिणम् ॥ ८ ॥

१. अयमध्यायः लण्डन्-कोश एवोपलभ्यते ।
२. 'संशयः' इति मातृकायाम् ।
३. दृश्यतां हारलता पृ. १२६; तत्र आदिपुराणादेते श्लोका उद्धृताः ।
४. दृश्यतां हारलता पृ. १११ ।
५. आसन्नमरणं द्विजमित्यर्थः । 'आसन्नमरणो मानुषो गृहाद्बहिष्कार्यः, शूद्रस्तु गृह एव स्थाप्यः, न बहिर्निस्सारणीयः' इत्यादि हारलतायां ( पृ. १२७ ) द्रष्टव्यम् ।

यावत्तृणानि यद्भूमौ शान्तिधान्यानि संख्यया ।

तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥

अकस्मात् प्राज्ञे देवा (यो वा ?) स्मृतो (मृतो) भवति मानवः ।

तं च नोत्वा जलाभ्याशं विधिवत्प्रदहेत्तनुम् ॥ १० ॥

यत्र देशे जलं नास्ति तुषवैस्तु (तुषारश्च) न विद्यते ।

तत्र तोयकथा<sup>१</sup> कार्या वक्तव्यं वा हिमं हिमम् ॥ ११ ॥

दृष्ट्वा तु तं मृतं (गतं ?) प्राणं घृतेनाभ्युक्षयेत्ततः ।

स्नापयेत्सर्वतीर्थानि समावाह्य जलाशये ॥ १२ ॥

उद्धरन् (?)<sup>२</sup> वारिणा कुम्भे वराहकथितान्यपि ।

गयादीनि च तीर्थानि पञ्च<sup>३</sup> पुण्याः शिलोच्चयाः ॥ १३ ॥

कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम् ।

कौशिकीं चन्द्रभागां<sup>४</sup> च सर्वपापप्रणाशिनीम् ॥ १४ ॥

भद्रावकाशां सरयूं गण्डकीं<sup>५</sup> पनसां तथा ।

वैष्णवं च वराहं च तीर्थं पिण्डारकं तथा ॥ १५ ॥

६. 'तच्च नित्वा जलान्म रस' इति मातृकायाम् ।

७. 'हारलतायां' (पृ. १२६) अयमेव श्लोकः आदिपुराणादुद्धृत इति दृश्यते ।

८. 'तोयं तोयम्' इति बाचोच्चारणम् ।

९. 'उद्धो' इत्येव मातृकायामेकाक्षर न्यूनं दृश्यते ।

१०. एत आरभ्य पङ्क्ताः प्रायः एवमेव शुद्धितत्त्वे (पृ. ३०४), नित्यानन्दपर्वतीय-  
हृत-अन्त्यकर्मदीपके (पृ. २१ ff.), वराहपुराणे (१८७.११४-१२४),  
शुद्धिक्षिपके (पृ. ५२), हारलतायां (पृ. १२६), शुद्धिकौमुद्यां (पृ. ११०)  
च दृश्यन्ते ।

११. 'तं च पुण्याः' इति शुद्धितत्त्वे (पृ. ३०४), अन्त्यकर्मदीपके (पृ. २१),  
वराहे (१८७.११४), पितृदयितायां (पृ. ५५) ।

१२. पदोष्णीमिति वराहे ।

१३. 'तन्दा भद्रावकाशा च गण्डकी सरयुः' इति अन्त्यकर्मदीपके । 'गण्डकी भद्र-  
नामा च सरयुर्बेनदा तथा' इति वराहे ।

१४. 'मैत्रवम्' इति अन्त्यकर्मदीपके । 'वनानि नव वाराहे तीर्थे पिण्डारके तथा'  
इति वराहे ।

पृथिव्यां यानि तीर्थानि सरितः<sup>१५</sup> सागरांस्तथा ।  
 आवाहयामि तोयेऽस्मिन् मृतस्य (मृतस्सं ?) शुद्धिमाप्नुयात् ॥ १६ ॥  
 इत्युक्त्वा तत् शिरोदेशे दद्यात्तोयाञ्जलित्रयम् ।  
 प्रक्षाल्य च तनुं सर्वं पिधाय शुचिवाससि ( सा ) ॥ १७ ॥  
 यज्ञोपवीतं तिलकं परिधाप्य ततः परम् ।  
 विलिख्य ( प्य ) सर्वगात्राणि चन्दनागरुहर्दमैः ॥ १८ ॥  
 पृथिवीं यातु<sup>१६</sup> मे घ्राणं यातु मे रसना जलम् ।  
 चक्षुषी ज्वलनं यातु स्पर्शो यातु च मारुतम् ॥ १९ ॥  
 शब्द आकाशमभ्येतु मनो वैकारिकं तथा ।  
 अशुभं वा शुभं वापि मृत्युकाले स्पृशेद्यदि ॥ २० ॥  
 यं यं चापि स्मरन् विप्राः ( प्रः ) तत्तत् ( तं तं ) लोकमवाप्नुयात् ।  
 ग ( गा ) रुढानि च रत्नानि वसिष्ठोक्तानि<sup>१७</sup> यानि च ॥ २१ ॥  
 बौद्धकपिञ्जलो ( कापिलको ) क्तानि मृत्युकाले न संस्मरेत् ।  
 गोमयं रक्तगन्धं च रोचना कुष्ठकं तथा ॥ २२ ॥  
 जीरकं गन्धकं प-सिद्धकं मौक्तिकानि च ।  
 शम्बूकं बर्हिपत्रं च मृत्युकाले न संस्पृशेत् ॥ २३ ॥  
 धात्रीफलं मुखे दत्त्वा तुलसी मृत्तिका शिरे ।  
 अश्वत्थपत्रं हृदये पद्मपुष्पं च पत्रकम् ॥ २४ ॥  
 मृत्यु काले च संस्पर्शो (संस्पृश्य) स गच्छेद्धरिमन्दिरम् ।  
 गोपीचन्दनलिप्ताङ्गो यस्तु प्राणान् परित्यजेत् ॥ २५ ॥  
 यमोऽपि नेक्षितुं शक्तः किं पुनर्यमकिङ्करैः ( राः ) ।  
 रुद्राक्षं कुशमूलं वा शालग्रामं च पुस्तकम् ॥ २६ ॥

१५. 'चत्वारः' इति अन्त्यकर्म<sup>१५</sup>, वराहे च ।

१६. 'यातु' इत्येतत् सर्वत्र 'पातु' इति मातृकायां दृश्यते ।

१७. दुर्निमित्तानि अथवा अन्त्यकाले अस्मर्तव्यतया निर्दिष्टानि इति शेषः ।

स्पृष्ट्वा प्राणान् त्यजेद्यस्तु न गच्छेद्यममन्दिरम् ।  
 सुक्तान्नं तु त्यजेद्देहं विष्णुलोके वसेच्चिरम् ॥ २७ ॥  
 दुग्धपानादैन्द्रलोकं तोयपानाच्च वारुणम् ।  
 पायसान्नं समश्नीयाद्गुहं वा मधुनोक्षितम् ॥ २८ ॥  
 अन्यानि फलमूलानि मृडा ( णा ) लादीनि यानि च ।  
 प्राप्यते वैष्णवं ( वो ) लोकं ( को ) पिष्टकेऽपि तथैव च ॥ २९ ॥  
 दाडिमस्य फलं भुक्त्वा घृतं प्राश्य यदा मृतः ।  
 भवेदा ( भुक्त्वा वा ? ) भ्रवीनपूरे शिवलोके महीयते ॥ ३० ॥  
 भक्ष [ को ] णे कोरदूषाणां शा( खो ) टफलभक्षणे ।  
 १८ आमिषान्नं दधि मधु ..... ॥ ३१ ॥  
 भुक्त्वाभिषं प्रमादाद्वा पैशाचत्वं ( व्रजेन् ? ) मृतः ।  
 शृङ्गस्पृष्ट्वाद्य ( स्पृष्टादि ? ) शृङ्गान्नं भुक्त्वा याति रसातलम् ॥ ३२ ॥  
 तदा कुत्सितशब्द<sup>१८</sup> च स्लेच्छ.....तथैव च ।  
 कटुद्रव्याणि रक्तानि भुक्त्वा स्थान्मरणं भवेत् ॥ ३३ ॥  
 ब्रह्महस्यामवाप्नोति कूष्माण्डफलभक्षणे ।  
 आमिषान्नं दधि मधु क्षीराज्यगुहशर्कराम् ॥ ३४ ॥  
 व्यञ्जनानि सुगन्धीनि शाल्यन्नानि विशेषतः ।  
 परलोके भवेद्भोगी ब्रह्मलोके महीयते ॥ ३५ ॥  
 नासाच्छिद्रद्वये वक्त्रे कर्णच्छिद्रद्वयेऽपि च ।  
 अक्ष्णोः स्वर्णशलाकानि विनिक्षिप्य यथाक्रमम् ॥ ३६ ॥  
 एको विप्रः समादाय पावकं पुरतो व्रजेत् ।  
 भुक्तपात्रं गृहीता ( त्वा ? )न्यः घृतकुम्भान् तथैव च ॥ ३७ ॥  
 दाहार्थं दारुभावा ( रां )श्च निर्हरेयुर्द्विजातयः ।  
 न तु शृङ्गो वहेद्दारु सर्वाण्यपि द्विजन्मनः ॥ ३८ ॥

१८. ३४ श्लोकस्योत्तरार्धः द्रष्टव्यः ।

१९. कुत्सितशब्दवन्नामयुक्तं भक्ष्यमित्यवगन्तव्यम् ।



गत्वा च कियदध्वानं समुत्सृजेत्प्रयत्नतः ।

स किङ्कराय प्रेताय क्षेत्रपालं च निन्ततः ( ? ) ॥ ३९ ॥

ततो नीत्वा श ( वं ) तत्र शुचौ देशे निधाय च ।

<sup>२०</sup>‘अपहता असुरा रक्षां (सि)’ त्रिरेखा च चितौ लिखेत् ॥ ४० ॥

दक्षिणाग्रसुदीर्घां च रेखामभ्युक्ष्य वारिणा ।

दक्षिणाग्रान् कुशांस्तत्र विस्तीर्य तदनन्तरम् ॥ ४१ ॥

<sup>२१</sup>‘एहि प्रेत सोम्य’ मनस्मृता आराधुतस्मृतम् ( ? ) ।

शोषकं शेषमत्रा ( ? ) संबोध्य <sup>२२</sup>शवमुद्दिशन् ॥ ४२ ॥

अमुकन्नृषिगोत्रं प्रेतं <sup>२३</sup>निर्दिश्य तदनन्तरम् ।

उपतिष्ठतामितीत्युक्त्वा दद्यात्तत्र कुशोपरि ॥ ४३ ॥

पात्रं प्रक्षाल्य ततोयं दद्यात्प्रत्यवनेजनम् ।

निरग्निकमपि प्रेतं न दहेत् शूद्रवह्निना ॥ ४४ ॥

शूद्रताश्चाति ( तां चैति ) पापात्मा भूयश्च शतजन्मनि ।

ज्वलन्तं पावकं हस्ते गृहीत्वा दक्षिणामुखः ॥ ४५ ॥

वामोपवीतिना गच्छन् जपन् मन्त्रं ततः परम् ।

<sup>२४</sup>कृत्वा तु दुष्कृतं कर्म जानता वाप्यजानता ॥ ४६ ॥

सूर्यकालवशं प्राप्य नरं पञ्चत्वमागतम् ।

धर्माधर्मसमायुक्तं लोभमोहसमावृतम् ॥ ४७ ॥

दहेयं सर्वगात्राणि दिव्यान् लोकान् स गच्छतु ।

इति मन्त्रं च संजप्य ब्रह्मणो मुखनिःसृतम् ॥ ४८ ॥

२०. मन्त्रविशेषोऽयम् । दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।

२१. दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।

२२. ‘शव्यम्’ इति मातृकायाम् ।

२३. ‘इति’ इत्याहार्यम् ।

२४. दृश्यतां श्राद्धविवेके पृ. ५३, हारलतायाम् पृ. १२६, अन्त्यकर्मदीपके पृ. २४-

२५., शुद्धितत्त्वे पृ. ३०४., वराहे १८७.१२०-१२१, पितृदयितायां ( पृ. ७७ )

ब्राह्मं ( हे ? ) गदितं चात्र पुराणेऽपि तथोदितम् ।  
 कृत्वा प्रदक्षिणं प्रेतं त्रिः कृत्वा च ततः परम् ॥४९॥  
 २५“अस्मात्त्वमसि जातोऽसि तदयं जायते पुनः ।  
 असौ स्वर्गाय लोकाय स्वाहे” त्युक्त्वा तु साग्निकैः ॥५०॥  
 निवेशयेच्छिरोदेशे दक्षिणाभिमुखो नवम् ।  
 निरग्निकं विधिश्चैव सुखं ( खं ) दद्यात्तथा त्रिभिः ॥५१॥  
 ततः शिरे प्रदातव्य एवं धर्मो न होयते ।  
 उपलिप्य शुचौ देशे चित्तां निर्माय धर्मतः ॥५२॥  
 गोमयं वर्जयेत्तत्र तथा पाषाणशर्कराम् ।  
 चतुर्वारं कुशेनैव प्रोक्षयेत् शोधयेन्महीम् ॥५३॥  
 मण्डलं च ततः कृत्वा अग्निं प्रज्वालयेत्ततः ।  
 चितिं तु ( तिस्तु ) त्रिविधो ( धा ) ज्ञेयः ( या ) मञ्चश्च  
 विनि ( ? ) वर्तुलः ॥५४॥  
 एकैकं दाहयेन्मन्त्रे तीर्थे कुर्याच्च वर्तुलम् ।  
 तथानुगमने कुण्डं चतुरश्रं सुशोभनम् ॥५५॥  
 शवहस्तप्रमाणेन मञ्चोच्छ्रायः प्रकीर्तितः ।  
 हस्तेकचरका ( ? ) युक्तप्रस्तारे तु त्रिहस्तकम् ॥५६॥  
 कदाचिच्चानुगमने चतुर्हस्तं तदा भवेत् ।  
 कुण्डे त्रिहस्ते आयामे प्रादेशाधिकनिम्नगम् ॥५७॥  
 पिप्पलाग्नौ चन्दनाग्नौ सरलागरुभिस्तथा ।  
 शवं दहेत्कुशाग्नौ वा वैष्णवं लोकमाप्नुयात् ॥५८॥  
 विट्वाग्नौ वैष्णवं लोकं धातया ( क्या ? ) ग्नौ शिवं व्रजेत् ।  
 पद्मकाष्ठस्य आग्नाग्नौ तथा श्रीपर्णिकस्य वा ॥५९॥

सर्वान् लोकानवाप्नोति माधवाग्नौ<sup>२६</sup> तथैव च ।  
 पलाशोदुम्बरं सालं शात्मली बदरी जडा ( ? ) ॥६०॥  
 वटनीपशमीखर्जूफलीचण्डातकानि<sup>२७</sup> च ।  
 तथा कुन्दालहिन्तालतिकवृक्षाणि यानि च ॥६१॥  
 चितायां वर्जयेद्यत्नात् केशवं<sup>२८</sup> माधवं तथा ।  
 मोक्षहानिः पलाशे च पलाशाग्नौ तथैव च ॥६२॥  
<sup>२९</sup>कलिकाष्ठे धर्महानिः कुन्दाले<sup>३०</sup> चाप्यधोगतिः ।  
 उत्तराग्रं शवं कृत्वा सूर्यस्याभिमुखेन तु ॥६३॥  
 स्थापयेत्स्नापयेत्पश्चाद्गायत्र्यदैवतैरपि ।  
 सुगन्धेनैव सर्वाङ्गं विलिप्य चन्दनाम्भसा ॥६४॥  
 घृतेन तिलतैलेन वृक्षनिर्यासकैः सह ।  
 जिह्वायां कनकं दद्यात् कर्णे वै राजतं स्मृतम् ॥६५॥  
 मुक्ताफलं तथाक्षणोश्च घ्राणे स्याद्वाजपट्टकौ ।  
 नाभौ प्रवालमुद्दिष्टं हस्तगन्धौ ( सन्धौ ? ) तु स्फटिकम् ॥६६॥  
 ताम्रं दद्यात्पादतले तोलार्धं तोलकं च वा ।  
 राजते कृष्णले द्वे च सुवर्णमथ कृष्णलम् ॥६७॥  
 अङ्गे चिह्नं न दातव्यं मृत्युकाले तथा शवे ।  
 स्वर्गाद्भ्रष्टो भवेदाशु चिह्नं दृष्ट्वा न संशयः ॥६८॥  
 देवचिह्नं ददेदङ्गे<sup>३१</sup> पार्श्वतो हृदयेऽपि च ।  
 शङ्खाद्यस्त्राणि चिह्नानि देवत्वं पातितात् क्षणात् ॥६९॥

२६. मधुकवृक्षः ।  
 २७. करवीरः ।  
 २८. पुत्रागः ।  
 २९. विभीतकः ।  
 ३०. कुन्दरः ।  
 ३१. 'दद्यात्' इत्यस्य स्थाने ।

मधुषर्कानन्तरतो यदि प्राणोऽपि वर्तते ।  
 कृच्छ्रेणापि विशुद्धिः स्याद्बद्धेऽपि तिलकाञ्चनम् ॥७०॥  
 दद्याद्भोजं समेतेन अथवा त्रिमधुं पिबेत् ।  
 न दद्याद्विधवायाश्च ब्राह्मण्याश्च विशेषतः ॥७१॥  
 यावत्संवत्सरं चैव तावन्मत्स्यं न दापयेत् ।  
 चतुर्थदिवसे साद्धे (श्राद्धे ? ) साग्निकैः सामिषं चरेत् ॥७२॥  
 निरामिषं निरग्नेश्च कर्तव्यः सुसमाहितः ।  
 यावद्दशाहपर्यन्तं तिक्तान्नं परिवर्जयेत् ॥७३॥  
 अक्षारलवणस्यान्नं कुर्याद्भोजनमत्सरम्<sup>३२</sup> ।  
 महागुरुनिषाते तु सशिखं वपनं चरेत् ॥७४॥  
 प्रयागे च महातीर्थे दशाहे सार्ववर्णिकैः ।  
 द्वादशाहे च संप्राप्ते प्रकुर्यात्कुलपूजनम् ।  
 त्रयोदशाहं शयनं कुर्यादामिषभोजनम् ॥७५॥

॥ इति मत्स्यपुराणोत्ते ( न्त्ये ) छिविधौ.....॥३२॥

## श्रीभगवानुवाच—

'चतुर्थं' दिवसं कर्म वक्ष्येऽहं सार्ववर्णिकम् ।  
 यावत्त्रिरात्रपर्यन्तं केशान्नैव प्रसाधयेत् ॥ १ ॥  
 चतुर्थेहे (थार्हः ?) उपःकाले तृणैर्दन्तं विशोधयेत् ।  
 प्रसाधयेत्ततः केशान् शिखाबन्धं विमोचयेत् ॥ २ ॥  
 ब्राह्मणान् तिलतैलेन स्नापयेच्चाभिरूक्षयेत् ।  
 शतं वापि तदद्दं वा पञ्चविंशति ( : ) द्वादश[ म् ] ॥ ३ ॥  
 अवश्यमेव कर्तव्यं प्रेतस्यास्य परं हितम् ।  
 अग्निं श्राद्धं समाप्येतदस्थिसञ्चयनं चरेत् ॥ ४ ॥  
 यागान्तेऽस्थीनि गङ्गायां महातीर्थे च निक्षिपेत् ।  
 वक्ष्यमाणविधानेन भूतेशं प्रति पूजयेत् ॥ ५ ॥  
 त्र्यम्बकेन च मन्त्रेण वारिकुम्भे विशेषतः ।  
 उत्तराभिमुखो भूत्वा द्विहस्तो पिण्डकोपरि ॥ ६ ॥  
 वामोपवीतिना पूजा कर्तव्या भूतिमिच्छता ।  
 इमशानस्योत्तरे भागे.....शङ्खं तृणासने ॥ ७ ॥  
 न पञ्चदेवता पूजा (जां) भूतशुद्धिं न चाचरेत् ।  
 न तैजसार्धं कुर्यात् विकिरान्न विकीरयेत् (?) ॥ ८ ॥  
 उत्तरादिक्रमेणैव महाकालं च भृङ्गिणम् ।  
 नन्दिनं च गणेशाख्यं प्रतिद्वारेषु पूजयेत् ॥ ९ ॥

१. अत्र १-११ श्लोका लण्डन् कोश एव सन्ति ।

२. 'उपविशेच्च' इति स्यात् ।

मध्ये आधारशक्तिञ्च अनन्तं पृथिवीं यजेत् ।  
 साङ्गोपाङ्गं तु संपूज्य ध्यायेद्देवं<sup>३</sup> महेश्वरम् ॥ १० ॥  
 ऊर्ध्ववक्त्रं च जटिलं द्विभुजं रक्तवाससम् ॥ ११ ॥  
 रक्तवर्णं भस्मयुतं नागयज्ञोपवीतिनम् ।  
 भैरवाष्टकसंयुक्तं चन्द्रार्धकृतशेखरम् ॥ १२ ॥  
 त्रिणेत्रं शूलडमस्धरं व्याघ्राजिनाम्बरम् ।  
 सर्वलक्षणसंपन्नं दुर्निरीक्षं सुरासुरैः ॥ १३ ॥  
 असिताङ्गादिकान् तत्र यज्ञादींश्च प्रपूजयेत् ।  
 ततः क्रव्यादमुख्येभ्यः पूजयेद्रक्तचन्दनैः ॥ १४ ॥  
 न बिल्वपत्रैः कल्हारैर्न तुलस्या कदाचन ।  
 करवीरैर्न पद्मैश्च नार्चयेदत्र शङ्करम् ॥ १५ ॥  
 मन्दारैः कुरवकैः शालैः तथा धुतूरकैरपि ।  
 श्वेतभाण्डैर्हयारिश्च (?) द्युता (?) शोकगणैरपि ॥ १६ ॥  
 नमो नम इति मन्त्रेण नमः शिवायेति तथा ।  
 नोच्चरेत् प्रणवं तत्र तथा तैर्मातृकैरपि (?) ॥ १७ ॥  
 पायसं चाष्टधा कृत्वा मृत्पात्रे विनिवेदयेत् ।  
 पाद्यमर्घ्यं ततो दद्यात् तथा चाचमनीयकम् ॥ १८ ॥  
 चरौ पूर्वोदितः स्थाप्य (?) पालिका चाष्ट एव हि ।  
 लाजापूर्णं तथैकं तु द्वितीयं पिष्टकान्वितम् ॥ १९ ॥

३. एतदन्तं लण्डनकोश एव वर्तते ।

४. स्व. म. अत्र पङ्क्तिः भूयसा लुप्ता ।

५. 'क्रव्यादाय नमस्तुभ्यम्' इति शुद्धिकौमुदी पृ. ११६.

६. स्व. म. अत्र पङ्क्तिः प्रायो लुप्ता । लण्डनकोशे 'धूमरकैः' इति।

पञ्चमं फलसमृद्धं<sup>७</sup> षष्ठं च त्रीहिसम्भृतम् ।  
 सप्तमं तिलपिष्टैश्च<sup>८</sup> गुडपूर्णं<sup>९</sup> तथाष्टमम् ॥ २० ॥  
 अष्टौ दीपाः प्रदातव्याः अष्टौ नागाः सुशोभनाः ।  
 तोरणैकं खाग ( ? ) यष्टिमयं<sup>१०</sup> वंशमयं च वा ॥ २१ ॥  
<sup>११</sup>नैवेद्यं चाष्टधा कुर्यात् कृताञ्जलिरिदं पठेत् ।  
<sup>१२</sup>प्रेतस्यास्य शुभान् लोकान् प्रयच्छतेति शाश्वतान् ॥ २२ ॥  
 अस्माकमायुरारोग्यं सुखं च ददताम्बरम् ।  
 श्मशानस्योत्तरे भागे प्रेतस्य मस्तकोपरि ॥ २३ ॥  
 शुचौ देशे काष्ठपङ्क्तिं<sup>१३</sup> हस्तमानं निवेशयेत् ।  
 क्षीरिवृक्षसमुद्भूते सहकारेऽथवा पुनः ।  
 प्रस्तरे पीतवस्त्रं च प्रेतस्यास्थीनि विन्यसेत् ॥ २४ ॥  
 रागाय ( ? ) इति जपेत्वाथ उत्तरादि दिशः<sup>१४</sup> क्रमात् ।  
 तोयेनाभ्युक्ष्य प्रथमं दुग्धेन सेचयेत्ततः ॥ २५ ॥  
 गन्धोदकेन क्षीरेण<sup>१५</sup> सर्षपैश्च प्रमार्जयेत् ।  
<sup>१६</sup>पलाशवृन्तखण्डेन परिवृश्य क्षालयेत् ( ? ) ॥ २६ ॥  
 पञ्चगव्येन चाज्येन सेचयेत्तदनन्तरम् ।  
 जडधानान्वस्थीनि ततः हृदयास्थि ततः परम् ॥ २७ ॥  
 बाह्वोरस्थीनि च ततः शिरोजं परिकल्पयेत् ।  
 स्त्रीपक्षे च क्रमस्तत्र पूर्वभागे च वै शिरः ॥ २८ ॥

७. ल. फलमूलाद्यं      ८. ल. तिलसंमिश्रं ।  
 ९. ल. गुडखण्डं ।      १०. ल. मय ।  
 ११. श्राद्धविवेके अष्टाञ्जलिरुद्दिष्टः । अष्टाष्टधाकरणं तदनुवादोऽपि स्यात्,  
 दृश्यतां पृ. ६३; पराशरगृह्यसूत्रे पृ. ५२५.  
 १२. अन्त्यकर्मदीपके पृ. ३६; शुद्धिकौमुदी पृ. १४६-१४८.  
 १३. ल. पङ्क्त्यां      १४. ल. ततः ।  
 १५. ल. गौरेण      १६. स्व. म. अर्धमिदं प्रायोः लुप्तम् ।

पश्चिमे तु भवेत् स्त्रीणामेवं धर्मो न हीयते ।  
 यथाक्रमेण संस्थाप्य चन्दनेन विलेपयेत् ॥ २९ ॥  
 दुग्धेनाभ्युक्ष्य गन्धेन पुष्पं दद्याद् भूषाञ्चितम् ( ? ) ।  
<sup>१७</sup> वस्त्रेणाच्छाद्यालङ्कुर्यादक्षिणाभिमुखेन तु ॥ ३० ॥  
 पद्मपण्डात् ततः पङ्कं गृहीत्वा वा तथोत्पलात् ।  
 मातुलङ्गद्वयमानं लेपयेच्च तदुपरि<sup>१८</sup> ॥ ३१ ॥  
 ततश्च गोमयं दद्यात् स्त्रीपक्षे तु विवर्जयेत् ।  
 ततःकुण्ड<sup>१९</sup> अवटं परिपूरयेत् ॥ ३२ ॥  
 अभ्यर्च्य बान्धवैस्तत्र परितोऽस्य यथाविधि ।  
 क्षालयेन्मातुलङ्गैश्च गन्धतोयैः प्रसेचयेत् ॥ ३३ ॥  
<sup>२०</sup> वारिणा तापानियाच्च( ? ) शुष्के तस्मिन्निधापयेत् ।  
 शाद्वले तरुमूले च सप्ताहं स्थापयेत्ततः ॥ ३४ ॥  
 तस्मात् पत्रादिना विषा पङ्कादौ यदि शक्यते ।  
 दिवाभृतस्य दिवसे रात्रौ रात्रिभृतस्य च ॥  
 स्त्रीणां रात्रौ विशेषोऽयमुत्थाय दक्षिणामुखः ॥ ३५ ॥  
<sup>२१</sup> कुण्डतीर्थे सूर्यमुखः समुद्रे दक्षिणामुखः ।  
 पश्चिमं ब्रह्मपुत्रे तु पवनाशामुखेन तु ॥ ३६ ॥  
<sup>२२</sup> पञ्चरत्नान्वितं कृत्वा गन्धचन्दनचर्चितम् ।  
<sup>२३</sup> मृदः पिण्डे तु संस्थाप्य पलला<sup>२४</sup> भ्यन्तरेऽपि वा ॥ ३७ ॥  
 नमो नारायणायेति स्वाहेत्युक्त्वा विनिक्षिपेत् ।  
 ततः कृताञ्जलिर्भूत्वा मन्त्रमेतमुदीरयेत् ॥ ३८ ॥

१७. ल. "णाच्छादनं कुर्यात् । १८. ल. वस्ततोपरि ।  
 १९. ल. कुण्डविले वाने इति । २०. स्व. म. इतोऽप्यशुद्धतरः पादः ।  
 २१. स्व. म. कुण्डे ।  
 २२. स्व. म. चत्वार्यक्षराणि लुप्तानि ।  
 २३. ल. मृत्<sup>०</sup> । २४. ल. पलाश<sup>०</sup> ।



<sup>२५</sup>नारायण परं धाम संसारात्त्राहि मां विभो ।

<sup>२६</sup>गृहास्थि <sup>२७</sup>चामृतीकृत्य <sup>२८</sup>यावच्चन्द्रार्कतारकाः ॥ ३९ ॥

<sup>२९</sup>असगोत्रस्य शूद्रस्य नैवास्थिग्रहणं द्विजः ।

कृत्वा पराकैः <sup>३०</sup>शुद्धः स्याद् वेतनी ( ? ) <sup>३१</sup>द्विगुणं चरेत् ॥ ४० ॥

चान्द्रायनं तु शूद्रस्य अन्यजे तु चतुर्गुणम् ।

यथाकर्षुः भवेद् विप्रा अस्थिसञ्चयनस्य च ॥ ४१ ॥

अतिरिक्तेऽपि हीने वा हीनाङ्गे विकलीभवेत् ।

स्त्रीकर्षुः वर्तुलः कार्यो द्वादशाङ्गुलविस्तृतः ॥ ४२ ॥

पुंसस्तु धनुषाकारश्चतुरङ्गुलविस्तृतः ।

चतुर्दशाङ्गुलायामो निम्नः सप्ताङ्गुलः स्मृतः ॥ ४३ ॥

अष्टाङ्गुलायतः कार्यो निम्नः स चतुरङ्गुलः ।

विस्तराद् द्व्यङ्गुलः कार्यः कुमारकर्षुरीरितः ॥ ४४ ॥

आद्वादशाब्दं कन्यायाः कार्यः कर्षुः षडङ्गुलः ।

<sup>३२</sup>निम्नश्च त्र्यङ्गुलश्चैवं शर्करादिविवर्जितः ॥ ४५ ॥

अत्रैकस्यां चितायां तु दहते चानुगामिनी ।

कर्षुरेको भवेत्तत्र दम्पत्योरस्थिसञ्चये ॥ ४६ ॥

सा चेत् पृथक्चितायां तु नैकः कर्षुः प्रशस्यते ।

<sup>३३</sup>कक्षगर्भो भवेत्कर्षुरस्थि चैकत्र सञ्चयेत् ॥ ४७ ॥

२५. स्व. म. नारायणपदं लुप्तम् ।

२६. गृहाणेत्यर्थः ।

२७. स्व. म. ०तु ।

२८. स्व. म. चामृत.....ल. चामृतीकृत्य ।

२९. स्व. म. ग्रन्थपातः ।

३०. असगोत्रस्य द्विजस्य तथा शूद्रस्य चेत्युभयनिर्देशः ।

३१. पराको व्रतविशेषः ।

३२. ल. निम्नचतुर्गुणैरेव ।

३३. ल. पद्मगर्भः ।

श्राद्धीयद्रव्यमेकत्र स्थाव्यां पचनमेव हि ।  
 मन्यते वामभागे तु प्रेतस्यास्य हितं भवेत् ॥ ४८ ॥  
 ब्राह्मणेन न कर्तव्यं शूद्रस्यैवोर्ध्वदेहिकम् ।  
 शूद्रेण ब्राह्मणस्यैव मृते सांवत्सरात् क्वचित् ॥ ४९ ॥  
<sup>३६</sup> असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान् ।  
 प्रथमेऽहनि यो दद्यात् स दशाहं समापयेत् ॥ ५० ॥  
 शिरसो वह्निना योगो येनाकारि सुतादिना ।  
 स एव तु <sup>३७</sup> दशाहानि प्रेतपिण्डं समापयेत् ॥ ५१ ॥  
 औरसानामभावे तु यद्यन्योऽप्यस्थिसञ्चयम् ।  
 कार्यं दशाहिकं तेन नौरसेन कदाचन ॥ ५२ ॥  
<sup>३८</sup> ज्येष्ठाभावे कनिष्ठो वा पिण्डं दद्याद्दशाहिकम् ।  
 समागतो यदा ज्येष्ठः शेषमेव समापयेत् ॥ ५३ ॥  
 रोगस्थे च व्रतस्थे च योगमार्गं गतेऽपि च ।  
 गलद्रवणोऽपि कुर्वीत प्रेतकार्यं दशाहिकम् ॥ ५४ ॥  
 ज्येष्ठे सति विद्यमाने न कनिष्ठः क्रियां चरेत् ।  
 ततो दशाहमारभ्य यावदब्दं न पूर्यते ।  
 अष्टाहान्ते च पक्षान्ते मासान्ते चाथ मुण्डनम् ॥ ५५ ॥  
 यत्फलं समवाप्नोति प्रयागे मुण्डने कृते ।  
 तत्फलं समवाप्नोति प्रेताब्दे मुण्डने कृते ॥ ५६ ॥  
 पितर्युपरते चैव ज्येष्ठआतरि मातरि ।  
 पितृव्ये पत्नीवर्गे <sup>३९</sup> च मुण्डनात् स्वर्गमाप्नुयात् ॥ ५७ ॥

३६. हागलना पृ. १७२; अन्यकर्मदीपके पृ. ४२; ( आश्वलायनेनैव ह्यपस्त्रिंशोऽह-  
 द्दृष्टम् ) ; मदनपारिजाते च पृ. ४००-४०१.

३५. स्व. म. एवं च । ३६. दृश्यतां मदनपारिजाते पृ. ४००-४०१.

३७. स्व. म. मार्गे ।

विशिखं मुण्डनं कुर्यात् प्रयागे सशिखं स्मृतम् ।  
 यावन्तः केशपाशाश्च निपतन्ति महीतले ॥  
 तावत्कालं वसेत्स्वर्गे विधिवन्मुण्डनात्ततः ॥ ५८ ॥  
 न मुण्डयति यो मोहात् प्राप्तकालो नराधमः ।  
 स पापो नरकं याति तिर्यग्योनौ च जायते ॥ ५९ ॥  
 महातीर्थे तु संप्राप्ते महामुरुनिपातने ।  
 न मुण्डयति यो मुण्डं शूकरत्वं स गच्छति ॥ ६० ॥  
 देवकार्याणि कृत्वा वै<sup>३८</sup> पैतृकं च विधानतः<sup>३९</sup> ।  
 अप्सु क्षिपामि केशांश्च पितृणामपि तृप्तये ॥ ६१ ॥  
 चतुर्थदिवसं यावत् दद्यात् पिण्डं जलान्तिके ।  
 आर्द्रेण वाससा तत्र शुष्कवस्त्रेण चान्यतः ॥ ६२ ॥  
 प्रत्यहं तर्पणं कुर्यात् सकृत् सिद्धैश्च (?) बान्धवैः ।  
 असकृद्गुरुपक्षे च असकृद्दक्षिणामुखः ॥ ६३ ॥  
 वामभागे तु प्रेतस्य पचेदन्नं समाहितः ।  
 निरग्निर्बान्धवोऽन्यश्च यथास्नानं न जायते ॥ ६४ ॥  
 आमन्त्रैर्वैश्यशूद्रैश्च तथा सन्न्यासिनामपि ।  
 न पिण्डं विस्तृतं कुर्यात् सुदृढं तिलगर्भकम् ॥ ६५ ॥  
 यज्जातीयस्तस्य धान्यं तण्डुलं तस्य एव हि ।  
 गोधूमैर्वाथ नीवारैः सक्तुभिर्वापि निर्वपेत् ॥ ६६ ॥

३८. ल. संपाद्य ।

३९. ल. अत्र द्वौ अधिकौ श्लोकौ—

कृताञ्जलिपुटो भूत्वा इमं मन्त्रमुदीरयेत् ।  
 साक्षिणः सन्तु मे देवा विधिवन्मुण्डने मम ॥  
 पितरः तृप्तिमायान्तु मुण्डनेन विधानतः ।  
 आपो नारायणः प्रोक्तः आपो वै ब्रह्मणः सुतः ॥

क्षीराज्यं च गुडमधु प्रेतपिण्डे विवर्जयेत् ।  
 विरुवामलकखर्जूरपनसाप्रफलानि च ॥ ६७ ॥  
 क्षीरस्य वर्जनं<sup>४०</sup> पिण्डे कपिलायाश्च तत्स्मृतम् ।  
 यावत् संवत्सरं नैव तावत् क्षीरं न दापयेत् ॥ ६८ ॥  
 मांसत्यागी ब्रह्मचारी विधवाब्राह्मणीषु च ।  
 तेषां संवत्सरं यावत् तावन्मांसं न दापयेत् ॥ ६९ ॥  
 साग्निकस्याग्निश्राद्धेऽपि मत्स्यमांसं न दापयेत्<sup>४१</sup> ।  
 निरग्निस्तु न प्रदद्यात् स्त्रीश्राद्ध उभयोरपि ॥ ७० ॥  
 वर्जयेत्तैजसं पात्रं शस्यते त्वइमं मृन्मयम् ।  
 सम्भवे रौप्यवैद्ये(?)वा<sup>४२</sup> न ताग्रं योजयेत्क्वचित् ॥ ७१ ॥  
 श्वेतशावल्योरन्नं द्विवारपूर्वपूर्वक(?)म् ।  
 प्रेतपादा(?)<sup>४३</sup> श्रपयित्वा प्रेतपिण्डं प्रदापयेत् ॥ ७२ ॥  
 प्रेतोपकरणैः साद्धं तदत्रैव नियोजयेत् ।  
 प्रेतस्य वामभागे तु प्रदद्याद्भवर्जितम् ॥ ७३ ॥  
 विना जलेन प्रेतस्य शरावं नैव पूरयेत् ।  
 तस्याञ्जलित्रयं दद्यान्मृताहदिवसावधि ॥ ७४ ॥  
 पिण्डान्तिकाग्निभागे च दद्याद्दामसवारकैः<sup>४४</sup> (?) ।  
 कायतीर्थे<sup>४५</sup> जलं दत्त्वा<sup>४६</sup> सकृदेव जलं स्पृशेत् ॥ ७५ ॥  
 त्रिरात्रेण क्रिया यस्य तद्दिने वा समापयेत् ।  
 आदौ षडञ्जलीन् दद्यात्ततः पञ्चदशाञ्जलीन् ॥  
 तृतीये तु चतुस्त्रिंशदञ्जलीनां यथाविधि ॥ ७६ ॥

४०. ल. यज्जातीयस्य धान्यस्य ।

४१. स्व. म. °नान् ल. निवेदयेत् ।

४२. वार्धे इति स्यात् । ४३. स्व. म. °हामवारकैः ।

४४. पात्रे इति स्यात् । ४५. स्व. म. °तीर्थेन ।

४६. ल. दद्यात् ।

मुहूर्त्तान्तरं स्नानं यावत् स्यात् त्रिमुहूर्त्तकम् ।  
 न मध्याह्ने न सायाह्ने न च रात्रौ विधीयते ॥ ७७ ॥  
 प्रेतश्चाद्धं मासि मासि दशाहं वत्सरावधि ।  
 स्नानं कुर्यात् सचेलं तु आचम्य च हरिं स्मरेत् ॥ ७८ ॥  
 उत्थानगतवस्तूनि क्षालयेत् प्रोक्षयेत्ततः ।  
 यावद्दशाहपर्यन्तं तिक्तान्नं मधुरं घृतम् ॥ ७९ ॥  
 अत्युष्णान्नं न भोक्तव्यं पिप्पलीशृङ्गवेरकम् ।  
 अश्मपात्रे च सौवर्णे राजते नैव भोजयेत् ।  
 वृक्षपात्रे सोमपात्रे ( ? ) जलजानां तथैव च ॥ ८० ॥  
 प्रशस्तं कदलीपत्रं<sup>४७</sup> मथवा कदलीत्वचम् ।  
 जलं प्रविश्य शोकात्तो<sup>४८</sup> जलमालोडयेत्त्रिभिः ॥ ८१ ॥  
<sup>४९</sup>मध्यमाङ्गुष्ठाभ्यान्तत् ( ? ) स्नाने मज्जनमाचरेत् ।  
 त्रिःकुर्याद्गुरुपक्षे च सकृदन्यत्र शस्यते<sup>५०</sup> ॥ ८२ ॥  
 उदकं करिष्याम इति भार्यायाः सोदरेण तु<sup>५१</sup> ।  
 कुरुध्वमिति वक्तव्यं पुनरस्य<sup>५२</sup> शत ( ? ) इत्यपि ॥ ८३ ॥  
 वर्षं प्रेतं समाभाष्य<sup>५३</sup> स्नानं कुर्यादनन्तरम् ।  
 श्यालाभावे श्यालपुत्रस्तत्पुत्रोऽपि विशिष्यते ॥ ८४ ॥  
 तदभावेऽपि तत्पुत्रस्तदभावे च योषितः ।  
 पुत्राभावेऽपि स्यात् पत्नी तदभावेऽपि सोदरः ॥ ८५ ॥

४७. ल. °पात्रम् ।  
 ४८. ल. °तौः ।  
 ४९. ल. सव्यनामा° ।  
 ५०. ल. सकृदन्या विधीयते ।  
 ५१. ल. सोदरैरपि ।  
 ५२. ल. °प्या ।  
 ५३. ल. °ष्यं ।

अभावे भ्रातृपुत्रोऽपि तत्पुत्रोऽपि विशिष्यते ।  
 पुत्रे<sup>५४</sup> संविद्यमानेऽपि<sup>५५</sup> न स्वन्यः कारयेत्स्वधाम् ॥ ८६ ॥  
 अपुत्रस्य च या पुत्री सापि पिण्डप्रदा भवेत् ।  
 पुत्रा कुर्वन्ति प्रेतस्य क्षत्रविट्शूद्रयोः ॥ ८७ ॥  
<sup>५६</sup>.....ह्यपुत्रेभ्यो न ददाति कदाचन ।  
 औरसो ज्येष्ठपुत्रो यः स पुत्रेषु क्रियां चरेत् ॥ ८८ ॥  
 पुत्राभावे ज्येष्ठ<sup>५७</sup> पुत्री तदभावे सघर्म्मिणी ।  
 तस्या अभावे आतापि कन्यायास्तनयो न चेत् ॥  
 तदभावे पिता कुर्यान्मातापि तदभावतः ॥ ८९ ॥  
 तदभावे मातुलोऽपि<sup>५८</sup> भागिनियोऽपि तं विना ।  
 भूतेशस्य च पूजायां दक्षिणाशामुखो भवेत् ॥ ९० ॥  
 श्राद्धीयानि च द्रव्याणि पक्वपात्रेषु सम्पचेत् ।  
 शिलायां चूर्णयेत्सर्वमस्थिसञ्चयनं चरेत् ॥ ९१ ॥  
 व्यक्तनाम लिखेत्तत्र श्मशानाङ्गारकेन च ।  
<sup>५९</sup>.....हरिं स्मृत्वाभसि क्षिपेत् ॥ ९२ ॥  
 प्रेतस्य बहुशो दाहाद् यद्यस्थि न हि लभ्यते ।  
 तन्मानशर्करास्तत्र गृहीयादस्थिसञ्चये ॥ ९३ ॥  
<sup>६०</sup>विदेशमरणादस्य यद्यस्थि न च लभ्यते ।  
 तन्मानशर्करास्तत्र गृहीयादस्थिसञ्चये ॥ ९४ ॥

५४. ल. °षु ।

५५. °मानेषु ।

५६. ल. स च दसन्धः ।

५७. ल. ह्येषु ।

५८. एवं यत्र यत्र पादो वा पादभागो वा स्व. म. कोशे लुप्तः, ल. कोश उपलभ्यत स ल. कोशादुद्धृतः ।

५९. स्व. म. ल. उभयत्र पादं लुप्तम् ।

६०. इत आरम्य श्लोकाः ६१— यावद् हारलतायामुपलभ्यन्ते । तथा दृश्यन्तां पितृदयिता पृ. ७७, अन्त्यकर्मदीपकम् पृ. ३०, श्राद्धविवेकः पृ. ६५, शुद्धितत्त्वम् पृ. ३०६ ।

..... यद्यस्थि न च लभ्यते ।

दाहयेत् कुशपत्रं च द्वादशाङ्गुलमानतः ॥ ९५ ॥

पित्रोश्च दाहो (?) विज्ञेयः पालासैश्च सवृन्दकैः ।

वेष्टयित्वा यथास्थानं मृगचर्मण ( ? )<sup>९१</sup> वेष्टयेत् ॥ ९६ ॥

<sup>९२</sup>लेपयेद् यवचूर्णेन ऊर्णासूत्रैश्च वेष्टयेत् ।

चत्वारिंशत् शिरोदेशे ग्रीवायां च तथा दश ॥ ९७ ॥

उरःस्थाने न्यसेत् त्रिंशदुदरे विंशतिं न्यसेत् ।

पञ्च स्युः<sup>९३</sup> दक्षिणे भुजे वामेऽप्येवं विधीयते ॥ ९८ ॥

अङ्गुलिषु तथैकैकं गुण्ठयेत् सर्वतस्तनौ ।

दक्षिणे चरणे<sup>९४</sup> त्रीणि त्रीणि वामे ततो न्यसेत् ॥ ९९ ॥

शिश्ने देयानि चत्वारि पञ्च स्युः<sup>९५</sup> दक्षिणोरके ।

वामोरावपि पञ्च स्युर्विन्यसेदपि नान्यथा ॥ १०० ॥

न्यसेज्जानुनोर्जङ्घयोर्क्रमात् पञ्च दशच्छदान् ।

पादाङ्गुलिषु चैकैकमेवं निर्माय पुत्तलीम् ॥ १०१ ॥

शतत्रयं षष्ट्यधिकपत्राणि ब्राह्मणस्य तु ।

गुरुपक्षे तु तज्ज्ञेयं तदर्धं ब्राह्मणेषु च ॥ १०२ ॥

शतद्वयं क्षत्रियस्य वैश्ये सार्द्धशतं भवेत् ।

अष्टोत्तरशतं ब्राह्मणं शूद्रस्य तु विशेषतः ॥ १०३ ॥

अभावे कृष्णलस्यैव पत्राण्यपि नियोजयेत् ।

केवलं वा कुशेनापि गुरुपक्षेऽनलेन तु ॥ १०४ ॥

६१. ल. चूर्णैश्च ।

६२. ल. पञ्चाशत् ।

६३. ल. वृषणे ।

६४. ल. पञ्चाशत् ।

६५. दृश्यतां हारलता पृ. १४२, पितृदयिता पृ. ७७, अन्त्यकर्मदीपके पृ. ३०, श्राद्धविवेके पृ. ६७, शुद्धितत्त्वे पृ. ३०६ ।

घृतेन दाहयेत् प्राज्ञः शरपत्रैश्च दाहयेत् ।  
 कुशाद्यभावे विज्ञेयं द्विजातीयैश्च<sup>६६</sup> चर्मणा ॥१०५॥  
 अभावे कृष्णसारस्य गन्धस्य ( ? ) च विशेषतः ।  
 पत्रार्धं विन्यसेत्तत्र पृथङ्न्यासविधिं शृणु ॥१०६॥  
 शीर्षे विंशति पत्राणि बाह्योश्चापि च वै दश ।  
 वक्षःस्थले षोडशं तु उदरे तुर्यमेव हि ॥१०७॥  
 अष्टावष्टौ पादयुगं पञ्च पञ्च तथाङ्गुलीः ।  
 कराङ्गुलिपु चैकैकं तुर्यपत्रैस्तु वै मुखम् ॥१०८॥  
 पञ्चविंशतिभिर्गुह्यं तद्वत् कटावुदाहृतम् ।  
 त्रिंशत्पत्रैः पृष्ठभागं विज्ञेयं विप्रमात्रके ॥१०९॥  
 वैश्ये शतं तु यत् प्रोक्तं तत्रायं च विधिक्रमः ।  
 षोडशैश्च शिरः ख्यातं तुर्यापत्रैस्तु वै मुखम् ॥११०॥  
 द्वादशभिर्हृदि स्थानमष्टपत्रैस्तु वै कटिः ।  
 अष्टावष्टौ पादयुग्ममुदरं तुर्यपत्रकैः ॥१११॥  
 पादयुग्मं दशभिश्च पञ्च पञ्च दशाङ्गुलीः ।  
 दशभिः करमित्याहुर्वैश्यवत् शूद्रकेऽपि च ॥११२॥  
 अधिकाष्टौ च वृषणे षष्ठे द्वे<sup>६७</sup> वृषणेऽपि च ।  
 पञ्चाशदपि स्त्रीपक्षे तत्रापि च विधिं शृणु ॥  
 दशभिश्च शिरः प्रोक्तं पञ्च पञ्च भुजद्वये ॥११३॥  
 तुर्यं तुर्यं भवेत् पादावष्टाभिरुदरं भवेत् ।  
 तुर्येण च मुखं ज्ञेयमुपस्थे चैवमेव हि ॥११४॥  
 वेष्टयेत् शरपत्रैश्च गोमयेन प्रलेपयेत् ।  
 मातृकाम्बिन्यसेद्देहे स्त्रीशूद्राणां नमोन्तकम् ॥११५॥

६६. स्व. म. .... शस्य ।

६७. स्व. म. पट्टोहः ।



पर्णदाहानन्तरं च यद्यस्थीनि क्वचिरुभेत् ।  
 पुनर्दाहश्चितायां तु ब्राह्मणस्य विधीयते ॥११६॥  
 मातापित्रोः कृत्रिमे च शवदाहे स्वहस्तकम् ।  
 कर्तुर्दक्षिणहस्ते च कुर्यात् कुशमयं शवम् ॥११७॥  
 त्रिशुकलदिवसे चैव आषाढे माघवेऽपि वा ।  
 निवेशयेच्चितायां च शवधर्मेण दाहयेत् ॥११८॥  
 अस्थिसञ्चयनं नास्ति श्मशाने देवतार्चनम् ।  
 समर्पयेत् त्रिरात्रेण एष धर्मो न हीयते ॥११९॥  
 दग्धे पलाशपुरुषे जीवन्नायाति चेत् पुमान् ।  
 अग्न्याधानं विनिर्वर्त्य नित्यहोमं समाप्य च ॥१२०॥  
 तमन्नालभ्यकुर्वात प्रसृतं च घृताहुतीः ।  
 अग्न्याधानाद्<sup>६८</sup> नाम वीशेयत्<sup>६९</sup> (?) शेषं कर्म समापयेत् ॥१२१॥  
 प्रदद्यात् काञ्चनं धेनुं दक्षिणां सतिलं धृतम् ।  
 शान्तिं कुर्वीत यज्ञान्ते शान्त्या चोत्पवनेन च ॥१२२॥  
 ब्राह्मणान् भोजयेत् शक्या तेन जीवति मानवः ।  
 यदा तु साग्निको दैवात् पतितो निधनं गतः ॥१२३॥  
 पुत्रो वा तस्य आता वा प्रायश्चित्तं समाचरेत् ।  
 ततस्तस्य क्रियां कुर्यात् दहेल्लौकिकामिना ॥१२४॥

इति स्वरूपमस्यपुराणे षट्षादकार्यासाहस्रे<sup>७०</sup> अस्थिसञ्चयनपर्णदाहविधौ

त्रयस्त्रिंशत्तमोऽध्यायः ॥ ३३ ॥

६८. स्व. म. अध्ययानाद् ल. अध्ययान् ।

६९. 'आयुषेष्टम्' इति स्यात् ; सैवोष्टि ग्रन्थान्तरेष्वत्र विहिता ।

७०. ल. नास्ति ।



APPENDIX—1  
EXTRACTS IN GARUḌAPURĀṆA FROM WORKS ON  
DHARMA—YĀJÑAVALKYASMR̥TI AND  
PARĀŚARASMR̥TI COMPARED WITH THEIR  
RESPECTIVE SOURCES.

GP. YĀJ.

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(Prakaraṇa 1). pp. 2-4

v.	3a	2a
	3b	3a
	4a	3b
	4b	} 4
	5	
	6	
	7	6

इष्टाचारो दमोऽहिंसा दानं	इष्ट्याचारदमाहिंसा दानस्वाध्याय
स्वाध्यायकर्म च ।	कर्मणाम् ।
अयञ्च परमो धर्मो यद्योगेनात्म-	अयं तु परमो धर्मो यद्योगेनात्म-
दर्शनम् ॥ 8	दर्शनम् ॥ 8
चत्वारो वेदधर्मज्ञाः परास्त्रैर्विद्यमेव वा ।	चत्वारो वेदधर्मज्ञाः परास्त्रैर्विद्यमेव वा ।
सत्रते यत्स्वधर्मः स्याद्देवाराध्यात्म-	सा ब्रूते यं स धर्मः स्यादेको वाऽ-
वित्तमः ॥ 9	ध्यात्मवित्तमः ॥ 9

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10	10
11	11
12	12
13	13

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1	14
2	15
3	16
4	17

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	5	18
	6	19
सुखानि	7	20 खानि
	8	21
	9	22
	10	23
	11	24
	12	25
सर्व, अस्य, अपरान्	13	26
	14	27 लब्धं, तस्य, आचरेत्
	15	29
	16	30
	17	31
	18	32
मधु मांसं तथा स्विन्नं इत्यादि परिवर्जयेत् }	19a	33 मधुमांसाजनोच्छिष्ट- शुक्लप्राणिहंसनम् । भास्करालोकनाश्लोल- परिवादादि वर्जयेत् ॥
19b, 20a, 20b, 21a, 21b, 22a 22b, 23a 23b, c 24, 25, 26,	34a, 34b, 35a, 35b. 36 37 38 39, 40, 41.	
यजुः साम पठेत्तद्वदथर्वाङ्गिरसं द्विजः ।		यजूंषि शक्तितोऽधीते योऽन्वहं धृतामृतैः । प्रीणाति देवानाज्येन मधुना च पितृस्तथा ॥ स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् । सामामि वृत्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥ मेदसा तर्पयेद्देवानथर्वाङ्गिरसः पठन् । पितृंश्च मधुसर्पिभ्यामन्वहं शक्तितो द्विजः ॥ 42-44
सन्तर्पयेत् पितृन्देवान्सोऽन्वहं हि धृतामृतैः ॥ 27		
वेदवाक्यं पुराणञ्च नाराशंसीश्च गायिकाः ।		वाकोवाक्यं पुराणं च नाराशंसीश्च गायिकाः ।

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इतिहासांस्तथा वेदान्- योऽधीते शक्तितोऽन्वहम् ॥ 28	इतिहासांस्तथा विद्याः शक्त्याधीते हि योऽवन्वहम् ॥ 45	
सन्तर्पयेत्पितृन्देवान् मांसक्षीरौदनादिभिः ।	मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् । करोति तृप्तिं कुर्याच्च पितॄणां	
ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः ॥ 29	मधुसर्पिषा ॥ 46 ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः । 47a	
30a	47b	
भूमिदानस्य तपसः स्वाध्यायफलभाग् द्विजः	त्रिविष्टर्ष्णपृथिवीदानस्य फलमश्रुते । तपसश्च परस्येह नित्यस्वाध्याय- वान्द्विजः ॥ 48	
तद्भावे	तदभावे.	
साधयेत्	साधयन्	
31	49	
32	50	
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गुरवे च धनं दत्त्वा स्नात्वा च तदनुज्ञया	pp. 13-27 गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया 51a	
समापितब्रह्मवर्षो लक्षण्यां स्त्रियमुद्वहेत् ।	अविप्लुतब्रह्मचर्यो लक्षण्यां स्त्रियमुद्वहेत् ।	
अनन्यपूर्विकां कान्तां असपिण्डां यवीयसीम् ॥ 2	अनन्यपूर्विकां कान्तां असपिण्डां यवीयसीम् ॥ 52	
3	53	
द्विपञ्चनषविख्यात् श्रोत्रियाणां महाकुलात् ।	दशपुरुष विख्यातात् श्रोत्रियाणां महाकुलात् ।	
सवर्णः श्रोत्रियो विद्वान् वरो दोषान्वितो न च ॥ 4	स्फीतादपि न सञ्चारि- रोगदोषसमन्वितात् ॥ 54	
शूद्रा, न यत्	शूद्रात्, नैतत्	
अनुपूर्वेण, विशाद्भार्या वा	अनुपूर्वेण, विशां भार्या स्वा	
7	58	
यज्ञस्थाय, गोयुगं	यज्ञस्य, गोद्वयं	
9	60	
कन्यकाच्छलात्	कन्यकाच्छलात्	
10	61	
11	—	

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	12	62
	13	63
एषां	14	64 गम्यं तु
सुदुष्टां तु परित्यजेत्	15	65a
		66b दूषयंस्तु मृषा शतं ।
अपुत्री, सगोत्रे	16	68 अपुत्रां, सगोत्रो
	17	69
कृत,	18	70 हृत
तासां, सर्वदा मेध्यो	19	71 आसां, सर्वमेध्यत्वं
ऋतेऽगुद्रे त्यागं करोति }	20	72 ऋतौ शुद्धिः, त्यागो विधीयते
या }		वधादौ,
वधे,		73a x x धूर्ता वन्ध्यार्थेऽन्य x
मुरापी व्याधिता द्वेष्टी		अधिविन्ना तु भर्त्तव्या
विहर्त्तव्या प्रियंवदा ।		74a महदेनोऽन्यथा भवेत्
भर्त्तव्या चान्यथा ह्येन		
ऋपयो हि भवेन्महत् ॥	21	
यत्राविरोधो दम्पत्यो-		यत्रानुकूल्यं दम्पत्यो-
स्त्रिवर्गस्तत्र वर्द्धते ।	22a	74b स्त्रिवर्गस्तत्र वर्द्धते ।
....चा....	22b	75a ....वा....
	23a	75b
शुद्धां त्यजंस्तृतीयांशं		त्यजन्दाप्यस्तृतीयांशं
दद्यादाभरणं स्त्रियाः ॥	23b	76b अद्रव्यो भरणं स्त्रियाः ॥
	24a	77a
.....तासु.....	24b	79a ....तस्मिन्....
ब्रह्मचारी च.....	25a	79b ....ब्रह्मचार्येव....
.....कामान्.....	25b	80a ....क्षामां....
लक्षणं जनयेदेवं		80b सुस्थ इन्द्रौ सकृत्पुत्रं
पुत्रं रोगविर्वर्जितम् ॥	26a	लक्षणं जनयेत्पुमान् ॥
	26b	81a
यनस्ततः	27a	82b यतः स्मृताः ।
	27b	82a
	28a	82b
	28b	83a
अश्वशुरयोः कुर्यान्-		कुर्याच्छ्वशुरयोः पाद-
पादयोर्वन्दनं सदा ।	29a	83b वन्दनं भर्तृतत्परा ।

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क्रीडाशरीरसंस्कार.....	29b 84a क्रीडां शरीरसंस्कारं... ।
	30a 84b
रक्षेत्कन्यां पिता बाल्ये यौवने पतिरेव ताम् ॥ 30b	
वार्द्धक्ये रक्षते पुत्रो ह्यन्यथा ज्ञातयस्यथा ।	
पतिं विना न तिष्ठेत् दिवा वा यदि वा निशि ॥ 31	
ज्येष्ठां धर्मविधौ कुर्यान् न कनिष्ठां कदाचन । 32a	
दाहयेद्ग्नहोत्रेण	दाहयित्वाग्निहोत्रेण
स्त्रियं वृत्तवतीं पतिः ॥ 32b	89a ..... ॥
अविलम्बितः । 33a	89b .....अविलम्बयन् ॥
हिता भर्तुर्दिवं गच्छेत्- इह कीर्तिरवाप्य च ॥ 33b	

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विप्रान्मूर्द्धाभिषक्तो हि क्षत्रियार्था विशः स्त्रियाम् । 1b	51a	विप्रान्मूर्धावसिक्तो हि क्षत्रियायां विशः स्त्रियाम् ।
जातोऽम्बष्ठस्तु शूद्रायां निषादः पर्वतोऽपि वा । 2a	51b	अम्बष्ठः शूद्रायां निषादो जातः पारशवोऽपि वा ।
माहिष्यः क्षत्रियाज्जातो वैश्यायां स्तेच्छसज्जितः । 2b	92a	वैश्या शूद्रयोस्तु राजन्यान्- माहिष्योऽपि सुतौ स्मृतौ ।
शूद्रायां करणो वैश्यात् विद्वानेष विधिः स्मृतः । 3a	92b	वैश्यान् करणः शूद्रायां विद्वानेष विधिः स्मृतः ।
...वैदेहक... 3b	93a	.....वैदेहिकः.....
शूद्राज्जातस्तु चाण्डालः सर्ववर्णविगर्हितः । 4a	93b	शूद्राज्जातस्तु चण्डालः सर्वधर्मवहिष्कृतः ।
क्षत्रियायां मागधो वैश्यात् शूद्रा क्षेत्रावमेव च । 4b	94a	क्षत्रिया मागधं वैश्यात्- शूद्राक्षत्तारमेव च ॥
शूद्रायामयोगवं ..... । 5a	94b	शूद्रादायोगवं ..... ।
	5b	95a

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असंस्तुतास्तु वै ज्ञेयाः.....	6a	95b	असत्सन्तस्तु विज्ञेयाः.....
जात्युत्कर्षाद् द्विजो ज्ञेयः			जात्युत्कर्षो युगे ज्ञेयः
सप्तमे षड्चमेऽपि वा ।	6b	96a	सप्तमे षड्चमेऽपि वा ।
.....पूर्ववच्चोत्तरावरम् ।	7a	96b	.....पूर्ववच्चाधरोत्तरम् ।

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	7b	97a	
दानकालादृते... वैवाहिकाग्निषु	8a	97b	दायकालादृते... वैतानिकाग्निषु ।
	8b	98a	
	9a	98b	
हुत्वाग्नौ .....	9b	99a	हुत्वाग्नीन् .....
	10a	99b	
योगक्षेमादिसिद्धयर्थ-			उपेयादीश्वरं चैव
सुपेयाश्वरं गृही ।	10b	100a	योगक्षेमार्थसिद्धये ।
	11a	100b	
वेदानथ.....	11b	101a	वेदाथर्व.....
.....अनुसिद्धयर्थ.....	12a	101b	.....प्रसिद्धयर्थ.....
	12b	102a	
	13a	102b	
देवेभ्यस्तु हुतं चाग्नौ			देवेभ्यश्च हुतादन्नात्
क्षिपेद्भूतबलिं भवेत्	13b	103a	शेषाद्भूतबलिं हरेत् ॥
.....भूमौ च.....	14a	103b	.....भूमौ च.....
	14b	104a	
.....अन्वहं.....पचेच्च.....	15a	104b	.....सततं.....पचेद्.....
	15b	105a	
.....अतिथिभृत्यांश्च.....	16a	105b	.....अतिथिभृत्यांश्च.....
	16b	x	
	17a	x	
.....चैव भुज्यते	17b	106a	.....अश्नता तथा ।
	18a	106b	
अतिथिभ्यस्तु वर्षेभ्यो			अतिथित्वेन वर्षाणां
देयं शक्त्यनुपूर्वशः ।	18b	107a	देयं शक्त्यानुपूर्वशः ।



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		अप्रणम्योऽतिथिः सोऽय- मपि नात्र विचारणा । 19a	अप्रणोद्योऽतिथिः साय- मपि वाग्भूवृणोदकैः । Even if he comes in the evening, not to be said no.
		संहृत्य..... । 19b आगतान्भोजयेत्सर्वान् महोक्षं श्रोत्रियाय च । 20a	108a सत्कृत्य..... । भोजयेच्चागतान्काले 108b सखिसंबन्धिवान्धवान् ॥ महोक्षं वा महार्जं वा
		.....त्वचर्या..... 20b .....य. प्रत्युद्विग्नजः..... 21a .....प्रोक्तः..... 21b 22a 22b 23a	109a श्रोत्रियायोपकल्पयेत् । 110a .....त्वध्या ..... । 110b .....यज्ञं प्रत्युद्विजः..... । 111a .....ज्ञेयः ..... । 111b 112a 112b
		श्रोत्रियं वातिथिं वृत्त- मासीमान्तादनुव्रजेत् । 23b 24a .....दुस्वाग्नौ भोजनं ततः । 24b कुर्याद्भृत्यैः समायुक्तैः चिन्तयेदात्मनो हितम् । 25a ब्राह्मे मुहूर्ते चोत्थाय मान्यो विप्रो धनादिभिः । 25b वृद्धार्तानां समादेयः पन्था वै भारवाहिनाम् । 26a	अतिथिं श्रोत्रियं वृत्त- मासीमान्तमनुव्रजेत् । 113a 113b 114a .....दुस्वाग्नीस्तानुपास्य च । भृत्यैः परिवृतो भुक्त्वा 114b नातिवृत्त्याथ संविशेत् । ब्राह्मे मुहूर्ते चोत्थाय 115a चिन्तयेदात्मनो हितम् । वृद्धभारिन्पश्नात- स्त्रीरोगि वरचक्रिणाम् । पन्था देवो नृपस्तेषां 117 मान्यं स्नातश्च भूपतेः ॥
		.....दानादि..... 26b 27a .....धर्मः..... 27b .....पशु..... 28a	118a .....दानानि..... । 118b 119a .....कर्म..... । 119b .....पाशु..... ।
		शूद्रस्य द्विजशुश्रूषा द्विजो यज्ञं न हापयेत् । 28b	शूद्रस्य द्विजशुश्रूषा x x

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.....संयमः ।	29a	122a	..... निग्रहः ।
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	29c	123b	
.....य .....			.....
स हि सोमं पातुमर्हति ।	30a	124a	स हि सोमं पिबेद्द्विजः ।
स्यादन्नं वार्षिकं तस्य			प्राक्सौमिकीः क्रियाः
कुर्यात् प्राक् सौमिकीं क्रियां ।			कुर्याद्यस्यान्नं वार्षिकं भवेत् ।
	30b	124b	
	31a	125a	
.....ग्रहणेष्टिश्च .....यत्नतः ।	31b	125b	.....आग्रयणेष्टिश्च .....चैव हि ।
	32a	126a	
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	33a	127a	
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.....त्रैहिको ह्यस्तनोऽपि वा ।	34a	128a	.....त्र्याहिकोऽथ्यस्तानो- ऽपि वा ।
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.....नखैः ..... ।	36a	131a	.....नख ..... ।
	36b	131b	
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देवप्रदक्षिणान् कुर्याद्			दाक्षायणी ब्रह्मसूत्री
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			कुर्यात्प्रदक्षिणं देवं-
		133	ऋद्गोविप्रवचनस्पतीन् ॥
..... भस्म ..... ।	38a	134a	.....वर्त्म ..... ।

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..... द्विजन्मनाम् । 38b	134b ..... द्विजन्मनः ।
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..... विषाणि ..... न संक्षिपेत् । 40a	137a ..... रेतसि ..... न निक्षिपेत् ।
	40b 137b
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..... कितवैः ..... च ..... । 41b	138b ..... धर्मघ्नैः ..... वा ..... ।
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	43b 140b
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	45b 143b
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		धर्म्यमप्याचरेन्न तु ॥
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		वृद्धबाळातुराचार्य-
	157	वैद्यसंश्रितबान्धवैः ॥
		ऋत्विक्पुरोहितापत्य-
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1a	×
अन्येभ्यो ब्राह्मणाः श्रेष्ठाः तेभ्यश्चैव क्रियापराः । 1b	सर्वस्य प्रभवो विप्राः श्रुताध्ययनशीलिनः । तेभ्यः क्रियापराः श्रेष्ठाः 199 तेभ्योऽप्यध्यात्मवित्तमाः ॥ न विद्यया केवलया तपसा वापि पात्रता । यत्र वृत्तमिमे चोभे
ब्रह्मवेत्ता च तेभ्योऽपि पात्रं विद्यात्तपोऽन्वितम् । 2a	

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..... धान्य .....	2b	200 तद्धि पात्रं प्रकीर्तितम् ॥
	3a	201a ..... तिल .....
	3b	202a
	4a	202b
	4b	203a
याचिते चापि.....तु शक्तिः ।	4b	203b याचितेनापि ... स्वशक्तिः ।
	5a	204a
	5b	204b
	6	x
	7	x
	8a	205a
.....तारयते..... ।	8b	205b ..... तारयति .....
.....द्वौपादौ.....प्रदृश्यते ।	9a	207a ..... पादौ द्वौ.....च दृश्यते ।
	9b	207b
	10a	208a
	10b	208b
	11a	209a
	11b	209b
	12a	x
भूदीपांश्चान्नवस्त्राणि		भूदीपाश्चान्नवस्त्राण्यम्भः-
सर्पिर्दत्त्वा ब्रजेष्टिच्यम् ।	12b	210a तिलसर्पिः प्रतिश्रयान् ।
गृह्धान्यच्छत्रमाल्य-		गृह्धान्याभयोपान-
वृक्षयानघृतं जलम् ।		च्छत्रमाल्यानुलेपनम् ।
शय्यानुलेपनं दत्त्वा		यानं वृक्षं प्रियं शय्यां
स्वर्गलोके महीयते ॥	13	211 दत्त्वात्यन्तं सुखी भवेत् ॥
	14	
	15	
	16	x
	17	
	18a	
..... गन्धाः		..... मत्स्या
प्रत्याख्येया न वारि च ।	18b	गन्धाः पुष्पं दधिक्षितिः ।
		मांसं शय्यासनं धानाः
		214 प्रत्याख्येयं न वारि च ॥



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19a	215a
..... द्विस्तथा ।	19b 215b ..... तथा द्विषः ।
देवातिथ्यर्चनकृते	देवातिथ्यर्चनकृते
पितृतृप्त्यर्थमेव च ।	19c गुरुभृत्यार्थमेव वा ।
	सर्वतः प्रतिगृह्णीयाद्-
	216. आत्मवृत्त्यर्थमेव च ॥

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1a	x	
..... पक्ष ..... ।	1b 217a	..... पक्षो ..... ।
	2a 217b	
	2b 218a	
..... श्राद्धकालः प्रकीर्तितः ।	2c 218b	..... श्राद्धकालाः प्रकीर्तिताः ।
अग्नौ यः सर्वदेवेषु		अग्न्याः सर्वेषु वेदेषु
श्रोत्रियो वेदविद्युवा ।	3a 219a	श्रोत्रियो ब्रह्मविद्युवा ।
तिथिज्ञाने च कुशलः		वेदार्थविज्येष्टसामा
..... त्रिसवर्गिकः ।	3b 219b	..... त्रिसवर्गिकः ।
..... जामाता		..... जामातृयाजि
आचार्यः ..... ।	4a 220a	..... ।
	4b 220b	
..... द्विजाः केचित् ..... ।	5a 221a	..... तपोनिष्ठाः ..... ।
..... श्राद्धदेवताः ।	5b 221a	..... श्राद्धसंपदः ।
	6a 222a	
अवकीर्णादयो ये च		अवकीर्णां कुण्डगोलौ
ये चाचारविजिताः ।	6b 222b	कुनली श्यावदन्दकः ।
अवैष्णवाश्चा ये सर्वे		
श्राद्धार्हा न कदाचन ।	7a x	
निमन्त्रयेच्च पूर्वेषुः		निमन्त्रयेत पूर्वेषुः
द्विजैर्भाव्यं च संयतैः ।	7b	ब्राह्मणानात्मवान्शुचिः ।
		तैश्चापि संयतैर्भाव्यं
	225	मनोवाक्कायकर्मभिः ॥

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आचान्ताश्चैव पूर्वाह्णे		अपराह्णे समभ्यर्च्य	
ह्यासनेषूपवेशयेत् । 8a		स्वागतेनागतांस्तु तान् ।	
		पवित्रपाणिराचान्तान्-	
युष्मान्दैवे तथा पित्र्ये	226	आसनेषूपवेशयेत् ॥	
स्वप्रदेशेष्वशक्तितः । 8b		युष्मान्दैवे यथाशक्ति	
		पित्र्येऽयुग्मांस्तथैव च ।	
		परिस्तृते शुचौ देशे	
द्वौ दैवे प्रागुदक्पित्र्ये	227	दक्षिणाप्रवणे तथा ॥	
त्रीण्येकस्त्रोभयोः पृथक् । 9a	228a	द्वौ दैवे प्राक् त्रयः पित्र्य	
.....मन्त्रं..... । 9b	228b	उदगैकैकमेव वा ।	
हस्तप्रक्षालनं.....विष्टरार्थं..... । 10a	229a	.....तन्त्रं..... ।	
आवाह्य तदनुज्ञातो		पाणिप्रक्षालनं.....विष्टरार्थं..... ।	
विश्वेदेवा महानृचा । 10b	229b	आवाहयेदनुज्ञातो	
यवैरन्नं विकीर्याथ		विश्वदेवास इत्यृचा ।	
..... । 11a	230a	यवैरन्ववकीर्याथ	
..... । 11b	230b	.....	
.....हस्तेष्वेव..... । 12a	231a	.....हस्तेष्वर्घ्यं..... ।	
गन्धं तथोदकञ्चैव		दत्त्वोदकं गन्धमाल्यं	
धूपादीश्च पवित्रकम् । 12b	231b	धूपदानं सदीपकम् ।	
..... । 13a	232b		
.....उशन्तः..... । 13b	233a	.....हि उशन्तः..... ।	
.....तदनुज्ञातैः..... । 14a	233b	.....तदनुज्ञातो..... ।	
..... । 14b	234b		
.....संश्रवं ह्येषां..... । 15a	235a	.....संश्रवांस्तेषां..... ।	
..... । 15b	235b		
..... । 16a	236a		
सव्याहृतितृच गायत्री		सव्याहृतिकां गायत्री	
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.....भूयो.....अपि.....	19a 241b .....भूमौ.....आपः.....
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.....दद्याच्च.....	20b 243a .....दद्यात्.....
	21a 243b
.....च.....	21b 244a .....तु.....
.....पितृभ्यश्च.....	22a 244b .....प्रकृतेभ्यः.....
विप्रैरस्तु स्वधेत्युक्ते.....	22b 245a ब्रूयुरस्तु स्वधेत्युक्ते.....
प्रीयन्तामिति चाहैवं	विश्वेदेवाश्च प्रीयन्तां
विश्वेदेवा जलं ददत्	23a 245b विप्रैश्चोक्त इदं जपेत्
	23b 246a
.....मा व्यगमत्.....	24a 246b .....मा विगमत्.....
इत्युक्तोऽपि प्रियं वाक्यं.....	24b 247a इत्युक्त्वोक्त्वा प्रिया वाचः.....
वाजे वाजे इति प्रीत्या.....	25a 247b वाजेवाज इति प्रीतः.....
यस्मिंस्ते संश्रवाः	यस्मिंस्तु संश्रवाः
.....निपातिताः	25b 248a .....निवेशिताः
	25c 248b
.....अनुस्तुत्य.....पितृशेषितं	26a 249a .....अनुव्रज्य.....पितृशेषितम्
ब्रह्मचारी भवेत्तत्र	ब्रह्मचारी भवेत्तां तु
रजनीं भार्यया सह	26b 249b रजनीं ब्राह्मणैः सह
एवं सदक्षिणं कुर्यात्	एवं प्रदक्षिणावृत्को
वृद्धौ नान्दीमुखानपि	27a 250a वृद्धौ नान्दीमुखान्पितृन्
.....मिश्राः पिण्डा यवैः श्रिताः	27b 250b .....मिश्रन्पिण्डान्यवैःक्रियाः
.....एकान्नैक.....	28a 251a .....एकाव्यैक.....
आवाहनाग्नी.....	28b 251b आवाहनाग्नौ.....
उपतिष्ठतामित्यक्षय-	उपतिष्ठतामक्षय-
स्थाने विप्रान्विसर्जयेत्	29a 252a स्थाने विप्रान्विसर्जने
.....प्रब्रूयात्प्रोचुस्ते.....स्वह	29b 252b .....इति वदेद्ब्रूयुस्ते स्मह
.....मिश्रे.....	30a 253a .....युक्तं.....
	30b 253b
	31a 254a
	31b 254b
	32a 255a

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..... संवत्सरे द्विजः ।	32b	255b	..... संवत्सरं द्विजे ।
	32c	257a	
	33a	258a	
..... औरभ्र ..... ।	33b	258b	..... कौरभ्र ..... ।
	34a	259a	
..... अपि तु ष्यन्ति ..... ।	34b	259b	..... अभितुष्यन्ति ..... ।
दद्याद्द्वर्षत्रयोदश्यां			तथा वर्षत्रयोदश्यां
मघासु च न संशयः ।	35a	261b	मघासु च विशेषतः ।
प्रतिपत्प्रभृतिष्वेवं			प्रतिपत्प्रभृतिष्वेकां
कन्यादीन्श्राद्धदो लभेत् ।	35b	264a	वर्जयित्वा चतुर्दशीम् ।
			cf. also, 262 $\frac{a}{1}$ and 263 $\frac{b}{2}$
..... निहतानां तु			..... तु हता ये वै
चतुर्दश्यां ..... ।	36a	264b	तेभ्यस्तत्र ..... ।
स्वर्गं ह्यपत्ययोगञ्च ..... ।	36b	265a	स्वर्गं ह्यपत्यमोजश्च ..... ।
	37a	266b	
धनं विद्याञ्च वाक्सिद्धिं			धनं वेदान्भिषक्सिद्धिं
कुप्यं गोऽजाविकं तथा ।	37b	267a	कुप्यं गा अप्यजाविकम् ।
..... संप्रतीच्छति ।	37c	267b	..... संप्रयच्छति ।
..... कामी प्राप्नुयाद् ..... ।	38a	268a	..... कामानाप्नुयाद् ..... ।
	38b	x	
..... स्वर्गमोक्षसुखानि च ।	39a	270a	..... स्वर्गं मोक्षं सुखानि च ।
प्रयच्छति ..... ।			प्रयच्छन्ति ..... ।
प्रीत्या नित्यं पितामहः ।	39b	270b	प्रीता नृणां पितामहाः ।

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	2a	274b	
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पतिं पुत्रञ्च गुर्विणी ।	2b	275a	न राज्यं राजजन्दनः ।
			कुमारी च न भर्तारं
		275b	अपत्यं गर्भमङ्गना ।

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नाप्नुयात्स्तपनं तस्य .....	3a 277a स्तपनं तस्य कर्तव्यं..... ।
...गन्धेन.....उत्सारितस्य तु ।	3b 277b ...कल्केन...उत्सादितस्य च ।
.....शिरसं..... ।	3c 278a .....शिरसः..... ।
...स्वस्तिवाच्यं द्विजान्शुभान् ।	4a 278b ...स्वस्तिवाच्याः द्विजाः शुभाः ।
	4b 279b
एककृत्या..... ।	5a 280a या आहृता..... ।
चर्मण्यानुद्गहे.....स्थाप्यं...तथा ।	5b 280b चर्मण्यानुद्गहे...स्थाप्यं...ततः ।
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	6b 281b
भगवान्वरुणो..... ।	7a 282a भगं ते वरुणो..... ।
	7b 282b
	8a 283a
..... नार्शं तयातु ते सदा ।	8b 283b ... आपस्तद् धनन्तु सर्वदा ।
... श्रवणे मस्तके तथा ।	9a 284a ... सुवेणौदुम्बरेण तु ।
..... साव्यान् परिगृह्य च ।	9b 284b ... सव्येन परिगृह्य च ।
... संयमितश्चैव शालकटङ्कटैः ।	10a 285a ... संमितश्चैव शालकटङ्कटौ ।
कूष्माण्डं राजपुत्रांश्च अन्ते ... ।	10b 285b कूष्माण्डो राजपुत्रश्चेत्यन्ते... ।
..... भूमौ ... सर्वशः ।	11a 286a ... शूर्पे ... सर्वतः ।
कृताकृतं तथा चैव	कृताकृतांस्तन्दुलांश्च
तण्डुलौदनमेव च ॥	11b 287a पललौदनमेव च ।
	12a 288a
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.....उपाकृत्य.....शिवः ।	13a 289b ... समाहृत्य ... शिरः ।
अम्बिकामुपतिष्ठेच्च	विनायकस्य जननीम्-
दद्यादङ्गं कृताञ्जलिः ।	13b 290a उपतिष्ठेत्ततोऽम्बिकाम् ।
दूर्वासर्वपपुष्पैश्च	दूर्वासर्वपपुष्पाणां
पुत्रजन्मभिरन्ततः ।	14a 290b दत्त्वाह्यं पूर्णमञ्जलिम् ।
कृतस्वस्त्ययनञ्चैव	
प्रार्थयेदम्बिकां सतीम् ।	14b x
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... श्रियं...सर्वाङ्कामान्... ।	15b 291b ... धनं ... सर्वकामान् ... ।

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ब्राह्मणांस्तोषयेत्पश्चात्-	ब्राह्मणाभोजयेद्दद्याद्-
शुक्लवस्त्रानुलेपनैः ।	292b वस्त्रयुग्मं गुरोरपि ॥
वस्त्रयुग्मं गुरोर्दद्यात्	एवं विनायकं पूज्य
संपूज्यश्च ग्रहस्तथा ॥ 16	293a ग्रहांश्चैव विधानतः ।

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ग्रहयागं समं कुर्याद्-	
ग्रहाश्चैते बुधैः स्मृताः ॥ 1	
.... मङ्गलश्च बुधश्चैव .... ।	2a 296a ...महीपुत्रः सोमपुत्रो...
.... ग्रहगणाः .... ।	2b 296b ...चेति ग्रहाः .... ।
ताम्रकांस्य .... च	ताम्रकात् .... रक्त-
रक्तचन्दनस्वर्णकात् ।	3a 297a चन्दनास्वर्णकादुभौ ।
.... दृष्टिः प्रशाम्यति ।	3b 297b ... कार्या ग्रहाः क्रमात् ।
रक्तः शुक्लस्तथा रक्तः	
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## GP. AND PARĀŚARASMRṬI

[Pandit Reprints I,  
Benares, 1913]

GP. PARĀŚARASMRṬI

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		64a			परमो धर्म उच्यते ॥

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अभक्ष्यभक्षणाच्चौर्याद्-  
अगम्यागमनात् पतेत् ॥ 6a

विक्रीणन् मद्यमांसानि  
ह्यभक्ष्यस्य च भक्षणम् ।  
कुर्वन्नगम्यागमनं  
66 शूद्रः पतति तत्क्षणात् ॥

## Adhyāya 2

कृपिं कुर्वन्निद्वजः श्रान्तं  
बलीवर्दं न बाहयेत् ॥ 6b

षट्कर्मसहितो विप्रः  
कृषिकर्म च कारयेत् ।  
क्षुधितं तृषितं श्रान्तं  
3a बलीवर्दं न योजयेत् ।  
हीनाङ्गं व्याधितं बलीवं  
3b वृषं विप्रो न बाहयेत् ॥

दिनाद्धं स्नानयोगादि-  
कारी विप्रांश्च भोजयेत् । 7a  
..... यज्ञानि  
कृरे निन्दाञ्च ..... । 7b

एकद्वित्रिचतुर्विप्रां  
भोजयेत्स्नातकान् द्विजः ।  
... .. यज्ञांश्च  
ऋतुदीक्षां च ..... ।

तिलाज्यं न विक्रीणीत  
सुनायज्ञादधान्वितः । 8a  
राज्ञो ... .. । 8b

तिला रसा न विक्रेया  
विक्रेया धान्यतस्समाः ।  
राज्ञे ... .. ।

त्रयस्त्रिंशश्च विप्राणां  
कृषिकर्त्ता न लिप्यते । 8c  
कर्पकाः क्षत्रविट्शूद्राः  
खल्वदस्त्वा तु चौरकाः । 9a

विप्राणां त्रयंशकं भागं  
सर्वपापैः प्रमुच्यते ।  
क्षत्रियोऽपि कृषिं कृत्वा  
13b देवान्विप्रांश्च पूजयेत् ।  
वैश्यः शूद्रस्तथा कुर्यात्  
14a कृषिं वाणिज्यं शिल्पकम् ।

## Adhyāya 3

..... शुभयेत ..... । 9b  
क्षत्री दशहोदशस्तु  
द्वादशान्मासि शूद्रकः । 10a

..... शुद्धयन्ति ..... ।  
क्षत्रियो द्वादशाहेन  
वैश्यः पञ्चदशाहकैः ।  
शूद्रः शुद्धयति मासेन  
2 पराशरवचो यथा ॥

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याति विप्रो दशाहात्तु		जातौ विप्रो दशाहेन	
क्षत्रो द्वादशकाहिनात् । 10b	4a	द्वादशाहेन भूमिपः ।	
पञ्चदशाहाद्वैश्यस्तु		वैश्यः पञ्चदशाहेन	
शूद्रो मासेन शुद्धयति । 11a	4b	शूद्रो मासेन शुद्धयति ।	
... .. भावः ... .. । 11b	7a	... .. दारः ... .. ।	
जन्मना च विपत्तौ च		जन्मन्यपि विपत्तौ च	
भवेत्तेषाञ्च सूतकम् । 12a	7b	तेषां तत्सूतकं भवेत् ।	
... .. दशरात्रस्य ... .. । 12b	9a	... .. दशरात्रं स्यात् ... .. ।	
... .. च दिनत्रयम् । 13a	9b	... .. तु दिनत्रयात् ।	
देशान्तरे मृते बाले		भृग्वग्निरमरणे चैव	
सद्यः शुद्धिर्यतो मृते । 13b		देशान्तरमृते तथा ।	
	10	बाले प्रेते च सन्ध्यस्ते	
... .. न पिण्डं ... .. ॥ 14	14	सद्यः शौचं विधीयते ॥	
... .. वापि ... ..		... .. नाशौचं ... .. ॥	
... .. मासान्स्थितो ... तावद्दिनानि ॥ 15	15	... .. चापि ...	
आनामकरणात्सद्यः		... .. मासस्थितो ... दिनं तावत्तु ... ॥	
आचूडान्तादहर्निशम् ।		आदन्तजन्मनः सद्यः	
आव्रतस्थास्त्रिरात्रेण		आचूडान्नैशिको स्मृता ।	
तदूर्ध्वं दशभिर्दिनैः ॥ 16	18	त्रिरात्रमाव्रतादेशाद्-	
17a	16a	दशरात्रमतः परम् ॥	
ब्रह्मचर्यादग्निहोत्रात्		ब्रह्मचारी गृहे येषां	
नाशुद्धिः सङ्गवर्जनात् । 17b		हूयते च हुताशनः ।	
		सम्पर्कं चेन्न कुर्वीत	
... .. कारवो ... .. भृत्यकाः । 18a	19	न तेषां सूतकं भवेत् ॥	
अग्निमान्श्रोत्रियो राजा ... .. । 18b	21a	... .. कारका ... .. नापिताः ।	
दशाहाच्छुद्धयते माता	21b	राजानः श्रोत्रियाश्चैव ... .. ।	
स्नानात्सूते पिता शुचिः । 19a	25a	सर्वेषां श्रावमाशौचं	
सङ्गात् सूतौ सूतकं स्यात्		मातापित्रोस्तु सूतकम् ।	
... .. । 19b	25b	सूतकं मातुरेव स्यात्	
... .. 20a	28a	... .. तु ... .. ।	

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पूर्वसकल्पितादन्य- वर्जनञ्च विधीयते । 20b	28b	पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ।
मृतेन शुद्ध्यते सृती मृतकं जातकं त्वसौ । 21a	×	
गोमहादौ विपन्नानाम् एकरात्रं तु स्तकम् । 21b	30b	आहवेषु विपन्नानाम् एकरात्रमशौचकम् ।
अनाथप्रेतवहनात् प्राणायामेन शुष्यति । 22a		असगोत्रमबन्धुं च प्रेतीभूतं द्विजोत्तमम् । वहित्वा दाहयित्वा च 42 प्राणायामेन शुद्ध्यति । प्रेतीभूतं तु यः शूद्रं ब्राह्मणो ज्ञानदुर्बलः । अनुगच्छेन्नीयमानं 46 त्रिरात्रमशुचिर्भवेत् ।
प्रेतशूद्रस्य वहनात्- त्रिरात्रमशुचिर्भवेत् । 22b		

## Adhyaya 4

आत्मघातिविषादबन्ध- कृमिदष्टे न संस्कृतिः । 23a	×	
गोहतं कृमिदष्टञ्च स्पृष्ट्वा कृच्छ्रेण शुष्यति ॥ 23a		तप्तकृच्छ्रेण शुष्यन्ती- स्येवमाह प्रजापतिः । गोभिर्हतं तथोद्वन्धं 4 ब्राह्मणेन तु घातितम् ॥
अदुष्टां पतितां भार्यां यौवने यः परित्यजेत् । सप्त जन्म भवेत् स्त्रीत्वं वैधव्यञ्च पुनः पुनः ॥ 24		
बालहत्या त्यगमनाद्- ऋतौ च स्त्री तु शूकरी । अगम्या व्रतकारिण्यो अष्टपानोदकक्रियाः ॥ 25		
औरसः क्षेत्रजः पुत्रः पितृजौ पिण्डदौ पितुः । 26a		औरसः क्षेत्रजश्चैव दत्तः कृत्रिमकः सुतः । दद्यान्माता पिता वापि 24 स पुत्रो दत्तको भवेत् ॥

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परिवित्तेस्तु कृच्छ्रं स्यात्		द्वौ कृच्छ्रौ परिवित्तेस्तु
कन्यायाः कृच्छ्रमेव च । 26b	26a	कन्यायाः कृच्छ्र एव च ।
अतिकृच्छ्रं चरेद्वाता		कृच्छ्रातिकृच्छ्रो दातुस्तु
होता चान्द्रायणञ्चरेत् । 27a	26b	होता चान्द्रायणञ्चरेत् ।
	27b	27a
जात्यन्ध ..... परिवेदने । 27c	27b	जात्यन्धे ..... परिविन्दतः ।
..... वा .....		..... च .....
..... न विद्यते ॥ 28	30	..... विधीयते ॥
भर्त्रा सह मृता नारी		तिस्रः कोट्योऽर्धकोटी च
रोमाब्दानि वसेद्वि ॥ 29		यानि लोमानि मानुषे ।
		तावत्काले च ते स्वर्गे
	32	भर्तारं या अनुगच्छति ॥

## Adhyāya 5

श्वादिदष्टस्तु गायत्र्या		वृकश्चानश्रृगालाद्यैः
जपाच्छुद्धो भवेन्नरः । 30a		दष्टो यस्तु द्विजोत्तमः ।
	1	स्नात्वा जपेत्स गायत्रीं
दाहो लोकाग्निना विप्रः		पवित्रां वेदमातरम् ॥
चण्डालाद्यैर्हृतोऽग्निमान् । 30b		चण्डालेन श्वपाकेन
		गोभिर्विप्रो हृतो यदि ।
क्षीरैः प्रक्षाल्य तस्यास्थि	10	दहेत्तं ब्राह्मणं विप्रो
स्वाग्निना मन्त्रतो दहेत् । 30c		लोकाग्नौ मन्त्रवर्जितम् ॥
		दग्ध्वास्थिनि पुनर्गृह्य
प्रवासे तु मृते भूयः	12	क्षीरेण क्षालयेद् द्विजः ।
कृत्वा कुशमयं दहेत् ।		स्वेनाग्निना स्वमन्त्रेण
कृष्णाजिने समास्तीर्य	13a	पृथगेतरपुनर्वहेत् ॥
षट्शतानि पलाशजाः ॥ 31	14a	आहिताग्निद्विजः कश्चित्-
		प्रवसन्कालचोदितः ।
	14b	प्रेताग्निहोत्रसंस्कारः
		श्रूयतां ऋषिपुङ्गवाः ।
	15a	कृष्णाजिनं समास्तीर्य
		कुशैस्तु पुरुषाकृतिम् ।
		कार्या प्रतिकृतिस्तस्य
		पलाशानां च पत्रतः ॥

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			षट्शतानि शतान्यानि
		15b	पालाशयः समिधस्तथा ।
शमी.....वृषणे क्षिपेत् । 32a	18b		शाम्यां.....मुष्कयोरपि ।
कुण्डं दक्षिणहस्ते तु			जुह्वं च दक्षिणे हस्ते
वामहस्ते तथोपभृत् ॥ 32b	19a		वामे उपभृतं न्यसेत् ।
पार्श्वे तूदूखलं.....			पृष्ठे चोदूखलं.....
.....दहेत् । 33a	19b		.....न्यसेत् ॥
उरौ निक्षिप्य दृषदं..... । 33b	20a		उरसि क्षिप्य दृषदं..... ।
.....हिरण्यशकलान् क्षिपेत् । 34	20b		.....हिरण्यशकलं न्यसेत् ।
	21a		.....
अग्निहोत्रोपकरणाद्			अग्निहोत्रोपकरणम्
ब्रह्मलोकगतिर्भवेत् । 35a	22b		अशेषं तत्र निक्षिपेत् ।
.....आच्याहुतिः..... । 35b	23a		.....एकाहुतिं..... ।

## Adhyāya 6

हंससारसकौञ्चानां..... । 36a	2a	कौञ्चसारसहंसांश्च ..... ।
मयूरमेषघाती च		जालपादं च शरभं
अहोरात्रेण शुद्ध्यति ॥ 36b	2b	हत्वा अहोरात्रतः शुचिः ।
पक्षिणः सकलान् हत्वा		पक्षिणां चैव सर्वेषाम्-
अहोरात्रेण शुद्ध्यति । 37a	8b	अहोरात्रमभोजनम् ।
सर्वाश्चतुष्पदान् हत्वा		एवं चतुष्पदानां च
अहोरात्रोषितो जपेत् । 37b		सर्वेषां वनचारिणाम् ।
		अहोरात्रोषितस्तिष्ठेत्-
	15	जपन्वै जातवेदसम् ॥
शूद्रं हत्वा चरेत्कृच्छ्रम्		वैश्यं वा क्षत्रियं वापि
अतिकृच्छ्रं तु वैश्यहा ।		निर्दोषं यस्तु घातयेत् ।
क्षत्रं चान्द्रायणं विप्रं		सोऽपि कृच्छ्रद्वयं कुर्यात्-
द्वाविंशं त्रिंशमाहरेत् ॥ 38	17	गोविंशदक्षिणां ददेत् ॥
		वैश्यशूद्रं क्रियासक्तं
		विकर्मस्थं द्विजोत्तमम् ।
		हत्वा चान्द्रायणं कुर्यात्-
	18	त्रिंशद्गाश्चैव दक्षिणाम् ॥



APPENDIX 2

VERSES AND PASSAGES QUOTED IN WORKS AS  
FROM GP. WHICH COULD BE TRACED IN  
GP. (INDICATING VARIANT READINGS) :

(1) In works on dharma :

	Page	Ch.	Śl.	
<i>Gadādharaṣaṣṭhī</i> pt. I. <i>Kālasāra</i> , <i>Bib. Ind.</i> 147.	89	133	1	Garuḍa Purāṇa, Chowk, edn. I
पुष्य	146	127	1	सूर्य
अर्चयस्तत्, भवेत्			2	आश्चर्यन्तु, अभवत्
ब्रह्महत्यां व्यपोहति			3	ब्रह्महत्यादि नाशयेत्
कार्य	266	128	16	कुर्यात्
	329	52	23	
<i>Caturvargacintāmaṇi</i> by Hemādri (Dānakha- ṇḍa) Vol. I <i>Bib. Ind.</i> 72.	64	136	4	
ददतस्त्वस्य नश्यति	88	224	23b	अपि तस्य प्रणश्यति
<i>Tīrthacintāmaṇi</i> by Vācaspati-miśra, <i>Bib.</i> <i>Ind.</i> 80.	268-70	82	1-2	
शिवार्थिभिः			3	शिवात्मभिः
			4-9	
नदीं रसवतीं			10	महानदीं रसवतीं
व्याप्य दिशं तथा				वाप्यादिकं तथा
धर्मयोगे तु लोभाद्वै			11	धर्मयोगेषु लोभात्तु
		83	19a	(Venk. edn.)
कुर्याद्द्रुपदादिषु	319	84	20	देवरुद्रपदादिषु

	Page	Ch.	Śl.	
<i>Varṣakriyākaumudī</i> by Govindānanda, <i>Bib.</i> <i>Ind.</i> 149.				
	29	116	3a	
	42-3	125	1-7	
	62	128	5	
	295	129	23b-	
			24a	
	313	131	10-13	
नित्यं, जगत्सेतुं			14	दिव्यं, जगद्धाम
			15	
ततः			15c	पुनः
हरे			16	प्रभो
दुर्गतान्, नराः			17	दुर्दृष्टान्, सङ्कृत्
			18	
फलाकारं	319	131	1	फलपुष्पैः
फलव्रीह्यादिभिः सर्वैः शम्भुं			2	फलव्रीह्यादिकरणैः शम्भवे
			2c	
	321	136	4	
सौवर्णं, समन्वितम्			5	स्वर्णं तु, युगान्वितम्
	322		6-8	
सोदकान्			9	मोदकान्
अघोरासंक्षयं (?)			10	अघौघसंक्षयं
विष्णुरित्युक्त्वा			11	देवदेवेशो
	363	85	1b-2b	
चायाचितेन च	456-7	123	1	वायाचितेन वा
मूलं, नयेत्, प्राप्तकालः			2	शाकं, पुनः, प्राप्तकामः
यमुद्दिश्य, लभेत्	494	205	121	यदुद्दिश्य, लभेत्तु
मृग	504	127	1	सूर्य
अत्रोपवासं कृत्वा तु			2	आश्चर्यन्तु व्रतं कृत्वा
इति ख्याता				विख्याता
			3b	
			8b	

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Kamalākara Bhaṭṭa,				
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52. 1930.				
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## (2) in anthology

*Padyāmṛtatarāṅgiṇī* of  
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(1) in works on dharmaśāstra

#### Gadādhara-paddhati, pt. I Kālasāra

Bib. Ind. 1904.

- p. 55 स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।  
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- p. 100 अत्यन्ताशक्तस्य तु गारुडे—  
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- p. 110 पूजनीया शिवा सर्वैरेकधाभिन्नपर्वणि ।  
भिन्ने भूपादिभिः पूर्वं परं ग्राह्यं द्विजातिभिः ॥  
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फलं स्यात् पितृदेवानामतः कालं न लङ्घयेत् ।  
सा विद्या चाप्यविद्या चेत् सा भीमा सा शिवा ततः ॥  
अतस्तस्या द्विधा पूजा द्विधा कर्म च धर्मतः ।  
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- p. 126 उपोष्यैकादशी नित्यं पक्षयोरुभयोरपि ।
- p. 140 संपृक्तादीनामन्ते गारुडे—  
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- p. 607 तार्क्ष्यपुराणे—  
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- p. 608 बालवृद्धातुराः कन्या येऽसमर्था उपोषितुम् ।  
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**Caturvargaciptāmaṇi by Hemādri**  
 (Dān-khaṇḍa) Vol. I. Bib. Ind. 1873.

- p. 18 कायिकं वाचिकं दानं मानसञ्च त्रिधा मतम् ।  
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- p. 55 यावता पञ्चयज्ञानां कर्तुं निर्वहणं क्षमः ।  
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- p. 64 ज्यैष्ठ्यस्य शुक्लदशमी संवत्सरमुखी स्मृता ।  
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- p. 88 प्रशस्तदेश—काले च पात्रे दत्तं तदक्षयम् ।  
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- p. 95 स्नानः सम्यगुपभृश्य दधानो धौतवाससी ।  
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- pp. 99-100    दैवं वा कर्म पित्र्यं वा नाशुचिः कर्तुमर्हसि ।  
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- p. 124        पञ्चहस्ताः ध्वजाः कार्या वैपुल्येन द्विहस्ताकाः ।  
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 फलोद्धवं तथा दद्याद्ग्रहणे दीर्घदा (वा) रुणे ।  
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 घृतोद्धवं तथा देयं हृदि रोगोपशान्तये ॥

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 अन्नञ्च सर्वरोगस्य नाशने स्मृतमेव च ।  
 अधिदेवतं लोहे च महाभैरव उच्यते ॥  
 कांस्ये तु पूषाश्विनौ च वायुश्च सैसके स्मृतः ।  
 ताम्रे सूर्यस्तथा प्रोक्तः पैत्तले च कुजस्तथा ॥  
 रूप्ये च पितरो ज्ञेयाः सुवर्णे सर्वदेवताः ।  
 फले सोमो शुके चापस्ताम्बूले तु विनायकः ॥  
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 आर्त्ती यदा स्यात् पात्रं वा प्राप्नुयात्पुण्यदेशतः ।  
 मृत्यु मृत्युञ्जयप्राप्तिविधिना यत्प्रदीयते ॥  
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 खड्गं शूलं गदां शक्तिं कुन्ताङ्कुशं धनुषि च ।  
 स्वधितिश्चेति शास्त्राणि तेषु चापं प्रशस्यत इति ॥  
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 आश्विनैजितक्रौञ्चैर्देवमेतद्यथाविधि ॥  
 जाम्बूनदस्य शुद्धस्य पलैस्त्रिंशतिभिस्तथा ।  
 तदर्द्धमर्द्धेन तथा यथाशक्त्या पलैस्त्रिभिः ॥  
 द्वाभ्यामेकेन वा कार्यो वृषः सर्वाङ्गशोभनः ।  
 पलादूनो न कर्तव्यो दुःखशोकभयावहः ॥  
 मण्डपं कारयेद्दिव्यं परार्द्ध्यपट्टनिर्मितम् ।  
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 ततः प्रभाते विमले समुत्थाय जितेन्द्रियः ।  
 शुक्लाम्बरधरः स्नातः शुक्लमाल्यानुलेपनः ।  
 कृत्यनित्यक्रियः शुक्लमालारत्नविभूषितः ॥  
 नरो वा यदि वा नारी दिव्यभोगाभिलाषिणी ।  
 सितवस्त्रयुगाच्छङ्गं स्थापयित्वा ततो वृषम् ॥  
 सौवर्णमण्डपे तस्मिन् सुवर्णैर्बहुभिश्चितम् ।  
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 संपूजयेत्ततः सम्यक् मन्त्रैः पौराण्यसम्भवैः ।  
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 यशः कीर्तिर्द्धनः धान्यं यदन्यदपि संस्थितम् ॥  
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 इति संपूज्य विधिवत्तं देवं वृषरूपिणम् ॥  
 नैवेद्यं संस्तरे तत्र ह्यविषा निर्मितं शुभम् ।  
 कालोद्भवं मूलफलं सर्वं देवसमन्ततः ॥  
 हविषान्नेन भुञ्जीत भोजयित्वा ततो द्विजान् ।  
 सायाह्ने तु ततः कुर्यात्पुष्पगृहमनुत्तमम् ॥  
 सितपुष्पैः शुभैर्गन्धैर्लुब्धन्मधुकराकुलैः ।  
 फलमूलानि चान्यानि दीपाः शुक्लदशान्विताः ॥  
 घृतपूर्णस्तु कर्तव्याः संप्रद्योतितमण्डपाः ।  
 रात्रौ जागरणं कार्यं देवदेवस्य सन्निधौ ॥  
 वारमुख्याः समा नार्यो गान्धर्वान् श्रुतिसौख्यदान् ।  
 गीतवादित्रशब्देन ब्रह्मघोषरवेण च ।  
 नमालापैश्च नृत्यैश्च गमयेत्तां निशान्ततः ॥  
 अरुणोदयवेलायां समुत्थाय जितेन्द्रियः ।  
 पूजयित्वा द्विजांस्तत्र गोहिरण्यैर्नरोत्तम ॥  
 वृषरूपं ततो धर्मं प्रीयतां वृषभध्वजः ।  
 इत्युच्चार्य परं मन्त्रमाचार्याय निवेदयेत् ॥  
 दत्त्वा दानमिदं सम्यक् विधिनानेन पार्थिव ।  
 कुर्याद्द्विग्विजयं विप्रो वेदकर्म समाचरेत् ॥  
 वैश्यः समुद्रगमनं शूद्रः कर्म यथेष्टिसतम् ।  
 फाल्गुन्यामथवा दद्याद्दानमेतन्नरोत्तम ॥  
 रौद्रं कर्म विनिर्दिष्टं ब्रह्मणा शङ्करस्य हि ।

इति गरुडपुराणोक्तः सुवर्णवृषदानविधिः ।

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पलाष्टकेन रौप्येण कृत्वा वृषभमुत्तमम् ।  
 मुक्तापलैरलङ्कुर्यात् पद्मरागैः सुशोभनैः ॥  
 सुवर्णतिलकोपेतं चारुचामरभूषितम् ।  
 गत्वा शिवालयं सम्यक् पूजां कृत्वा शिवे ततः ।  
 रुद्राध्यायं जपित्वा तु सप्तद्वारहस्यकम् ।  
 दोमश्च शिवमन्त्रेण तिलाब्देन विधीयते ॥

अथाहूय द्विजवरं वेदवेदाङ्गपारगम् ।  
 वस्त्रालङ्कारमाल्याद्यैः पूजयित्वा शिवं ततः ॥  
 उमापते त्रिलोकेश जगत्कारणकारणम् ।  
 स्ववाहनप्रदानेन प्रीतोभव नमोऽस्तु ते ॥  
 मन्त्रेणानेन तं दद्याद्धेमदक्षिणयान्वितम् ।  
 दानस्यास्य प्रदानेन शिवलोके महीयते ॥

इति तृतीयरूप्य वृषदानविधिः ।

- p. 512-13 ch. 7 दानानामुत्तमं दानं विद्यादानं विदुर्बुधाः ।  
 आहुः समस्तविद्यानां श्रियमेवाधिदैवतम् ॥  
 यथा वरिष्ठो देवानां विष्णुः कारणपूरुषः ।  
 यथा च योषित्प्रवरा कमला पङ्कजालया ॥  
 आहुर्वलवतां श्रेष्ठो यथा ज्योतिष्मतां रविः ।  
 जलाशयानां प्रवरो यथायं सरितां पतिः ।  
 तथा विद्याप्रदः श्रेष्ठो गरीयांश्च गरीयसाम् ॥  
 पुण्यश्चापि स सर्वत्र यश्च विद्यां प्रयच्छति ।  
 इहामुत्रसुखक्षेममाहुर्विद्याधनं धनम् ॥  
 विद्ययामलया युक्तो विमुक्तिं याति संयमी ।  
 विद्यया च सुखं गच्छेद्विद्यया च परां गतिम् ॥  
 विद्यया प्रतिष्ठा भूतानां विद्यायोनिश्च देवता ।  
 तस्माद्विद्याप्रदो लोके सर्वदः प्रोच्यते बुधैः ॥
- p. 518 ch. 7 विद्यानाञ्च परा विद्या ब्रह्मविद्या समीरिता ।  
 अतस्तद्दानतो राजन् सर्वदानफलं भवेत् ॥  
 आयुः समस्तविद्यानां वेदविद्यामनुत्तमम् ।  
 अतस्तद्दातुरस्येव लाभः स्वर्गापवर्गयोः ॥
- p. 513 ch. 7 अथ दानविधिं वक्ष्ये रहस्यं परमं मतम् ।  
 यं विधाय नरो घोरान्निरयान्नोपसर्पति ॥  
 आम्नायरूपाणि विधाय सम्यक्  
 हैमानि पूर्वोदितलक्षणानि ।  
 विशुद्धमाना मणिभूषितानि  
 शृङ्गादिवेदकमतो निवेश्य ॥  
 ब्रह्मादित्यादिपापानि उपपापानि यानि च ।  
 तानि सर्वाणि नश्यन्ति ह्ययमेवेन निश्चितम् ॥
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न कलौ क्रियते यज्ञो ह्यश्वमेधोऽपि गोसवः ।  
 नश्मेधोऽक्षता नारी देवरात् पुत्रसन्ततिः ॥  
 गर्हितं ऋक् ह्येतत् राजसूयं कमण्डलुः ॥  
 अश्वमेधमखं यस्तु कलौ कर्तुमनीश्वरः ।  
 अश्वदानं तु तेनेह कर्तव्यं विधिपूर्वकं ॥  
 विधिं तस्य प्रवक्ष्यामि ब्रह्मणा निर्मितं पुरा ।  
 श्वेतमश्वं शुभं स्नातं हेमपर्याणभूषितं ॥  
 रौप्यैस्तु कटकैः शुद्धैः करिदन्तोपशोभितं ।  
 वज्रनेत्रं खुरैस्ताम्रैः क्षौमपुच्छं सुवाससं ॥  
 शुभ्रेण पटकेनैव संवृतं स्वायुधान्वितं ।  
 धान्यरत्नोपरिस्थन्तु बद्धकक्षं सुपट्टकं ॥  
 एवं सुतेजसञ्चार्थं ब्राह्मणाय निवेदयेत् ।  
 सुरुपाय सुवृत्ताय विदुषे च सुबुद्धये ।  
 दातव्यो मन्त्रमुख्याय दातव्यो भास्कराय च ॥  
 मन्वादौ च युगादौ च अयने विषुवे तथा ।  
 चन्द्र-सूर्यग्रहे चैवं अश्वं दत्त्वा सुखी भवेत् ॥

### अथ पूजामन्त्रः

मार्तण्डाय सुवेगाय काश्यपाय त्रिमूर्तये ।  
 जगद्धीजाय सूर्याय त्रिदेवाय नमस्तु ते ॥

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मृत्युञ्जय मन्त्रन्यास—

स च गरुडपुराणोक्तनारोगघनतुलापुरुषदाने द्रष्टव्यः ।

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यो जगन्निधये नागं प्रयच्छति महामतिः ।  
 भद्रजातिसमुद्भूतं पद्मनाभाय शक्तिः ।  
 कुप्यकं बलशोभाढ्यं घण्टाचामरभूषितं ॥  
 वस्त्राङ्कशसंयुक्तं अनेकस्वर्णभूषणम् ।  
 नानामण्डनभूषिष्टं चारुङ्गिण्डमङ्ग्वरं ॥  
 कृत्वा विष्णोर्महापूजां कार्तिकैकादशीदिने ।  
 द्वादश्यां अर्पयेत्तं तु देवदेवाय चक्रिणे ॥  
 त्रिलोकीनाथ देवेश सर्वभूत कृपानिधे ।  
 गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥  
 इत्युच्चार्याथ दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥  
 सुरेन्द्रलोकमासाद्य कीडते कालमक्षयं ॥

वर्षावृद्धसहस्राणि क्रीडित्वा सुचिरं दिवि ।  
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत् ॥

॥ इति विष्णुगणदानविधिः ॥

- p. 643 गन्त्रीं तुरङ्गसंयुक्तां यो ददाति द्विजातये ।  
ch. 9 सर्वकामसमृद्धात्मा स राजा जायते भुवि ॥
- p. 648 ऐष्टकं दारवं वापि सृण्मयं वापि शक्तितः ।  
ch. 9 सर्वोपस्करणोपेतं यो दद्याद्विपुलं गुहं ॥  
ब्राह्मणाय दरिद्राय विदुषे च कुटुम्बिने ।  
क्रीडित्वा सुचिरं स्वर्गे मानुष्यं लोकमागतः ।  
भवत्यव्याहृतैश्वर्यः सर्वकामसमन्वितः ॥
- p. 681 सुशीलाय सुवृत्ताय सुविद्याय तपस्विने ।  
ch. 9 कन्या देया प्रयत्नेन नेतरस्मै कथञ्चन ॥
- p. 699 दक्षिणसंख्या—  
ch. 10 गतनिष्कसमोपेतं तदर्द्धार्द्धमथापि वा ।  
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम् ॥  
उत्तमं तु शतेनैव मध्यमं तु तदर्द्धतः ।  
तदर्द्धेन कनिष्ठं तु देयं कृष्णसृगाजिनं ।  
न वित्तशाठ्यं कुर्यात् फलहानेस्तु कारणात् ॥
- p. 942 नीलकण्ठस्य मोक्षेण गयायाञ्च तिलोदकैः ।  
ch. 13 वर्षासु दीपदानेन पितृणामनृणो भवेत् ॥  
यस्तु ब्राह्मणगेहेषु दीपमालां प्रयच्छति ।  
न निर्वर्त्य तमो घोरं ज्योतिषां लोकमाप्नुयात् ॥
- p. 952 पान्थं परिचरेद्यस्तु शयनासनभोजनैः ।  
ch. 13 स स्वल्पेन प्रयासेन जयति क्रतुयाजिनाम् ॥  
प्रतिश्रयं सुनिर्वातं शुचिभूमितलं शुभं ।  
अध्वनीनाय सम्पाद्य सद्यो दहति पातकम् ॥  
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च ।  
ग्रीष्मे च शीतलतले पान्थं विश्राम्य नाकभाक् ।  
दत्त्वा वासो विवस्त्राय रोगिणे रुक्प्रतिक्रियाम् ॥  
तृषार्त्ताय जलं स्वादु सृष्टमन्नं वशुक्षवे ।  
पथिकाय यथा वित्तं सर्वं तरति दुष्कृतं ॥  
अध्वन्यमनुमान्यापि शाकमूलफलैर्जलैः ।  
सकृत् सत्कृत्य वाचापि श्रेयसो भाजनं भवेत् ॥

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अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।  
अगाधजलसञ्चारे तेषां नौकाधिकारिणः ॥  
प्रपां अपां रसैदिकैः (?) पूर्णा पथिकहेतवे ।  
ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिनः ॥  
मूल्यान कृत्वा धर्मान्नजलदानं प्रयच्छति ।  
प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृतः ॥  
क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुस्रवाः ।  
घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥  
दिनानि बहुजीवन्ति अग्नेन रहिताः किल ।  
न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥  
सर्वप्रदो नरव्याघ्र जलदानात् प्रकीर्तितः ।  
उदके सर्वबीजानि इत्येवं गौणिकी स्मृतः ॥

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ch. 18

अर्चयित्वा यथायोग्यं परमात्मानमच्युतम् ।  
गायत्रीमभ्यसेत्तत्र देवदेवस्य सान्निधौ ॥  
सहस्रं दशसाहस्रं शतञ्चापि स्वशक्तितः ।  
अथ ताम्रमयं पात्रं मृण्मयं वा समानयेत् ॥  
घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।  
सुवर्णं रजतं मुक्तां रत्नानि तिलास्तथा ॥  
अन्तर्निधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।  
स्थापयित्वा तु तस्याग्रे पृजनान्ते महामतिः ॥  
तत्र मार्तण्डमारभ्य संपूज्य च यथाविधि ।  
प्रदक्षिणं नमस्कारं स्तोत्रालापैर्मुदा युतः ॥  
स्थितः प्ररूढतिमिरनिर्भेदचतुरप्रभः ।  
नानाव्याधिसमुत्थार्त्तिं मम संशमयत्वितः ॥  
पुरुषः पुष्कराक्षश्च सर्वान्तरसमास्थितः ।  
परमात्मासयक्लेशं व्यपोहतु ममाच्युत ।  
इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥  
आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।  
विप्राय वेदविदुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दत्त्वा कुर्याद् ब्राह्मणभोजनं ।  
 भुञ्जीत बान्धवैः सार्द्धमुत्सृजेन्नियमानपि ॥  
 एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः ।  
 सौम्यगात्रप्रवृत्तश्रीश्चिरमायुश्च विन्दति ॥  
 यथापः शमयस्यग्निं समिद्धमतिक्रामतः ।  
 तथा व्रतमिदं ब्रह्मन् रोगाग्निं शमयेदिह ॥  
 नानाव्याधिभृशार्त्तां नराणामिह सुव्रत ।  
 तत् प्रतापशमोपायो व्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्तं गायत्रीव्रतम् ।

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 ch. 19

सनत्कुमार उवाच—

अथ पर्वणि यत्कृत्यं तच्छृणुष्व महामते ।  
 यज्ज्ञात्वा मनसः क्षान्तिं [कान्ति] सुसम्भूतिञ्च विन्दति ॥  
 यत्पर्वणि कृतम्तावत् [नाथ] शुभं वा यदि वाशुभं ।  
 षष्ठिवर्षसहस्राणि तत्फलं भुञ्जते नराः ॥  
 दयितं जीवितं पुंसां सर्वेषामपि सम्मतं ।  
 यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नराः ॥  
 अतस्तच्छान्तिजननमायुः प्रदमनाकुलं ।  
 सर्वसौख्यप्रदं भद्रं तादृग्व्रतमिदोच्यते ॥  
 चतुर्दश्यां शुचिः स्नात्वा दन्तधावनपूर्वकम् ।  
 चरितब्रह्मचर्यञ्च यतवाक्कायमानसः ॥  
 पौर्णमास्यां तथा कृत्वा देवपूजां समाचरेत् ।  
 मण्डलं चतुरस्रं तु कारयेत् कुसुमाक्षतैः ॥  
 तस्मिन् श्रीशं श्रियं देवीमर्चयेत् सुसमाहितः ।  
 वृहन्तं पयसा पूर्णं गव्येन स्थापयेद्घटं ॥  
 चतुरस्तोयपूर्णास्तु कलशांस्थापयेत् क्रमात् ।  
 मध्ये वावाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥  
 इन्द्रियाणि तथा पञ्च बुद्धिं प्राणं तथा मनः ।  
 न्यसेद्देयानि सर्वाणि कलशेषु चतुर्ष्वपि ॥  
 सर्वापद्भ्यस्तरेन्मर्त्यञ्चाधिव्याधिभयादपि ।  
 रक्षन्तु सर्वदा मां तु बुद्धिप्राणं मनश्च नः ॥  
 अवन्तु सर्वदापद्भ्यो मङ्गलानि दिशन्तु नः ।  
 इति मन्त्रेण चाभ्यर्च्य समिद्धे जातवेदसि ॥

षडभिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि ।  
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संयतः ॥

### मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च ।  
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट् ॥  
अथैवायुधमन्त्रेण प्राणेन करणैरपि ।  
हुत्वा तु करणायेति (पुरुष) तच्छेषेण कलिन्त्यजेत् ॥  
अथासने स्थितं साध्यं कृत्वाचार्यस्तदग्रतः ।  
अभिषेकं ततः कुर्यात् पर्यसा तज्जलेन च ॥  
कुटुम्बिने दरिद्राय निष्कमावञ्च द्वादकं ।  
तिलान्नलवणादीनि दद्याद्विप्रशताय च ॥  
पूर्णकुम्भास्ततो वास्मै हरिद्राचूर्णसंयुतान् ।  
बीजपूर्णान्स्तु कलशान् लवणेन प्रपूरितान् ॥  
चतुरश्रतुरो दद्याद्योषिद्भ्यः परमायुषे ।  
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पणं ॥  
उपवासविधानेन दिनशेषं नयेत्सुधीः ।  
अनन्तरे च दिवसे कुर्याद्भगवदर्चनं ॥  
बान्धवैः सह भुञ्जीत नियमांश्च विसर्जयेत् ।  
एवं पर्वणि यः कुर्याच्चिरजीवो भवेच्च सः ॥  
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति ।  
स्नानं पर्वणि यः कुर्यात्तच्छ्रान्ति सोऽश्नुते पराम् ॥

इति गरुडपुराणोक्तमायुर्व्रतम् ।

pp. 869-76 श्वेतद्वीपे सुखासीनं देवदेवं जगद्गुरुं ।  
ch. 31 वासुदेवं जगन्नाथं स्थितिसंहारकारकं ॥  
प्रणिपत्य महादेवं चराचरगुरुं हरिम् ।  
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः ॥

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विष्णुरुवाच —

कथयामि न सन्देहो ब्रतानामुत्तमं व्रतं ।  
प्रद्युम्नायापि नाख्यातं पुत्रप्रीत्या व्रतं त्विदं ॥

- p. 876 संक्रान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथिः ।  
 पर्वस्वेतेषु दातव्या काञ्चनाख्या पुरी शुभा ॥  
 रौप्या ह्यस्या अधोभूमिः शिखरं काञ्चनं तथा ।  
 स्तम्भा रत्नमयाः कार्यं दशौरससमन्विताः ।  
 प्राकारं कारयेद्भूमं रौप्यं पैष्ठमथापि वा ॥  
 त्वया काञ्चनपुर्याख्यं व्रतमेतत् कृतं पुरा ।  
 व्रतप्रसादाद्भूर्त्ताहं त्वद्वस्त्रैलोक्यपूजितः ॥

इति गरुडपुराणोक्तं काञ्चनपुरीव्रतं ।

### Gaṅgāvākyaṅvali by Viśvāsadevi

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 Women to Sanskrit Literature,  
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- p. 144 तथा च गारुडे—

न नष्टाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।  
 शौचेप्सुः सर्वदाचामेदासीनः प्रागुदङ्मुखः ॥

[Bhaviṣya purāṇa, Uttara, Ch. 123, V. 2]

- p. 145. गारुडे—

अङ्गुष्ठ-मूलांतरतो रेखाया ब्राह्ममुच्यते ।  
 अन्तरङ्गुष्ठ-देशिन्योः पितृणां तीर्थमुत्तमम् ॥  
 कनिष्ठा-मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।  
 अङ्गुल्यग्रे स्मृतं दैवं तदेवार्धं प्रकीर्तितम् ॥  
 मूले दैवतमार्धं स्यादाग्नेयं मध्यतः स्मृतम् ।  
 तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

- p. 146 तथा गारुडे—

संवृत्याङ्गुष्ठ-मूलेन मुखं वै समुपस्पृशेत् ।  
 अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेवद्वयं ततः ॥  
 तर्जन्याङ्गुष्ठयोरे च स्पृशेन्नासा-पुट-द्वयम् ।  
 तर्जन्याङ्गुष्ठ-योगेन श्रवणे समुपस्पृशेत् ॥



सर्वासामग्रयोगेन हृदयन्तु तलेन वै ।  
संसृष्टे च शिरस्तद्वत् अङ्गुष्ठेनाथवा द्वयम् ॥  
संसृष्टे हृदये चास्य प्रीयन्ते सर्वदेवताः ।  
मूर्ध्नि संस्पर्शनादेकः पीतः स पुरुषो भवेत् ॥

Gobhiliya Smṛti 1. 2. 7-8.

p. 165 गारुड-भविष्ययोः— cf.GP.I.217.38

पुष्ये वा जन्मनक्षत्रे व्यतीपाते तु वैश्वतौ ।  
अमावास्यां नदी-स्नानं हस्त्याजन्मदुष्कृतम् ॥

Tithitattva. p. 433. 1. 5.

p. 170 daśaharāśnāna

नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात् ।

p. 173 गारुडे—

य इच्छेद्विपुलान् भोगांश्चन्द्र-सूर्य-ग्रहोपमान् ।  
प्रातः स्नाथी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ ॥GP. I. 217.125

p. 174 गङ्गां योऽत्रावगाहन्ते माघे मासि नराधिप ।  
चतुर्थ्युग सहस्राणि न पतन्ति सुरालयात् ॥

p. 175 दिने दिने सहस्रान्तु सुवर्णानां विशांपते ।  
तेन दत्तं हि गङ्गायां यो माघे स्नाति मानवः ॥

p. 176 गारुडे—

चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम् ।  
स स्नातः सर्वतीर्थेषु किमर्थमयते महीम् ॥

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p. 177 सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा ।  
चूडामणिरयं योगस्तत्रानन्तफलं लभेत् ॥

p. 194 स्कान्दे गारुडे च—

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।  
वृथा तस्य महायज्ञा नीलवासो बिभर्ति यः ॥

p. 312 तथा च गरुड-शङ्खी—

नित्यं नैमित्तिकं चैव क्रियाङ्गं मलकर्षणम् ।  
तीर्थाभावे तु कर्तव्यमुष्णोदकंपरोदकैः ॥ G.P. 217.117.

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 नाकपृष्ठमवाप्नोति नात्र कार्या विचारणा ॥

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- p. 1b l. 4 उक्तं च गारुडे—  
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- p. 4b ll. 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तितः ।  
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- p. 9b l. 7 उक्तं च गारुडे—  
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- p. 43a ll. 8-10 गारुडे च—  
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- p. 50a ll. 9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।  
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- p. 72b ll. 8-9 स य एवं विदेवं मन्वानं एवं पश्यन्नात्मानमभि-  
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- p. 73b ll. 3-4 स वा एष एतस्मान्मत्याद्विमुक्तश्चिन्मात्री भव-  
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- p. 788b उक्तं च गारुडे—  
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- p. 789a गारुडे च—  
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- p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि ।  
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- p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरिः स्वयं ।  
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- p. 808a मुक्तैः स्वपार्षदैः पूर्वैर्ब्रह्माद्यैश्चैव संयुतं ।  
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- p. 811b ज्ञात्वा कतिपर्यैवैषैः पूर्वमेव जनार्दनः ।  
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पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः ।  
स्वर्गरोहणकाले तु पुनः पप्रच्छ केशवं ।  
पुनः श्रुत्वा बदर्यां तु वर्षत्रयमुवास ह ।  
ज्ञानं संस्थाप्य पश्चाच्च स्वेच्छया स्वर्गतः प्रभुः । इति गारुडे ।  
अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा ।  
इन्द्रियाणीन्द्रियार्थाश्च वर्गाश्चैवासृजद्धरिः ॥ इति गारुडे ।
- p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं ।  
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थं भागिति गारुडे ।
- p. 834a केचिद्धेदं विनिन्दति ह्यारुरज्ञानवृत्तयः ।  
निराकुर्वन्त्यथो मग्दा भेदस्य परमार्थतां ॥  
ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो ।  
परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत ॥ इति गारुडे ।
- p. 836a भिन्नस्वरूपमभिदं स्वरूपं तु द्विधा हरेः ।  
भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत ॥ इति गारुडे ।
- pp. 836b-  
837a पापरूपी पृथग्जातो निषादो वेनदेहतः ।  
यस्मात्तस्मात्पृथोः पुत्राद्रजो वेनो दिवं ययौ ॥ इति गारुडे ।
- p. 837b देवा शक्ताश्च मोहाय दर्शयेयुरशक्तवत् ।  
ऋषीणां चैव राज्ञां च न हिते देवता समः ॥  
आज्ञा वा हरेः क्वापि कार्यतो वा कचित्कचित् । इति गारुडे ।
- p. 839a  
p. 845a-b तत्कालस्थितभक्त्यु मानुषेष्वृषभात्मजः ।  
वरोऽपि धिक्कृतो राज्ञा सुहृदो वैष्णवेष्वपि ॥ इति गारुडे ।
- p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरिं ।  
अतो भयानको जातस्तत्र राजानमेव च ।  
मात्वा राजैवसंजातः कृष्णं चक्रादिलक्ष्णैः ।  
मृतिकाले हरिं चैव मत्वा भक्त्यैव केवलं ।  
द्वास्थत्वं हरिमाविश्य प्रापैव मनुजोऽपि तु ॥ इति गारुडे ।
- p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ ।  
देहाभिमानित्वेकोऽत्र न मानी मानदः परः ॥ इति गारुडे ।

- p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।  
तस्याप्यनुमहार्थाय दर्पनाशार्थमेव च ॥ इति गारुडे ।
- p. 866a अमुराश्च तमो घोरं यदि तत्रैव मध्यमाः ।  
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।
- p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।
- p. 878a अगण्य पदाक्रम्य वैष्णवं निलयं ययुः । इति गारुडे ।
- p. 883a नमत् समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

### Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

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पूर्णप्रज्ञदर्शन

pp. 58-59 गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।  
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥  
कश्चार्थस्तु तयोर्विद्वान्कथमुत्तमता तयोः ।  
एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्स्वतः ॥  
एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः ।  
आनन्तर्याधिकारे च मङ्गलार्थे तथैव च ॥  
अथ शब्दस्वतः शब्दो हेत्वर्थे समुदीरितः ॥

### Haṭhayogapradīpikā—C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यत्तेत मतिमान्यथा स्यान्निर्वृत्तिः पराः ।  
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥  
भवतापेन तप्तानां योगो हि परमौषधम् ।  
परावरप्रसक्ता धीर्यस्य निर्वेदसंभवा ॥  
स च योगाग्निना दग्धसमस्तक्लेशसञ्चयः ।  
निर्वाणं परमं नित्यं प्राप्नोत्येव न संशयः ॥  
संप्राप्तयोगसिद्धिस्तु पूर्णो यस्वात्मदर्शनात् ।  
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं हृतम् ॥



APPENDIX 3—VERSES QUOTED IN WORKS FROM GP. 71

आत्मारामः सदा पूर्णः सुखमात्यन्तिकं गतः ।  
अतस्तस्यापि निर्वेदः परानन्दमयस्य च ॥  
तपसा भावितात्मानो योगिनः संयतेन्द्रियाः ।  
प्रतरन्ति महात्मानो योगेनैव महार्णवम् ॥

p. 175

तदुक्तं गरुडपुराणे—

योगाभ्यासो नृणां येषां नास्ति जन्मान्तरादृतः ।  
योगस्य प्राप्तये तेषां शूद्रवैश्यादिकक्रमः ॥  
स्त्रीत्वाच्छूद्रस्त्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।  
ततश्च क्षत्रियो विप्रः कृपाहीनस्ततो भवेत् ॥  
अनूचानः स्मृतो यज्वा कर्मन्यासी ततः परम् ।  
ततो ज्ञानित्वमभ्येति योगी मुक्तिं क्रमाद्भवेत् ॥

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## APPENDIX 4

### LIST OF VEDIC MANTRAS REFERRED TO IN GP.

Abbreviations used as given in Bloomfield's Vedic concordance.

RV.	—	Ṛgveda
SV	—	Sāmaveda
AV	—	Atharvaveda
VS	—	Vājasaneyī-saṁhitā (Mādhyandinīya)
VSK	—	Vājasaneyīsaṁhitā
TS	—	Taittirīyasaṁhitā
MS	—	Maitrayaṇīsaṁhitā
KS	—	Kāthakasaṁhitā
KSA	—	Kāthakasaṁhitā—Aśvamedhagrantha
Ar. S	—	Āraṇyaka Saṁhitā
agna āyāhi	I.48.12; 48.78	RV.6.16.10a; SV.1.1a; 2.10a; VS. 11.46; TS.2.5.7.3,4; 8.1,2; 4.1.4.3c; 5.1.5.8; 5.6.1. MS. 2.7.4c; 79.8; 3.1.6; 8.1; 4.10.2a; 145.1; KS. 16.4c; 19.5; 20.14a; 26.1.
agnim ile	I.48.11; 48.77	RV.1.1.1a; Ar. S. 3.4a; TS. 4. 3.13.3a; MS. 4.10 5a:155.1; KS.2.14a.
agnim samsupti	I.48.15	
agnir jyoti	I.48.36	SV.2.1181; VS.3.9; MS.1.6.10: 102.11; 1.8.1:115.2; 1.8.5: 121.1; 2.7.16:99.4; KS.40.6.
agnir mūrdhā	I.48.19; 48.37; 101.7	RV.8.44.16a; SV.1.27a; 2. 882a; VS. 3.12a; 13.14a; 15.20a; TS. 1.5.5.1a; 7.1; 4.4.4.1a; MS. 1.5.1a:55.8; 1.5. 5:73.7,8; 1.7.4; 113.4; KS.6.9a; 7.4; 9.2.
agniśca	I.209.4	TA.10.24.1; Mahān U 14.3.
agniśca me	I.36.4	VS.18.22; TS.4.7.9.1; 5.4.8.4; KS.18.11.

aghamarṣaṇa sūkta	I.205.138; 206.21	RV.10.190 (ṛtaṁ ca satyaṁ cābhiddhāt).
atharva (vā)- (ṇā)	I.48.5f; 48.74 215.13 (taught by Vyāsa to Sumantu)	
atharvaśiras	I.48.56	
annāt pariśruto rasam	I.101.8	VS.19.75a; MS.3.11.6a:149.1; KS.38.1a; TB.2.6.2 2a.
apanaḥ saśucadagham	I.106.3	RV.1.97.1a, 1c-8c; AV.4.33.1a, 1c-8c; VS.35.6c, 21a;
apām rasaḥ	I.206.17	
ayam gauḥ avabhṛtanīcam	I.206.22 I.206.14	cf. ayam goṣu RV.6.44.24c. avabhṛta nicumpuṇa (nicañ. kuṇa, nicuñkuṇa) VS. 3.48a; 8.27a; 20.18a; TS.1.4.45.2a; 6.6.3.4; MS.1.3.39a; 45.11; 4.8.5:113.2; KS.4.13a; 29.3; 38.5a;
asmin vṛkṣa itaḥ ākṛṣṇena	I.48.19 I.101.7	( <sup>o</sup> rajasa vartamānaḥ) RV.1.35. 2a; VS.33.43a; 34.31a; TS.3.4. 11.2a; MS.4.12.6a:196.16.
āca tvā	I.48.20	(ā ca tvām-eta vṛṣaṇā vahātāḥ) RV. 3.43.4a.
ātila	I.48.78	
āpaḥ punantu āpo asmān	I.36.4; 209.4 I.206.8; 206.9	( <sup>o</sup> mātarāḥ śundhayantu) RV. 10.17.10a; AV.6.51.2a; VS. 4.2a; TS.1.2.1.1a; KS.2.1a; MS.1.2.1a:10.1; 3.6.2:61,7. TA.10.15.1; 28.1; TAA.10.68.
āpo jyotīrasaḥ āpo tvantumasī	I.209.4 I.206.13.	
āpo devāḥ	I. 206.16; 206.17	
āpo nauṣadhi	I. 206.12; 206.14	
āpo mā tasmā- denasaḥ	I. 206.27	VS. 6.17e
āpo haviṣmatīḥ	I. 206.16	

āpo hiṣṭhā	I. 37.5; 206.16; 209.7	RV. 10.9.1a; AV. 1.5.1a; SV. 2.1187a; VS. 11.50a; 36.14a; TS. 4.1.5.1a; 5.6.1.4a; 7.4.19.4a; MS. 2.7.5a : 79 16; 3.1.6: 8.10; 4.9.27a; 139.3; KS. 16.4a; 19.5; 35.3a.
āpyāyasva	I. 48.16; 48.43	RV. 1.91.16a; 9.31.4a; VS. 12.112a; TS. 3.2.5 3a; 4.2.7.4a; MS. 2.7.14a; 96.6; KS. 16.14a.
āyātu varadā devī.	I. 209.4; 209.5	TA. 10.26.1a; TAA. 10.34a.
idam āpa pravahatā (a)	I. 206.26	RV. 1.23.22a; 10.9.8a; AV. 7.89.3a; VS. 6.17a; VSK. 6 5.5a
idam apo haviṣmatī	I. 206.16	
idam viṣṇur- vicakrame	I. 206.7; 206 8	RV. 1 22.17a; AV. 7.26.4a; SV. 1.222a; 2.1019a; VS. 5.15a; TS. 1 2.13.1a; MS. 1 2.9a: 18.17; 1.8 9: 130.12; 4.1.12a: 16.4; 4.12 1 : 169 3; KS. 2.10a (°asapatnam) (VSK. 11.3.2. 6.2) VS. 9.40; 10.18.
imam devā	I. 101.7	
imam mantra	I. 48.47	
imam me varuṇa	I. 206. 12-14.	RV. 1.25.19a; SV. 2.935a; VS. 21.1a; TS. 2.1.11.6a; MS. 4 10.2a; 146.8; 4.14.17a: 246.1; KS. 4.16a.
imam me gāṅga	I. 48 37	(imam me gāṅge yamune sarasvati) RV. 10.75.5a; TA. 10.1.13a.
imā rudra	I. 48.20	cf. RV. 1.114.1a; VS. 16.48a; MS. 2.9.9a: 127.9; KS. 17.16a (imā rudrāya tavase kapardine) and RV. 7.46.1a; TB. 2.8.6 8a. (imā rudrāya sthīradhanvane girah).)

iṣe tvā	I. 48.11	VS. 1.1.22; 7.30; 14.22; TS. 1.1.1.1; 3.7.1; 9.2; 4.3 7.2; 6.3.6.1; 9.3; MS. 1.2 15; 24.8; 1.2.16; 26.15; 1.11.3; 164.3; 2.8.3; 109.2; 2.11.6; 144.3; 3.9.6; 123 13; 3.10.1; 129.7; 4.1.1; 1.10; KS. 1.1.10; 3.4; 17.3.
uttare śikhare jata	I. 209.9	
uttiṣṭha brah- maṇaḥ pate	I. 48.80	RV. 1.40 1a; AV. 19.63 1a; VS 34.56a; MS. 4.9.1a; 120.7; 4.12.1a; 178.11; KS. 10.13a.
udutyam	I. 36.8; (udutyam) 206.31; 209.8 (udutyam jātavcdasam)	RV. 1.50.1a; AV. 13 2.16a; 20.47.13a; SV.1.13a; VS. 7.41a; 8.41a; 33.31a; TS. 1.2.8 2a; 4.43.1a; 2.3.8.2; 4.14.4; 6 1.11.4; MS. 1.3.37a; 43.6; KS. 4.9a; 11.1; 30.5a.
udbudhyas- vāgne	I. 101.7	VS. 15.54a; 18.61a; TS. 4.7. 13.5a; MS. 2.12.4a; 148.6; KS. 18.18a.
urum hi rājā varuṇaścakara	I. 206. 4; 206.5	RV. 1.24.8a; VS. 8.23a; TS. 1.4.45.1a; 6.6.3.2; MS. 1.3.39a; 45.3; 4.8.5 : 112.8; KS. 4.13a; 29.3.
ṛtañca satyañcā- bhiddhāttapasō	I. 209.7	RV. 10.190.1a; TA. 10.1.13a.
kayānaśca	I. 101.8	Kayānaścitra ā bhuvat RV. 4.31.1a; AV. 20.124.1a; SV. 1. 169a; 2.32a; VS. 27.39a; 36.4a; TS. 4.2.11.2a; 4.12.5; MS. 2.13.9a : 159.4; 4.9.27a : 139.11; KS. 21.13; 39.12a.
kavihau	I. 48.47	
kiñce dadhātu	I. 48.20	
kumbhasūkta	I. 48-56; 48.74	
ketum kṛṇvan	I. 101.8	( <sup>0</sup> aketave) RV. 1.6.3a; AV. 20.26.6a; 47.12a; 69.11a; SV. 2.820a; VS. 29.37a; TS. 7.4.20. 1a; MS. 3.16.3a : 185-8, KSA 4.9a.

kṣīrodasya	I. 48.42	(Kṣīrasya codakasya ca) AV. 1.15.4b.
gaṇānām tvā	I. 48.30	RV. 2.23.1a; VS. 23.19; TS 2.3.14.3a; MS. 3.12.20; 166.11; KS. 10.13a; KSA. 4.1.
gandha dvāra	I. 48.46	(gandha dvārām durādharaṣām) RVKh. 5.87.9a; TA 10.1.10a.
ghṛtodasya	I. 48.42	
citpatir me	I. 206.18	(citptir mā punantu) VS. 4.4; ŚB. 3.1.3.22.
citram	I. 206.31; 209.8	(citram devānām ud agād anikam) RV. 1.115.1a; AV. 13.2.35a; 20.107.14a; Ar.S.5.3a; VS. 7.42a; 13.46a; TS. 1.4.43.1a; 2.3.8.2; 4.14.4a; MS. 1.3.37a; 43.8; 4.14.4: 220.13; KS.4.9a; 22.5a, 6,8.
jyeṣṭha sāman	I. 48.55; 48.73	(jyeṣṭham yo vṛtrahā gr̥ṇe) SV. 1.273d; 2.283d cf. RV. 8.70.1d; AV. 20.92.16d; 105.4d (jyeṣṭho yo <sup>0</sup> ).
tam īśānam	I. 48.16	(tam īśānam vasavo agnim gr̥ṇiṣe) RV. 7.6.4c.
taccakṣurdeva	I. 206.31	( <sup>0</sup> hitam) RV. 7.66.16a; VS. 36.24a; MS. 4.9.20a: 136.4; TA. 4.42.5a.
tadviṣṇu	I. 206.25	(tad viṣṇoḥ paramam padam) RV. 1.22.20a; AV. 7.26.7a; SV. 2.1022a; VS. 6.5a; TS. 1.3.6.2a; 4.2.9.3a; MS. 1.2.14a: 24.3; 3.9.4: 118.11; KS. 3.3a; 26.5.
tannayāmi	I. 48.16	
tejo si	I. 48.43; 205.71	AV. 7.89.4; 19.31.12; VS. 1.31; 15.8; 19.9; 20.23; 18.25; TS. 1.1.10.3; 4.45.3; 5.7.6.1; 6.6.3.5; MS. 1.1.11; 6.13; 1.4.2: 48.17; 1.4.7:55.5; 2.7.15: 98.

		6; 3.4.7:54.12; 4.9.7:128 5; KS. 1.10; 4.13; 5.5; 9.7; 29.3; 32.5; 36.7, 14;38.5; 40.3.
trātāram indram	I. 48.19; 48.79	RV. 6.47.11a; AV. 7.86.1a; SV. 1.333a; VS. 20.50a; TS. 1.6.12.5a; MS. 4.9.27a; 139.17; 4.12 3a; 182.17; KS. 17.18a.
triyugmaka tvannassatvanna	I. 48.79 I. 206.12; 206.14	
tvanno agne varuṇasya	I. 206.12; 206.14.	( <sup>o</sup> vidvān) RV. 4.1.4a; VS. 21.3a; TS. 2.5.12.3a; MS. 4.10.4a; 153.12; 4.14.17a; 246.9; KS. 34.19a.
dadhikrāvāṇṇo	I. 206.43.	(dadhikrāvāṇṇo akāriṣam) RV. 4.39.6a; AV. 20.137.3a; SV. 1.358a; VS. 23.32a; VSK. 35.57a; TS. 1.5.11.4a; 7.4.19. 4a; MS. 1 5.1a: 66.6; 1.5.6: 74.8; 3.13.1: 168.9; 4.11.1: 162.1; KS. 6.9a; 7.4; KSA. 4.8.
dāśya	I. 48.53	(dāśyann adāśyann uta sarṇ grṇāmi) AV. 6.71.3b; TA. 2.6.2b.
divaḥ kakut dīrghāyusṭvā	I. 48.8 I. 48.79	(dīrghāyusṭvāya varcase) SMB. 1.6.7e cf. dīrghāyutvāya.
devasya tvā	I. 48.81; 48.84	( <sup>o</sup> savituh prasaveśvinor bahu- bhyām pūṣno hastabhyām ā dade). VS. 1.24; 5.22, 26; 6.1, 30; 11.9; 22.1; 37.1; 38.1; VSK. 2.3.4, 5; TS. 1.3.1.1; 7.1.11.1; MS. 1.1.9; 5.11; 1.2.10: 19.14; 1.2.15 : 24.10; 1.3.3: 30.12; 2.7.1: 74.12; 3.11.8: 151.6; 4.1.2: 2.12; 4.1.4: 6.6; 4.1.10: 12.13; 4.9.1: 120.5; 4.9.7: 127.4; KS. 1.2, 9; 2,9,11,12; 3.3,5,10; 16.1; 27.1; KSA. 1.2.

devirāpa	I. 206.16	(devirāpaḥ śuddhā yūyam) MS. 1.1.11: 7.5; 1.2.16: 26 6; 3.10.1: 128.7; KS. 3.6. cf. (°śuddhā vodhvaṁ—ŚB. 3.8.2.3)
drupadā	I. 50.45; 214.14	
drupadād iva	I. 48.41; 206.17; 209.7	AV. 6.115.3a; VS. 20.20a; MS. 3.11.10a: 157.11; KS. 38.5a.
dhyeyaḥ sadā savitrīmaṇḍala nīlarudra	I. 222.34 I. 48.56.	
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pavamāna	I. 48.53; 206.17 & 18 (pāvamānya)	
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bhinnā devī	I. 48.20	
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	(bheruṇḍa sāman).	
mā nas toka	I. 206.10.11.	(mā nas toka) RV. 1.114.8a; VS. 16.16a; TS. 3.4.11.2a; 4.5.10.3a; MS. 4.12.6a: 197.15; KS. 23.12a.
mitra	I. 48.53	
muñcantu ava- bhṛta	I. 206.13	
muñcantu mām	I. 206.14	(muñcantu mā śapathyāt) RV. 10.97.16a; AV. 6.96.2a; 7.112.2a; 11.6.7a; VS. 12.90a.
mūrdhā bhava	I. 48.79	cf. mūrdhā bhuvō bhavati naktam agniḥ RV. 10.88.6a.
maitra	I. 48.56	cf. maitraḥ śarasi saṁtāyā- māne VS. 39.5.
maitrāvaruṇa	I. 205.133	maitrāvaruṇasya, TS. 6.4.3.3; cf. maitravaruṇas te, AS. 6.9.3.
yajñā yajña	I. 48.38	yajñā yajña vo agnaye, RV. 6.48.1a; SV. 1.35a; 2.53a; VS. 27.42a; MS. 2.13.9a : 159.10; KS. 39.12a.
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yāḥ phalini	I. 48.40	yāḥ phalinī yā aphlāḥ RV. 10.97.15a; VS. 12.89a; TS. 4.2.6.4a; MS. 2.7.13a : 94.11; KS. 16.13a.
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yoge yoga	I. 48.32	yoge-yoge tavāstaram RV. 1.30.7a; AV. 19.24.7a; 20.26.1a; SV. 1.163a; 2.93a; VS. 11.14a; TS. 4.1.2.1a; 5.1.2.1; MS. 2.7.2a : 75.5; 3.1.3 : 3.21; KS. 16.1a; 19.2a.
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rathanta	I. 48.85	(rathantaram sāma) VS. 10.10; TS. 1.8.13.1; MS. 2.6.10 : 69.13; 2.7.20 : 104.16; KS. 15.7; 39.7. cf. rathantaram sāma prati- sthityā VS. 15.10; TS. 4.4.2.1; MS. 2.8.9 : 113.7; KS. 17.8;
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vāta	I. 48.15	vāta ā vātu bheṣajam. RV. 10. 186.1a; SV. 1.184a; 2.1190a; cf. vāta iva vṛkṣān, AV. 10. 1.17a.
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vidyā	I. 48.31	vibhṛṇḍ brhat pibatu, RV. 10. 170.1a; SV. 2.803a; Ar. S. 5.2a; VS. 33.30a; MS. 1.2.8a : 18.10; 3.8.5 : 101.12; KS. 2.9a; 25.6. RV 10.81.3a; VS. 17.19a; TS.
vibhṛṇḍ ityanuvāka	I. 206.33	
viṣvataḥ cakṣuḥ	I. 48.48; 209.8	( <sup>o</sup> viṣvatomukham) 4.6.2.4a. ( <sup>o</sup> mukhaḥ)

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vṛṣākapi	I. 48.53	cf. vṛṣākaper ati vyathh. RV. 10.86.2b; AV. 20.126.2b. and vṛṣākapāyi revati; RV. 10.86, 13a; AV. 20.126.13a.
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## APPENDIX 6

### INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUḌA PURĀṆA

amśumati	Hedysarum	I. 202.2
	Gangeticum	
akṣa (vibhī- taka)	Terminalia	I. 169.49; 171.25; 173.30;
	Belericā	192.33; 202.25; 202.71.
akṣipiluka	?	I. 202.48
akṣiśūla	eye sore	I. 177.63 (remedy for)
agaru	Dysoxylum	I. 174.6; 178.6; 185.28.
	Malabaricum or	
	Aquiloria	
	Agallocha?	
agnimāndya	dyspepsia	I. 171.34; 183.7
agnividāṅga	?	I. 167.58.
agnirmantha	clerodendron	I. 173.22; 177.44; 192.4; 192.35.
	phlomoides or	
	premna integri- folia?	
agnivīśarpa	a kind of dry itch	I. 163.13.
aṅkoṭa(tha)	Alangium	I. 172.22; 185.25; 191.13
	Lamarckii	
ajja	goat	<i>ghee</i> 169.32 (as curative); <i>urine</i> 177.4; 174.21; 184.10 (as curative); 185.32 ( , , ); 185.35. <i>milk</i> 176.1 (as remedy for bald- ness); 183.18 (as remedy for enlargement of spleen). 185.31.
ajāji (jīeraka)	cuminum	I. 172.2; 184.4; 202.19.
	cuminum	
aṭa(āṭa)ru(rū)- ṣaka	Ailantus excelsa	I. 170.26; 174.2; 177.8; 182.27; 184.3; 192.33; 202.52.
ataśi	Linum Usitatissi- mum.	I. 164.23; 169.9; 172.33; 182.4; 188.7.

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atisāra	dysentery	I. 147.27; 157.1 (6 kinds of); 157.2-3 (how caused); 157.5 (symptoms of); 157.8; (symptoms of a type of); 157.9 (,,); 157.10 (,,); 157.12 (,,); 157.13; 157.14; 170.13-14 (remedy for); 170.15 (,,); 170.16 (,,); 172.16 (,,); 183.3; 185.24; 185.25; 192.3.
ativiṣa	Aconitum Heterophyllum	I. 170.12; 172.16.
adrisāra	iron	I. 202.66.
ananta	Gardenia floribunda	I. 183.7.
anāha	a kind of abscess	I. 160.58; 170.51 (curative for);
anupāna	a drink taken with or after medicine	I. 169.1; 169.63; (quenching thirst and fatigue); 169.64.
antaka	a synonym of fever (jvara)	I. 147.1; I. 202.44.
andha	blindness	I. 171.57 (curative for night blindness); 185.35. (,,); 187.8.
anyeyuḥ	a type of fever	I. 147.43; 147.55 (periodicity of occurrence).
ap.	water	I. 147.3 (the fever manifest in),
apatāntraka	a kind of rheumatism	I. 166.19. (symptoms of).
aparājita (gokaṇṇa, viṣṇukrānta) apasmāra	clitoria ternatea, linn. or c. spectabilis. epilepsy	I. 177.65; 177.66; 178.7; 178.15; 184.34; 185.10; 185.27; 188.9; 189.1; 190.1; 190.15. I. 170.35 (remedy for); 170.37 (,,); 177.46 (,,); 183.8 (,,); 192. 10 (,,); 193.5 (,,).
apāna	one of the five life-winds in the body	1.156.14.
apāmārga (aghata, khara- mañjarī)	Achyranthes aspera, linn.	I. 172.10; 174.21; 176.15; 177.9; 177.61; 183.6; 184.14; 185.23; 188.1; 189.5; 190.18; 190.19; 192.36; 202.51.

abja	lotus	I. 170.58 (remedy for a kind of urinary disease).
abhayā (pathyā) (haritakī)	Terminalia chebula	I. 171.24; 172.7; 172.14; 172.23; 172.24; 174.2; 177.31; 177.62; 183.9; 184.2; 192.33; 192.34; 192.36; 193.11; 193.12; 202.25.
abhighāta	attack beating	I. 147.24 (fever caused by).
abbhicāra	magic spell	I. 147.24 (fever caused by).
abhitāpa	fever manifest in horse	I. 147.3.
abhinyāsa	a kind of fever	I. 147.12-17 (symptoms of).
abhiṣaṅga	contagion	I. 147.24 (fever caused by).
amṛtā	Terminalia chebula ?	I. 170.42; 170.55; 171.31; 171.36; 171.38; 171.55; 172.43; 184.17; 202.6; 202.33; 202.48; 202.85.
amla	acidity	I. 168.43 (remedy for); 171.31; 171.33; 171.34.
amlalopikā	Oxalis corniculata	I. 170.20; 173.7.
amlavetasa	Rheum Emodi	I. 173.7; 202.44.
ayas	iron	I. 202.23; 202.51; 202.66.
ariṣṭa	Xanthium	I. 170.76; 171.24; 171.36;
	Strumavium	183.11; 202.16; 202.34; 202.84.
arupa	Phyllanthus Rhamnoides (arupī ?)	I. 172.16.
arūṣaka	Adhatoda Vasika	I. 202.45.
siṃhaparpi		
arocaka	loss of appetite	I. 153.1-3 (diagnosis of); 153.9- 10 (,,); 149.2; 170.43 (remedy for).
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I. 171.18; 171.30; 171.43; 172.5; 174.17; 177.81; 179.4; 185.29; 189.3; 189.4; 191.5; 191.15; 192.27; 202.29.
askanda	?	I. 172.11 (remedy for).
arjuna	Lagevstroemia flos-Preginae	I. 170.27; 177.83; 180.10; 190. 23; 192.47; 202.8; 202.36.
ardita	a kind of rheumatism	I. 166.35 (diagnosis of). (also called ekāṅga).



arbuda	swelling, tumour	I.170.68 (prescription for); 179.11
arśas	piles	I.156. 1-3 (diagnosis of different kinds of); 156.7 (case of congenital piles); 156.9 (6 kinds of); 156.15; 156.22; 156.54 (curable types of); 156.56; 156.58; 170.19 (remedy for); 170.21 (,,); 170.39 (,,); 171.4 (,,); 171.58 (,,); 172.3 (,,); 177.17 (,,); 177.18 (,,); 183.17 (,,); 184.2 (,,); 184.10 (,,); 186.10 (,,); 186.11 (,,); 186.12 (,,); 192.25 (,,).
alaka	curls on forehead	I.168.49 (remedy for); 171.40 (treatment for).
alaktaka	red lac.	I.177.17; 185.31.
alakṣmījvara	?	I.193.5 (remedy for).
alajī	a kind of urinary disease or inflammation of the eye ?	I.159.12; 159.27 (symptoms of).
alarka	fever manifest in a dog	I. 147.3.
alāvu (nī)	bottle-gourd ?	I.169.19 (obtained from kaliṅga).
avapīḍa	causing sneezing	I.172.30 (one of the five methods in treatment).
aśana	synonym of fever	I.147.1
aśmabhit	coleus Scutellarioides.	I.202.34.
aśvakarṇaka	a tree	I.202.40.
aśvagandhā	withania coagulans	I.170.37; 172.8; 172.25; 176.15; 177.47; 178.27; 182.5; 183.9; 185.19; 190.3; 192.4; 193.1; 201.29.
aśvattha	figus Religiosa	I.171.12; 202.7; 202.44.
aśvadaniṣṭra	Tribulus lanuginosus	I.170.14 (use of).
aśyamāra	see karavīra	I.202.60

asṛj	blood	I.170.75 (prescription which causes flow of); 171.65;
asthi	bones	171.68; 182.27; 192.46; I.170.15; 171.42; 177.50. I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
ākṣepaka (ṇa)	a kind of rheumatism	I.166.16 (symptoms of); 173.18 (remedy for).
ākhuparṇikā	salvinia cucullata roxb.	I.202.43.
ājya	clarified butter	I.171.2. 171.22; 171.55; 172.12; 172.21; 172.22; 172.24; 172.28; 175.5; 177.37; 177.52; 182.25; 184.8; 184.11; 184.18; 184.19; 184.37; 186.1; 186.15; 187.8; 190.8; 191.18; 191.20; 192.36; 192.37; 201.18; 201.21.
āḍhaka (kī)	Cajanus indicus	I.169.9; 172.8; 174.5; 174.6; 192.43; 202.74; 202.75.
ātāṭka	a synonym of disease (vyādhī)	I.146.2.
ātmaguptā (kapikacchukā)	Mucuna pruriens	I.173.3; 202.6.
ābādhā	a synonym of disease (vyādhī)	I.146.2.
āmaṇḍa	castor oil plant	I. 202.3
āmayaḥ	a synonym of disease (vyādhī)	I. 146.2; 146.5 (indicated by malaise); 171.3 (remedy for);
āmaya	costus speciosus	I.172.18; 202.77.
āmalaka (kī) (Āmrāphala)	emblica officianalis	I.167.60; 169.22; 169.59; 169.60; 170.61; 171.24; 171.66-7; 172.35; 173.6; 175.9-10; 176.4-5; 177.2; 177.12; 177.67; 181.10; 185.36; 190.9; 190.29; 192.22; 193.11; 193.12; 202.25; 202.44.
āmiṣā	flesh	I.169.62 (effect of eating).
āmra	mangifera indica	I 169.26; 170.27; 170.33; 171.42; 171.46; 173.6; 176.4; 176.5; 176.9; 177.58; 192.48.

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āmṛātaka (pittavrakṣa)	spondias mangifera	I.172.35; 173.6; 173.19.
āyatana	a synonym of diagnosis (nidāna)	I.146.4
āragvadha	cassia fistula	I.170.47; 171.17; 171.21; 173. 25; 202.43;
āranāla	gruel made from the fermented boiled rice.	I.171.21.
ārdraḥ	zingiber cassumunar.	I.169.30; 171.47; 174.20; 177.49; 182.23; 183.18.
ārṣeyī	?	I.202.6.
āla	yellow arsenic, orpiment.	I.202.64
ikṣu	saccharum officinarum	I.159.14 (causes prameha) (urinary disease) 159.20 (,,); 169.50 (as remedy for plethora); 170.21 (as a remedy for piles); 173.3.
ikṣvāku	Cucurbita Lagenaria	I. 172.36; 202.57.
iṅgudī	Terminalia catappa	I. 169.11.
iḍagaja (?)	?	I. 202.56.
indīvara	blue lotus Nym- phaca Stellata Cyanca	I. 202.4; 202.39.
indramada	the name of fever manifest in a cloud.	I. 147.3.
indrayava(vā) (kuṭaja kalīṅga vatsikā, girimallikā)	Hollarhena Antidystentrica	I. 170.11; 172.17; 172.37; 173.14; 202.16.
indravāruṇika (vī) (citraphala)	Citrullus colocynthis	I. 174.21; 184.17; 184.32; 190.2; 202.50.
īśakāśī	?	I. 202.62.

utpala (kuṣ- tha, kaṣmīraja kaṣṭha, puṣkara)	Saussurea Lappa	I. 170.11; 170.62; 171.65; 173.24; 174.5; 179.5.
udakameha	a kind of urinary disease.	I. 159.19 (symptoms of).
Udara	stomach	I. 161.1 (diseases pertaining to); 161.3 (8 kinds of diseases affect- ing); 161.10 (effect of excess of water in); 193.10 (a cūrṇa which activates the fire in).
Udāvarṭta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for).
Udīcya	a kind of perfume ?	I. 172.18; 202.21.
Udumbara (audumbara)	ficus Glomerata	I. 173.24; 184.15; 192.47; 202.65.
unmāda	insanity	I. 170.36 (remedy for); 193.5 (remedy for); 193.15 (unmatta, for) ?
upakuñjikā (kṛṣṇa, araṇya- jiraka)	Nigella Sativa	I. 172.2; 202.19.
upadaṁśa(ka)	venereal disease	I. 171.5 (remedy for); 171.6 (, , ); 171.7 (, , ); 171.8 (, , ).
upaniṁba	?	I. 177.2 (as a remedy for blindness).
upaśaya	an essential category in respect of a disease.	I. 146.3; 146.8; 147.5
upastha	holy basil ?	I. 202.36.
urubūka	uruvuka ? Ricinus Communis,	I. 172.9; 202.3
Urvāru(ka)	a kind of cucumi- ber Cucumis Usitatissimus.	I. 169.19; 173.2

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Uśīra (vīraṇa, āmra- nāla)	Andropogon Muricatus	I. 173.23; 175.4; 175.7; 175.13; 177.35; 202.31.
ūru	thigh	I. 170.41 (remedy for stiffness in); 166.48.
ūrja	?	I. 202.40
ūrdhva	a kind of cough	I. 150.3.
ūrdhvagadā	a headache?	I. 171.62 (remedy for); 171.63.
ūṣaṇa (gajapippali- mūla)	Piper Chaba	I. 168.43; 202.12.
ūṣara	name of fever manifest in the earth.	I. 147.3.
ṛkṣa	bear	I. 177.75 (whose milk is used in a preparation for external application for diseases).
ṛṣi	name of leprosy caused by the humours—wind and biles	I. 164.8.
ṛṣyajihva	a name of a kind of leprosy resem- bling a deer.	I. 164.19
ekāṅga	a kind of rheumatism	I. 166.35 (also called ardita and kakṣaruja).
eḍa	cassia tora or Alata	I. 171.19 (as a remedy for a kind of leprosy).
eraṇḍa (ka) (vatari, gan- dharva hasta, pañcāṅgula)	ricinus communis	I. 169.13; 170.42; 170.45; 170.46; 170.66; 170.67; 170.69; 170.74; 171.61; 171.62; 172.40; 173.22; 174.14; 175.6; 176.10; 177.14 (white variety); 178.26; 190.19; 192.5; 201.9; 202.3.
elā (truti, kapita, varṇi, karaṅgi, tri- puṭa, tṛtisū- kṣma).	elettaria carda- momum	I. 174.6; 176.3; 176.4; 177.21; 177.24; 185.13; 202.17; 202.68 ( <sup>o</sup> patraka).

aikāhika (jvara)	quotidian fever	I. 189.7 (remedy for).
oṣadhi, auṣa- dha, auṣadhi	herb	I. 146.7; 147.3 (fever manifest in); 147.26; 147.27 (symptoms of fever caused by inhalation of the fumes of ); 173.30; 177.38 (the quantity to be consumed of the decoction of ).
audumbara	a kind of leprosy	I. 164.7; 164.15-17 (symptoms of ).
audbhida	one of the five salts (rock salt)	I. 170.18.
kakudbhadra	?	I. 202.41.
kakubha (raktārjuna)	terminalia arjuna	I. 202.8.
kakeruka	a type of parasite (worm in stomach)	I. 165.13.
kakkola (lavāṅgalatā)	luvunga scandens	I. 192.20.
kaṣṣaruja	a type of rheumatism	I. 166.38 (also called <i>ekāṅga</i> )
kaṅgu (kā)	setaria Italica	I. 188. 4; 202.70.
kaca, keśa	hair	I. 169.49 (prescription for disease of ); 171.42 (prescription to blacken); 176.1 (prescription for the growth of ); 176.5 (prescription which strengthens); 176.7 (prescription which blackens). 176.9 (,).
kaṭhapikā	a kind of carbuncles (prameha)	I. 159.12; 159.26 (symptoms of ).
kaṭchu	itch, scab	I. 171.29 (remedy for).
kaṭchurā (satt)	curcuma zedoaria	I. 173.21.
kajjaia	sulphuret of mercury.	I. 178.9.

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kañjuka (kañjikā ? brāhmaṇayaṣ- ṭikā)	siphonanthus Indica ?	I. 183.14
kaṭaṅkaṭerī cf. dāruharidraka	coscinium Fenestratum	I. 202.32.
kaṭuka (kā) (kī) same as next	picrorrhiza kurrooa	I. 170.47; 173.13; 174.16; 177.22; 192.28; 192.31; 202.20; 202.44.
kaṭu (ka) rohiṇī	,,	I. 175.11; 177.35; 183.5; 202.20.
kaṭutaila śvotasariṣa	brassica alba ?	I. 176.17 (used for the growth of the male organ); 177.9; 177.53; 179.9; 201.18.
kaṭutraya	compound of ginger, black and long-peeper	I. 202.13.
kaṭuloharaja	?	I. 193.8.
kaṭphala (lā)	myrica nagi	I. 202.24; 202.53.
kaṭhilayā ?	cf. kaṭhilla (ka) —momordica charantia	I. 202.3.
kaṭā	piper longum ?	I. 170.29; 170.54; 172.23; 172.27; 202.11.
kaṭṭaka	euphorbia antiquorum ?	I. 173.11; 202.46.
kaṭṭakārī (rika) (rikā)	solanum jacquinii.	I. 170.13; 170.30; 170.44; 174. 3; 174.13; 175.7; 175.12; 177.34; 178.24; 192.4; 192.34; 192.44; 193.11; 202.5.
kaṭṭakī	cf. previous	I. 202.83.
kaṇḍu (ṇ)	scratching in the throat	I. 147.9 (as a symptom of a type of fever); 149.2 (caused by various coughs). 171.39 (remedy for); 171.41 (,,); 171.54 (,,); 173.13 (,,); 173.17 (,,); 191.24 (,,); 192.23 (,,); 193.7 (,,).

kataka	strychnos potatorum	I. 202.38.
kadamba	stephegyne parviflora, korth	I. 192.47 (used in ointment for wounds).
kadalī	plantain Musa Sapientum kuntze	I.171.47 (the use of its juice); 173.24; 179.8; 181.7; 184.1; 190.7; 190.8; 190.19; 192.17.
kanaka	datura Alba, nees, or D. nilhummatu	I.184.17 (the use of seed of); 190.24 (powder is used in combination for prickly heat).
kandara (śṛṅgavera)	zingiber officinale, Roscoe	I.202.38.
kapikacchukā	Mucuna Pruriens	I.192.5; 202.6.
kapittha (ka)	feronia Elephantum, Correa	I.169.25 (the effect of the fruit in its different states); 172.35; 173.6; 179.5.
kapila	Benzoin or Mallotus philli- ppineusis, Muell ?	I.202.7
kapotana	grey ore of antimony	I.202.8
kapha	one of the humours in the body (phlegm)	I.147.4 (effect of); 147.22; 147.37; 147.38; 147.56; 147.76; 148.9-10; 148.11; 148.13; 149.6; 149.8-9; 149.16; 150.3; 150.6; 152.17; 153.8; 154.14; 154. 15; 154.19; 155.10; 155.21; 156.22; 158.5; 158.7; 158.38. -39; 15.1; 159.9; 159.13; 159. 15; 159.16; 159.36; 159.37; 160.8; 160.25; 160.26; 160.39; 160.45; 168.6-7; 168.18; 168.46; 171.35; 172.36; 172.38; 173.4; 173.13 (remedy for); 173.22; 173.27; 173.33; 175.13; 201.18; 201.22.
kabari	?	I.202.41.
kamala	nelumbium speciosum, willd	I.202.39.



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kampillaka ?		I.170.78.
karaka	punica Granatum.	I.202.45.
karañjaka,	pongamia	I.170.76; 171.8; 171.16; 171.17;
karañjā, karañjī	glabra, vent.	171.18; I.171.28; 176.4; 177.7;
(=naktamāla)	or Galedupa indica.	177.35; 178.9; 190.10; 191.15; 191.23; 193.3; 202.26; 202.80.
karamardaka (kṛṣṇaphala)	capparis corundas or carissa carandas, linn.	I.172.35; 173.6.
karavīra (ka) (aśvamāra,ka, pratīlāsa, raktapuṣpa, śvetapuṣpa)	nerium odorum, soland.	I.171.16; 173.15; 176.8; 178. 11; 183.15; 186.7; 191.5; 192.27; 202.60.
karāla	black tulasī ?	I.202.42.
karīra	capparis aphylla, roth or cspinosa.	I.156.38 (certain types of piles resemble); 156.45; 168.45; 173.14.
karkaṭa (tī)	crab ? muricia cochin chinensis	I.177.29 (°pāda); 177.30 (°pāda); 177.35; 186.3 (°mūla)
karkaṭaṣṭrūṅī	Phus succedanea linn., R. acuminata	I.202.29.
karkandhu	(jujube fruit) zizyphus sororia	I. 156.29 (piles resembling); 172.41.
karkoṭa (ka)	sugar cane or bilva ?	I. 169.17; 173.16.
karcūra	a kind of fragrant tree	I. 170.57 (cūrṇa).
karṇa	ear, pain in	I. 171.47 (remedy for); 171.48 (,,); 171.49 (,,); 176.12 (,,); 176.13 (,,); 176.14 (,,); 179.3; 179.9; 188.1; 192.12; 192.14; 192.17; 192.18; 192.44.
kardama	a kind of dry spreading itch	I. 163.21.

karpūra	camphora officinarum, Bauh or cinnamo- mum camphora- ness.	I. 177.57; 180.2; 192.20.
karbura	? of variagated colour ?	I. 202.52.
kalanāśā	?	I. 202.56.
kalama	rice sown in May- June and ripens in December-January	I. 169.2.
kalasī	same as br̥hatī ? Hemionitis cordifolia.	I. 202.2.
kalāpa	peacock's tail	I. 202.70.
kalāya	pisum arvense	I. 169.8 (qualities of)
kalāyakhaija	a type of rheumatism	I. 166.44 (symptoms of).
kalitvaca	bark of kalinda (bibh̥taka) Terminalia belerica, Roxb.	I. 171.13.
kalka	viscous sediments of oily substances as remedy for different diseases	I. 170.37; 170.39; 170.62; 170.67; 170.78; 171.8; 171.11; 171.28; 171.57; 174.5.
kaśeru (ka)	scirpus grossus, lin.	I. 173.2 (is sweet).
kaśāya	a decoction; as remedy for different diseases	I. 148.10; 148.11; 171.14; 173.20; 175.11; 177.22;
kastūri (mṛganābhi, mṛgamada)	moschus moschiferus	I. 192.21.

APPENDIX 6—NAMES OF HERBS AND DISEASES IN GP. 121

kākajañghā	lifa arguata or L. hirta	I. 177.28; 177.39; 177.42; 177.60; 178.8; 185.19; 185.37; 190.23; 190.25; 202.42.
kākajihvā	?	I. 178.3.
kākaṇa	a type of leprosy	I. 164.28-29. (description of).
kākamācī	gymnema	I. 169.13.
cf. meṣaśṛṅgī	sylvestre, R. Br. ?	
kākādani	capparis spinosa, linn.	I. 202.59.
kākolī	gymnema balsamicum	I. 202.29.
kākṣī	a kind of fragrant earth	I. 202.63.
kācī	an eye-disease	I. 185.33 (remedy for); 192.41.
kāñjika (kā), kāñji	sour gruel	I. 171.42; 171.61; 172.61; 173.7; 176.9; 176.10; 177.8; 177.10; 177.23; 177.42; 184.31; 184.33; 187.6; 190.28; 191.6; 192.43; 201.10; 202.67;
kāṇḍatiktaka	a tree (marathi kaḍecirāṭa).	I. 202.85.
kāntā	cardomom or priyaṅgu creeper?	I. 202.79.
kāpāla	a type of leprosy	I. 164.7; 164.13-14 (symptoms of); 171.41 (remedy for).
kāmālā	jaundice	I. 162.18; 170.23 (remedy for); 177.16 (,,); 177.17 (,,); 183. 3 (,,); 184.30 (,,); 189.10 (,,); 190.26 (,,); 192.3 (,,).
kāmpilla (ka)	a tree	I. 202.33; 202.49.
kāravī	cardiospermum halicacabum, linn.	I. 202.19.
kāravellaka	momordica charantia, linn.	I. 169.17; 173.15; 184.19.
kāruṇā	citrus medica,	I. 202.3.
(mātuluṅga ?)	linn.	
kārpāsa	gossypium herba- ceum, linn.	I. 171.67 (the root of which is used as remedy); 172.13 (,,).

kāladugdhikā	?	I.202.49.
kārameha	a kind of urinary disease	I.159.24 (symptom of).
kālinḍī	water melon ?	I.202.46.
kālī	a plant ?	I.202.6
kāliyaka	yellow sandal	I.202.38.
kāśī	?	I.202.62.
kāśīśa	?	I.202.62.
kāśmarī (gambharī śrīparṇī)	gmelina arborea, linn.	I.202.64.
kāśmīravāhika	?	I.202.22.
kāsa	cough	I.147.4; 147.10; 147.11; 149.1 (five kinds of); 149.6; 149.8; 149.16; 149.19; 149.21; 150.7; 153.6; 160.57; 169.11; 169.56; 170.43 (remedy for); 170.44 (..); 175.12; 181.2; 181.3; 181.4; 184.12; 190.30; 193.11.
kirmśukāḥ	butea superba, roxb.	I.201.38 (as remedy for eleph- ant diseases).
kīṭī (tṭī) ma	a kind of leprosy	I.164.8; 164.20 (symptoms of); 171.21 (remedy for).
kīrāta tiktaka (kaṭuki)	gentiana kurroo, royle G. chirayita, roxb.	I.202.85.
kīlāsa	psoriasis	I.164.36; 164.40.
kīlīḥ	?	I.202.44.
kukkuṭa	cock	I.193.14 (excreta and urine of; used as remedy).
kukkera	dog	I.147.3 (fever manifest in); 191.19 (remedy for poison due to).
kuṅkuma	crocus sativus, linn. or c. saffron.	I.177.31; 177.33; 178.8; 178.19; 178.20; 178.21; 182.18; 185.9; 191.15 (as an antidote for poison) ; 192.20 (as a reme- dy); 202.22.

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kuñjara	elephant	I. 192.11 (remedy for disease in).
kuñjarā	<i>Bigonia suaveolens</i> , L.	I. 202.27.
kuṭaja	<i>Holarrhena antidysentrica</i> , wall.	I. 172.10 (as a remedy); 183.1; 185.26; 202.15.
kuṭannaṭa	a fragrant gross cyperus rotundus	I. 202.23.
kuṭṭabhedaka	?	I. 202.34.
kuntī	<i>Boswellia thurifera</i> , L.	I. 202.47.
kubja	hunch-back	I. 174.10 (remedy for).
kumbhaka	<i>myrica sapida</i> .	I. 202.41.
kumbhakāmala	a type of jaundice	I. 162.18
kuraṇḍa	hydrocele	I. 186.5 (remedy for).
kulajā	sour griel ?	I. 202.37.
kulaṭī	?	I. 202.64.
kulattha	<i>Dolichos uniflorus</i> or D. biflorus.	I. 169.6; 169.60; 170.75; 171.31; 173.22; 201.22.
kulīra	crab	I. 182.9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp. blue variety.	I. 202.39.
kuśa	<i>poa-cynosuroides</i> , Retz.	I. 171.68 (used as a remedy); 172.9; 184.31.
kuṣṭha	leprosy	I. 164.3; 164.4 (defined); 164.6 (seven kinds of the external type of); 164.7-8 (caused by three humours). 164.10; 164.13 (marks of); 164.14 (symptoms of a kind of); 164.15; 164.17; 164.19 (symptoms of carma°); 164.30 (when incurable); 164.32 (symptoms of it when it is on the skin alone); 164.36 (other diseases having the same origin

		as); 170.39 (remedy for); 170.40; 171.13; 171.15; 171. 16; 171.17; 171.18; 171.22; 171. 23; 171.24; 171.25; 171.27; 171.28; 171.30; 171.39; 171.41; 172.17; 172.34; 173.13; 174.10; 183.19; 184.11; 190.9; 190.10; 190.12; 190.14; 190.15; 193.7 201.14; 201.25;
kuṣṭha (ka)	saussurea	I. 170.36; 171.19; 171.30;
(utpala, kṣāṣṭha, auriculata or puṣkara)	costus speciosus.	172.14; 172.17; 173.12; 173.21; 173.24; 174.6; 174.9; 174.10; 176.3; 176.10; 176.11; 176.15; 177.21; 178.1; 178.8; 178.21; 178.23; 179.6; 181.2; 182.3; 182.22; 182.23; 183.10; 183.15; 184.1; 185.13; 190.3 (2 kinds of); 190.4; 192.9; 192.15; 192.21; 192.23; 192.26 (the 2 kinds of); 192.36; 193.1; 193.6; 202.77.
kusuma (campaka ?)	cf. michalea champaca, linn.	I. 177.15 (as a remedy).
kusumbha, kausumbha (kamalottra)	carthamus tinctorius, linn.	I. 169.14; 172.33; 191.15.
kuṭaja		I. 172.16 (as a remedy for dysentery); 172.36 (uses of).
kn(ku)ṣmāṇḍa (ka)	Benincasa cerifera, savi.	I. 169.18; 170.35; 171.33; 173. 3; 190.20; 191.9.
kṛkalāśa	lizard ?	I. 188.7 (whose blood is used as a remedy for abscess).
kṛcchra	pain	I. 170.56 (remedy for).
kṛtamāla		I. 173.14 (uses of).
kṛmi	worm, insect	I. 171.23 (prescription to kill); 172.34 (, , ); 173.4 (things which multiply); 173.13; (things which destroy); 173.27 (, , ); 176.13 (, , ); see also krimi.

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kṛṣṇavetra (vetasa ?)	calamus rotang, L.	I.171.28 (as a remedy).
kṛṣṇā	name of several plants.	I.170.45; 170.49; 171.23; 172.2; 202.5.
kṛṣṇārjaka = kṛṣṇamallikā (tulasī)	ocimum sanctum, L.	I.202.42.
kṛṣṇopakuiñjī = kṛṣṇajiraka	Nigella sativa, L., N. indica	I.202.11
ketaka (ki) (dhūlipuṣpikā)	Pandanus odaratissimus wild.	I.72.2 (plants growing on the coast of Sinhala); 171.59 (as a remedy for all eye effections); 185.36; 192.40; 184.36; (as a remedy for diseases of spleen); 192.48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamuṣṭi	melia Bukayun, L.	I.202.43.
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I.169.21; 174.6; 177.20; 180.1; 192.48.
keśarāja (rājī)	eclipta prostrata, L.; wedelia calendulacea, lin.	I.202.55; 187.6 (makes one long-lived).
kokilākṣa (ikṣugandha)	hygrophila, spinosa, T. Anders or artanema sesamoides ?	I.189.11 (the root of the white variety as a remedy for consu- mption).
koṭha	warts	I.147.16 (as a symptom of a kind of fever); 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn.	I.156.45 (bad effects of); 188.4 (as a remedy); 191.10 (,,); 202.70.
koradūṣā	same as the previous	I.169.3 (uses of); 173.33 (,,); 202.70.

kola (ka)	zizyphus jujuba, I.172.35; 184.30; 190.29; 190.30; 202.69 (five kinds of); Z. laccifera; 202.84. Z. anoplia.
koṣṭaki	luffa acutangula, I.202.58. roxb.; luffa echinata, roxb.; luffa graveolens, roxb.; luffa pentandra, roxb.
koṣṭha	bowels I.172.38
kauntī	cf. kuntī I.202.16.
krimi	worm, insect I.165.1-3 (2 divisions of; external and internal- 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear; remedy for); 192.18
kroṣṭukaśṭrṣa	a swelling between knee joint and thigh, in rheumatism causing pains. (,,). I.166.49 (description of).
Kroṣṭupūcchā (pūcchikā)	Hemionitis cordifolia, L. I. 202.2
Kleda (na), kledī	discharge from a sore I. 179.5 (remedy for); 173.8 (preparation which causes); 173.10 (things which causes).
Kleśa	anguish I. 173.29 (remedy for).
Kloma	lungs I. 177.52 (prescription for the purification of).
Kvātha	decoction of several things I. 170.12; 170.42; 170.45; 170.58; 170.65; 170.74; 171.6; 171.8; 171.26; 171.28; 171.32; 171.36; 171.38; 171.43; 171.55; 171.57; 172.12; 173.30; 175.2; 175.3; 175.6; 175.7; 175.9;



APPENDIX 6—NAMES OF HERBS AND DISEASES IN G.P. 127

		175.11; 175.14; 175.15; 175.17; 177.36; 177.37; 177.38; 177.45; 177.46; 182.6; 182.26; 183.6; 185.21; 192.6; 192.31; 192.42; 201.13; 201.25.
<b>Kṣata</b>	one of the five coughs	I. 149.1.
<b>Kṣaya</b>	consumption	I. 149.1; 152.2; 152.3; 170.28 (remedy for); 173.29; ( „ ); 182.9; ( „ ); 189.11; ( „ ).
<b>Kṣava</b>	sneezing	I. 147.27 (caused by the odour of herbs).
<b>Kṣāra</b>	corrosive or acid or saline substance	I. 171.40 (as a remedy for warts); 171.58 (remedy for piles); 173.27 (remedy for excessive phlegm); 174.20 (remedy for inflammation in glands of the neck); 179.6; 184.36; 186.11; 192.13; 192.15; 192.19; 193.8; 202.61 (called as yavāgraja).
<b>Kṣīra</b>	milk	I. 169.40 (of cow and buffalo); 169.41 (of white goat); (of women); 170.27; 170.37; 170.51; 170.53; 170.62; 170.64; 171.10; 171.22; 171.50; 171.54; 172.29; 172.31; 173.1 (quality of); 174.6; 174.8; 175.17; 177.10; 177.37; 177.40; 177.51 (of goat); 178.25; 180.7; 182.7; 182.8; 182.9; 182.27; 183.2; 185.36; 187.2; 187.8; (of a buffalo); 189.11 (of goat); 189.12 ( „ ); 190.17; 191.18; 191.20; 192.7; 201.28.
<b>Kṣīri</b>	name of several plants like Mimusops kauki, L.	I. 202.45.

Kṣīrīśa	?	I. 171.43.
Kṣudra (ka)	a kind of cough	I. 150.3; 150.6.
kṣudrasahā	Phaseolus trilobus, car.	I. 202.7.
kṣudrā	a type of hiccough	I. 151.2; 151.4 (cause of).
kṣaudra (cf. kusuma)	michalia campaka.	I. 170.26; 170.56; 170.58; 171.22; 171.25; 171.31; 171.45; 171.52; 171.65; 171.68; 172.14; 172.21; 172.29; 178.27; 181.1; 181.2; 181.6; 182.27; 192.41; 202.66.
kṣauma (umā)	linum usitatissimum, L.	I. 169.48 (oil from which, is used as a remedy).
khaḥja	a kind of rheumatism	I. 166.43; 201.25 (in horses; remedy for).
khaṇjarīṭa	wag-tail	I. 178.5 (the use of flesh of); 184.6.
khaṇḍa	candied sugar	I. 174.16.
khadira, khādira	Acacia catechu	I. 170.32; 171.6; 171.8; 171.25; 171.26; 171.27; 171.36; 171.38; 174.15; 177.12; 190.92; 201.12; 202.38.
khadyotaka	a kind of worm	I. 184.23.
khara	ass.	I. 182.2 (urine used); 190.12.
khari	?	I. 202.51.
kharjūra (ka)	phoenix sylvestris, Roxb.	I. 169.29 (as a remedy); 173.2 (quality of);
kharjūra	a scorpion	I. 191.16 (remedy for poison of).
khalvāṭa, nīrlomatā	baldness	I. 176.1 (remedy for); 185.35 (,); 187.9 (,).
khuḍḍaka = khujjaka ?	Lipeocercis sarrata, L. ?	I. 202.59.
gaja	elephant	I. 147.3 (the fever manifest in); 201.33 on the diseases of); 201.34.

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gajapippalī =gajakṛṣṇā	scindapsus officinalis, schott.	I. 202.13.
gajabhakṣyā	the gum of olibanum tree.	I. 202.24.
gajakuṣṭha		I. 171.19 (as a remedy for a kind of leprosy).
gaṇikā	same as next.	I. 174.17 (use of ).
gaṇikārikā =gaṇikā	premna spinosa.	I. 168.46 (use of the roots of ).
gaṇḍamālā	inflammation of the glands of the neck.	I. 170.68 (sternutatory remedy for); 174.22 (an oily remedy for); 184.35 (remedy for); 186.5 (ointment for); 190.1 (remedy for); 192.10 ( , ).
gaṇḍīrikā	tithymalus ankiquorum.	I.170.68 (as a remedy); 171.30.
gandha (ka) see also next	sulphur	I.176.6 (used in taila to remove louse). 202.65; 202.79.
gandhapāṣāṇa (=gandhaka)	sulphur	I.188.6 (cūrṇa, as a remedy for abscess); 202.65.
gambhārī gāmbhārī	gmelina arborea	I.168.46 (whose root is used as medicine); 173.2 (quality of ); 190.17 the use of dried root).
gambhīra	a kind of hiccup.	I.151.2; 151.11 (to be treated with highly potential drugs).
gara	poison	I.190.13 (ointment for); 191.13 (remedy for)
gardabharoga	a skin disease	I.171.41 (remedy for)
gardabhāṇḍa	Thespesia popul- neoides	I.202.8.
garbha	pregnancy	I.178.24 (herbs which aid the formation of); 178.25 ( , ).
gala	throat, neck	I.177.27 (remedy for the diseases of).

galagaṇḍa	goitre	I.170.69 (ointment for); 173.5 (remedy for); 186.5 ( , , ).
galasūṇḍi	swelling of the glands of the neck	I.177.25 (medicine for).
gavākṣī (ṣa)	cucumis maderaspatanus etc.	I.202.48.
gavādanī (= aśpota. gokarṇa)	clitoria ternatea. linn.	I.202.48.
gāṅgeruki	a grain (suśruta) or uraria lagopoides, Dc.	I.202.50.
gīrikarṇī	clitoria ternatea or Alhagi maurorum	I.202.48.
gīrimalikā	wrightia antidysenterica	I.202.15
guggulu	bdellium (amyris agallochum)	I.170.41 as a remedy; 170.77; 171.2; 171.4; 171.6; 171.12; 173.12; 177.84; 178.6; 183.7; 184.4; 188.12; 190.29; 201.6; 201.20; 201.22; 202.78.
gūḍī	berry of Abrus preatorius	I.156.43 (growth of piles resembling); 171.41 (use of fruit of); 176.2 (use of cūrṇa of); 176.3 (use of fruit of); 177.15 (the root of); 177.28 (the root of); 184.9 (the root of white variety of); 184.33 (use of cūrṇa of); 189.14 (use of the root of the white variety of)
gūṭikā	pill	I.170.49 (of certain herbs as remedy); 171.4 ( , , ); 171.58(,,) 180.8 ( , , ); 182.13 ( , , ).
gūḍa	molasses from the sugar cane.	I.159.14 (as a cause of urinary disease); 169.52 (properties of); 169.53 ( , , ); 169.55 ( , , );

		169.61 (effects of); 170.22 (,,); 170.29 (,,); 170.39 (use of); 170.43 (,,); 170.49 (,,); 170. 54(,,); 170.65(,,); 171.15 (mixed with rice; use of); 171.33 (as a remedy); 171.34 (,,); 171.50 (,,); 171.63 (,,); 172.23 (,,); 173.5 used as an ointment); 173.25 (used as a remedy); 174.16 (,,); 176.8 (as an ointment); 178.6 (used in a dhūpa); 182.2 (the property of old); 182.5 (use of); 183.4 (,,); 183.7 (,,); 184.19 (,,); 184.36 (as a remedy for disease of spleen); 184.37 (as a remedy for pains); 185.19 (effect of); 185. 26 (as a remedy for diarrhoea); 186.13 (use of); 190.8 (removes insects in the stomach); 191.9 (as a remedy for poison; 191.20 (,,); 192.3 (use of); 202.35.
गुदुत्त	cocculus cordifolius	I.167.58 (as a remedy); 167.59 (,,); 170.9 (,,); 170.20 (,,); 170.30 (,,); 170.39 (,,); 170. 40 (,,); 170.44 (,,); 171.6 (,,); 171.17 (,,); 171.28 (use in combination to live 100 years); 171.66 (as a remedy); 172.26 (,,); 172.27 (,,); 173. 15 (,,); 174.2 (used in the preparation of brāhmi ghṛta); 174.4 (as a remedy); 174.13 (,,); 175.3 (,,); 175.6 (,,); 175.8 (,,); 175.10 (,,); 175. 12 (,,); 175.15 (,,); 177.34 (,,); 183.11 (,,); 186.1 (as a remedy for urinary disease); 190.32 (as a remedy); 192.5

		(,,); 192.33 (used in the preparation of brāhmi ghṛta 192.36 (effect of); 201.27 (as a remedy for horses); 201.29, 202.85.
guṇḍā	Scirpus kysoor, Roxb.	I. 202.49.
guṇḍikā	flour.	I. 161.6 (benefits of takings);
gulma	a chronic enlargement of the spleen	I. 160.1 (dignosis of); 160.31 (nature of growth of); 160.31 (neglected abscess becomes); 160.38; 160.40 (description of); 160.43 (,,); 160.46-47 (symptoms of a type of); 160.48 (an incurable variety of; affects women); 160.53 (sometimes resembles pregnancy); 160.55 (symptoms of); 160.60 (symptoms of imminent); 168.42 indication and remedy for; 170.17 (remedy for); 170.52 (,,); 172.3 (,,); 182.26 (,,); 189.3 (remedy for pain due to); 192.25 (remedy for); 193.10 (cūrṇa for).
guḥa	Hemionitis cordifolia	I. 202.2.
grdhranakhī	Asteracantha longifolia	I. 202.59.
grdhrasī	pain in the heels, toes and throat in rheumatism	I. 166.51.
gṛdhrādāna	?	I. 202.59.
gṛhadhūma	name of a plant	I. 171.44 (as a remedy for dental affections);
dhundhu-māra	(suśruta ivf).	I. 171.53 (use of) 177.19 (,,);
gairika	kaolinum or silicate of alumina and oxide of iron.	191.22 (,,).

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go	cow	<p><i>ājya</i> (clarified Butter) I. 170.35 (as a remedy for apasmāra); 185.21 (as a remedy); 186.11 (for piles).</p> <p><i>ghṛta</i> (ghee) I. 177.19 (used as remover of pain); 189.9 (to remove poison); 191.14 (used in pain due to scorpion bite); see also <i>ghṛta</i>.</p> <p><i>kṣīra</i> (milk) (<i>payah</i>) I. 172.15; 174.22 (as a remedy for gaṇḍa-mālā); 178.24; 189.3 (for pain due to enlargement of spleen); 190.29; 201.26 (to be given to lean horse). see also <i>dugdha</i>.</p> <p><i>jala</i> see below <i>mūtra</i>.</p> <p><i>takra</i> (curd) I. 169.45 (removes the derangement in 3 humours).</p> <p><i>danta</i> (tooth) I. 178.3.</p> <p><i>navanīta</i> (butter) 177.57 (for filling wounds).</p> <p><i>purīṣa</i> (dung) I. 176.12 (used for ear ache); 177.39 (for remittant fever).</p> <p><i>mūtra</i> (urine) I. 170.41 (for rheumatism); 170.48; 170.65; 171.16 (as ointment); 171.31; 172.39; 176.6 (to remove louse); 179.10; 183.17 (for piles); 183.19 (for leprosy); 190.1 (for inflammation of neck); 190.10 (for leprosy); 190.12 (,,); 190.13 (for scab); 190.20 (for well-being of the limbs); 192.28 (for scab); 193.4 (for apasmāra); 193.8; 193.14 (for fevers); 201.25 (for diseases of horses); 201.32.</p>
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		<i>rasa</i> (curd, buttermilk) I. 159.14 (harms of using in excess),
gokṣura (ka)	Tribulus lanuginosus.	I. 168.47 (use of); 170.42 (,,); 170.46 (,,); 172.9 (,,); 173.2 (quality of); 177.36 (use of); 177.44 (,,); 184.29 (use of the root of); 189.2 (use of the root of); 192.43 (use of); 202.4.
godhūma	wheat ( <i>Triticum</i> <i>sativum</i> ); also the name of a medi- cinal plant.	I. 169.4 (use of); 173.1 (qua- lity of); 182.4 (use of its cūrpa to make one beautiful).
gopavallī =gopā; muruva ?	<i>Sansevieria</i> Rox- burghiana, Schult.	I. 202.31.
gopī=gopa	a particular class of plants	I. 202.31.
gorakṣa=ṛṣabha	a kind of medici- nal plant.	I. 186.3 (use of the root of).
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I. 180.4 (use of); 182.15 (,,); 185.9 (,,); 185.11 (,,); 185.12 (,,); 188.11 (,,); 192.21 (,,).
gośirṣa	a kind of sandal- wood; or droṇa- puṣpi.	I. 202.28.
gostanikā	cow's dug ? ; a kind of red grape ?	I. 202.30.
gohālikā	name of a plant	I. 186.1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels cf. next	I. 173.27 (remedy for).
granthī(ka)	name of several plants and bul- bous roots.	I. 179.7 (use of); 192.16 (use of); 202.12.



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?	swelling and hardening of the vessels of the body.	I. 188.8 (remedy for)
granthivIsarpa	a type of dry spreading itch.	I. 163.16
graha		see under jvara.
grahaṇī	diarrhoea	I. 157.1 (symptoms of); 157.16 (causes of); 157.26; 157.27 (one of 8 dreadful diseases difficult to cure); 170.17 (remedy for); 183.1 (,,); 185.25 (,,); 185.26 (,,).
grīvā	neck	I. 171.45 (remedy for pain in). 190.2 (,,).
grīṣma	summer	I. 182.1 (curd not recommend- ed in); 190.24 (herbal remedy for troubles due to); 201.27 (prescription for horses to be given in).
ghaṇṭaka = ghaṇṭaka	Bignonia suaveoleus.	I. 202.34.
ghanastana	cf. ghanasvana =Amarantus polygamus	I. 202.57.
gharm	heat	I. 190.25 (remedy for troubles due to).
ghṛta	ghee; preparation of with several medicinal plants etc.	I. 169.16; 169.46; 170.40; 170.44; 170.50; 170.52; 170.53; 170.62; 170.65; 171.8; 171.35; 171.54; 171.57; 171.60; 172.3; 172.5; 172.8; 172.25; 172.29; 173.1; 173.26; 173.31; 174.1; 174.2; 174.9; 174.16; 177.29; 177.51; 177.54; 177.58; 178.26; 181.1; 181.2; 182.3; 182.4; 182.15; 182.23; 184.3; 184.13;

		188.1; 189.9; 191.7; 191.12; 192.25; 192.31; 192.33; 193.9; 201.6; 201.26.
ghṛtakumārī ( <sup>o</sup> kumārīkā)	Aloe indica	I. 191.24 (leaf of; as a remedy for itching).
ghoṭā	cf. ghoṭa = a kind of reed	I. 202.82.
ghoṭī	cf. above	I. 202.82.
ghoṣā (=karkaṭa- śrūgi. monier williams).	Anethum sowa.	I. 177.17 (fruit of; used as remedy for jaundice); 186.10 (as remedy for piles).
lakramarda (ka) =gaja	cassia tora	I. 176.10 (seed of; as remedy for headache); 202.56.
lakrikā	a kind of serpent	I. 177.15 (ointment for).
lakṣu	eye	I. 177.1 (remedy for disease of); 177.8 (,,); 177.14 (,,); 181.1 (,,); 187.7 (,,).
lakṣu	name of the castor-oil plant	I. 169.14 (quality of).
lakṣa	chick-pea (cicer arietinum)	I. 156.45 (quality of); 169.7 (,,).
laturjāta	an aggregate of four substances	I. 202.68.
latusthaka	quartan fever.	I. 147.43; 147.57 (cause of); 147.59 (,,); 147.61 (when becomes incurable).
lavana	sirium myrti- folium	I. 171.56 (use of); 172.18 (,,); 173.23 (,,); 174.5 (,,); 174.9 (,,); 175.4 (as a remedy for all jvaras); 175.10 (,,); 175.13 (,,); 177.15 (as an ointment);
	Caesalpina Sappan	177.33 (the red variety; use of); 177.75 (use of); 178.19; 179.1 (red variety; used for teeth); 182.23 (as an ointment

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		for poison); 183.6 (as a remedy for rheumatism); 183.11 (use of the red variety); 184.24; 185.13; 185.32; (as an ointment for eye diseases); 192.20 (used in oil); 192.26 (used for removing poison); 202.28 (white and red varieties).
carma (Kuṣṭha)	a type of Leprosy called	I. 164.19 (symptoms of See below carmaikakuṣṭha.
carmakasā	Mimosa alster-gens.	I. 202.47.
carmakīla	wart (skin excre-scence)	I. 156.56 (caused by piles; description of); 171.40 (use of instruments for).
carmā	?	I. 202.47.
carmaikakuṣṭha	a type of leprosy caused by wind and phlegm.)	I. 164.8
cavyā (Cavana)	Piper chaba	I. 170.52 (as a remedy); 170.61 (,,); 202.69.
cavyācaraṇa	cf. previous	I. 169.11 (as a remedy).
cāṅgerī	wood-sorrel	I. 169.13 (quality of).
cikitsā	ther apeutics	I. 168.24 (four sections of);
citra	a kind of grass ?	I. 183.5 (as a remedy for rheu-matism); see next.
citraka	Phembago Zeylanica	I. 169.11 (as a remedy for cough); 170.52; 170.62; 171.45; 171.50 (for cold); 172.2 (for different diseases); 172.6; 174.4 (for different diseases); 174.13 (,,); 174.17 (in taila for pains); 174.19 (in taila for all diseases); 175.9 (for all fevers); 177.66; 181.4 (use of the root of); 183.5 (for rheumatism); 186.8 (as an ointment for rheumatism);

		186.14 (effect of taking it with water); 189.10 (the red variety; as a remedy for jaundice); 192.1 (for different diseases); 192.24 (,); 192.45 (used in taila); 201.9 (used for healing the wounds of horses); 201.11 (use of the cūrṇa of); 202.69.
Cirabilvaka	Pongamia glabra	I. 202.80.
cillaka	a kind of pot-herb	I. 173.19 (effect of decoction of).
cullaka	a five-place?	I. 191.11 (the 3 varieties of; the uses of).
coca	the bark of cinnamon.	I. 202.20.
coraka	Trigonella corniculata	I. 202.21.
chatra	Andropogon schoenanthus	I. 202.41.
chatrākī	Agaricus campestris ?	I. 202.41.
chardana, chardi	causing vomition, vomiting.	I. 147.4 (as an effect of deranged <i>kapha</i> ); 170.32 (remedy for) 170.33 (,,); 170.34; 172.17 (,,); 183.10 (,,); 183.11 (,,); 190.32 (,,).
chāga	goat	(payah milk) I. 172.15 (for children); 177.14 (for certain eye disease). 177.33 (for getting an attractive face); 177.51; 183.6; 183.8 (for apasmāra); 186.4 (for certain diseases); 187.10 (in an ointment for eyes).  <i>mūtra</i> (urine) I. 177.15 (for certain eye disease). 177.82; 181.9.

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chinna	one of the 5 kinds of cough.	I. 150.3.
chinnaruhā	Clerodendrum phlomoides.	I. 202.33; 202.84.
chinna	?	I. 202.84.
jaṭhara		see udara.
jaṭharī		see plīha,
jambhīra	citrus limonum.	I. 156.45 (aggravates the wind in piles); 169.20 (controls phlegm and wind); 171.46 (effect of decoction of ); 172.35 (quality of ).
jambu(bū)	Engenia jambo- lana.	I. 169.26 (the quality of the fruit of ); 170.27 (used when there is discharge of blood); 170.33 (used in decoction for vomitting); 173.19 (effect of decoction of ); 183.14 (the fruit of ; used in dhūpa for all fevers); 190.23 (the use of leaf of ); 192.47 (the 2 varieties of ; used in taila for long standing wounds).
jayanti(tikā)	Sesbania aegyp- tiaca	I. 170.11 (as a remedy); 173.16 (the quench the thirst in fever); 177.66 (use of the root of white kind of ); 183.6 (used in decoction); 202.81.
jayā	same as previous or Abutilon avicennae ?	I. 202.81.
jarā (jarjara)	old age	I. 149.20-21 (the diseases of); 174.11 (remedy for the diseas of).
jala, toya	water	I. 169.67 (of a mountain sprin); 169.62; 172.36 (use of) 173.31 (use of hot); 175.11;

		175.13 (use of hot); 177.59 used in the preparation of ointment); 177.61; 186.9 (to stop bleeding); 190.20 (for the well-being of the limbs); 190.27 (as remedy for cold); 191.13 (for the removal of poison); 191.21 (for the removal of pain); 192.25 (in the treatment of piles); 192.39 (use of boiled);
jalajambū	a kind of jambū ( <i>Eugenia jambolana</i> ).	I. 202.11.
javā = japā	china rose ( <i>Hibiscus rosa sineusis</i> ).	I. 172.6 (the flower is used with water by women).
jāṇi (dhātaki)	Wood fordia floribunda	I. 169.32 (to remove bad effects of <i>kapha</i> and <i>pitta</i> ); 171.65 (to remove certain pain in women).
jāti(tī)	Myristica fragrans.	171.49 (used in disease of ear); 172.2 (for different diseases); 173.16 (quality of); 173.25 (use of); 177.20 (the chewing of); 177.25 (use of <i>cūrṇa</i> of); 184.30 (use of root of); 190.30 (for cough); 192.20 (its use in <i>taila</i> ); 192.31 (used in ointment).
jāti	jasminum grandiflorum	I. 171.59 (for eye disease); 177.2 (,,); 185.31 (,,).
jātihiṅgulaka	?	I. 179.1 (as an ointment for teeth).
jāraka	digestive	I. 172.29 (medical preparation known as).
jāraṇa	digester	I. 173.7 (preparation known as).

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jāla	omentum ?	I. 171.41 (a remedy for garda- bharoga—a skin disease)
jālīnī	a certain boils appearing in the prameha disease.	I. 159.12; 159.27 (symptoms of).
jiṅgiṇī(nī) (ajaśṛṅgī)	Odina wodier	I. 177.18 (root used as remedy for piles); 190.2 (rasa, used as remedy for pain in arm and neck).
jihvā	tongue	I. 182.14 (remedy for removing burning sensation in).
jihvikā	a kind of fever ?	I. 177.26 (remedy for).
jīmūtakā	Luffa foetida or a similar plant.	I. 172.36 (use of); 202.59.
jīraka	Panicum miliaceum	I. 170.61 (use of); 177.54 (,,); 192.24 (as remedy for different diseases); 193.1 (use of the cūrṇa of); 202.19
jīvaka	one of the principal drugs of aṣṭavarga Terminalia tomentosa or Coccinia grandis.	I. 202.52.
jīvaśāka (=meṣaka)	a kind of portu- laca plant	I. 202.52.
jñānamāna	?	I. 202.80.
jyotis	fever manifest in herbs (oṣadhi).	I. 147.3.
jyotiṣmatī	Premna spinosa	I. 172.6 (use of petal (dala) of); 172.34 (use of the taila of the root of); 173.16 (various qualities of). 174.9 (use of); 174.18 (used in a taila). 177.30 (use of the fruit of);
jvara	fever	I. 146.2 (as a synonym of vyādhi); 146.10 (the basis for the 8 fold classification of); 147.1 (symptoms of); 147.7 (marks of a kind of); 147.8

(,,); 147.11 (symptoms of a kind of); 147.19 (,,); 147.25 (caused by fatigue by stages); 147.28 (symptoms a kind of); 147.30 (the dreadful type of); 147.32 (two broad-divisions of); 147.35 (when contrary symptoms are manifest in); 147.39 (curable or incurable depending on the doṣas); 147.40 (form of a type of); 147.45 (nature of); 147.46; 147.49 (duration of); 147.67 (description of a kind of); 147.73 (which becomes incurable); 147.75 (called Hāridrka); 147.76 (description of nocturnal); 147.77 (description of *paura rātrika*<sup>0</sup> (relating to previous night); 147.81 (symptoms of a type of); 147.82 (marks of control of); 170.1 (8 kinds of); 170.2 (remedy for); 170.3 (,,); 170.5 (,,); 170.7 (,,); 170.8 (,,); 170.9 (,,); 170.10 (,,); 170.11 (,,); 170.12 (,,); 170.24 (,,); 171.32 (,,); 171.36 (,,); 171.51 (influence of fasting on); 172.16 (remedy for); 172.18; 172.24 (preparation to be used when fever comes down); 173.17 (remedy for); 173.20 (the decoction which used in excess causes); 175.2 (fasting as first step in the treatment of); 175.3 (decoction for); 175.4 (,,); 175.7 (,,); 175.8 (,,); 175.9 (,,); 175.10 (,,); 175.11 (,,); 175.13 (due



		to <i>kapha</i> and <i>vāta</i> ; hot water to be given for thirsty in); 175.14 (decoction for); 175.15 (,,); 175.17 (,,); 177.37 (,,); 177.39 (,,); 177.40 (,,); 177.43 (remedy to remove burning sensation in a kind of fever); 180.10 (inceuse for <i>ḍākinī</i> ); 183.11 (as a remedy in fever); 183.13 (incantation remedy for); 183.14 (inceuse for); 184.9 (incantation for); 185.34 (remedy for all types of ); 188.11 (ointment for a kind of ); 188.12 (inceuse for); 189.5; 189.6 (remedy for a kind of ); 190.31; 193.12 (remedy for); 193.15 (inceuse for); 197.54.
jhaṣā	Uraria lago-podioides	I. 202.4.
ḍuṇḍubha	a kind of snake	I. 191.6 (remedy for the removal of poison due to).
takra	butter milk	I. 169.44 (use of ); 170.19 (its use in piles); 173.7 (use of ); 177.49 (,,); 184.29; 184.30; 184.31; 184.36; 185.24; 188.8; 196.14; 192.13; 193.6; 201.10.
tagara	Tabernaemontana coronaria	I. 171.16 (use of ); 171.17; 174.9; 176.15; 177.12; 177.49; 180.1; 182.14; 183.2; 191.17; 192.21; 202.20; 202.56.
ta(tā)ḍāga	a pond	I. 169.36 (quality of the waters of ).
taṇḍula	rice (use of the waters of )	I. 169.54; 170.54; 171.67; 171.68; 172.20; 177.3; 177.32; 181.5; 182.28; 185.24; 185.25; 185.27; 186.5; 188.9; 190.6; 190.32; 191.7; 191.8.
taṇḍulīya(ka)	Amaranthus polygonoides	I. 169.15 (to remove poison); 171.68 (use of the root of );

		172.21; 177.2 184.29 (use of root of ); 191.7 (,); 202.57.
tandra(ā)	fatigue, exhaustion	I. 147.6 (an effect of fever); 147.10 (one of the symptoms of fever due to deranged <i>śleṣma</i> and <i>vāyu</i> ); 147.11 (in fever due to deranged <i>śleṣma</i> and <i>pitta</i> ); 147.17; 147.23.
tamaka	a kind of cough (asthma)	I. 150.3; 150.11.
tarkārī	Sesbania aegyptiaca	I. 169.11 (controls cough).
tāpya	mineral substance obtained from Tāpīr.	I. 202.63
tāmbūla	betel, arecanut etc. [Piper betle leaf etc.].	I. 177.23. (remedy for sore-mouth due to); 191.12 (,); 177.63 (as a remedy); 178.1 (as charm); 178.2 (,); 178.15 (,); 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I. 173.3 (quality of ).
tikta (ka), tiktī	a kind of taste (bitter).	I. 173.17 (things which are). 175.6 (use of); 177.22 (use of vegetable of the quality of);
tiktaghṛta	ghee prepared with bitter herbs.	I. 171.33 (use of).
tiktatumbī	a bitter gourd. (Lagenaria vulgaris)	I. 202.57.
tiktavallikā	Sansevieria Roxburghiana	I. 202.18.
tiktā	name of a medicinal plant. See Monier Williams	I. 171.32 (use of decoction of); 175.17 (,); 202.20; 202.83.
tiktākṣī	?	I. 202.48,

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tiktālāvu	<i>cf. tikta tumbī</i>	I. 202.57.
tintiḍīphala	fruit of Tamarindus indica	I. 169.23 (quality of); 173.6 (use of).
tinduka	Diospyros embryopteris.	I. 169.27 (use of); 173.19 (,,); 192.47 (,,).
timira	partial blindness.	I. 147.10 (as a symptom of a type of fever); 171.56 (remedy for); 171.57 (,,); 171.58 (,,); 171.62 (,,); 177.3 (,,); 177.4 (,,); 177.6 (,,); 177.7 (,,); 177.11 (,,); 177.15 (,,); 185.33 (,,); 192.41 (,,).
tiia	Sesamum indicum	I. 169.47 (use of the oil of); 170.21 (use of); 171.22 (,,); 172.26 (,,); 176.16 (,,); 177.2 (use of flowers of; in the treat- ment of disease of eyes); 177.55 (use of oil of); 177.56 (use of); 177.61 (use of oil of); 177.73 (use of); 178.21 (use of oil of); 182.5 (use of); 182.26 (,,); 184.7 (use of oil of); 184.15 (,,); 185.3 (merits of using the black variety in homa); 185.4 (merits of using in homa); 185.29 (use of oil of); 185.31 (,,); 186.1 (use of); 186.12 (use of the black variety of); 190.22. (use of); 191.23 (,,); 201.7; 201.10.
tilaka	symplocos racemosa ?	I. 171.40. 177.66 (used as a chura); 178.7 (,,); 178.19 (,,); 182.19 (,,); 185.9 (,,); 185.10 (,,); 185.11 (,,); 185.12 (,,).
tugāśkṣīrī	tabāshīr (bamboo manna)	I. 202.30.

tundilika	momordica monadelpha	I.202.81.
tundi	a kind of gourd?	I.202.81.
tumbim, tumbi	the gourd lagenaria vulgaris.	I.172.4 (fruit of; use of). 181.8.
ttiyaka	a kind of fever tertian).	I.147.43; 147.56 (nerves affected by); 170.6 (remedy for); 170.7 (,,);
tuṇḍa	thirst	I.147.11 (as a symptom of a kind of fever); 147.16 (,,); 147.23 (,,); 170.43 (remedy for); 173.31 (,,); 183.11 (,,).
tjani	sansaviera Roxburghiana?	I.202.18.
taila	oil	I.169.62; 173.25; 173.28; 173. 31; 174.1; 174.12; 174.18; 174.19; 174.23; 176.6; 176.11; 177.19; 177.33; 177.42; 177.75; 179.8; 182.10; 184.21; 187.9; 191.16; 192.6; 192.7; 192.9; 192.11; 192.12; 192.13; 192.14; 192.22; 192.30; 192.42; 192.46; 192.48; 193.7; 201.14; 201.18; 201.32.
trapuṣa	coloquintida and other cucumbers	I.169.19 (effect of).
trikaṇḍa (ka)	the three spices (black and long pepper and dry ginger).	I.171.59; 172.26; 177.7; 182.26 185.27; 185.31; 193.1; 193.4.
trikaṣṭaka (= "kaṣṭa")	Asteracantha longifolia	I.170.55 (used as a remedy).
trijṣṭaka	the 3 spices (mace, cardomons and cinnamon)	I.202.68.
tripuṣa (ṭṛ)	a kind of pulse 'lathyrus sativus) or elettaria cardamomum	I.202.47; 202.70.

triphalā	the 3 myrobolans I. 167.57 (as a remedy for all (fruits of terminalia chebula, T <sup>0</sup> 170.24; 170.33; 170.34; 170.41; Bellerika, and phyllanthus 170.47; 170.48; 170.52; 170.57; 170.58; 170.72; 170.77; Emblica 171.2; 171.4; 171.7; 171.8; 171.12; 171.22; 171.23; 171.28; 171.31; 171.32; 171.37; 171.38; 171.42; 171.44; 171.45; 171.54; 171.56; 171.57; 171.58; 171.59; 172.26; 172.27; 172.40; 173.19; 174.4; 174.14; 175.8; 175.11; 175.17 (?); 176.8; 176.9; 177.7; 177.83; 181.3; 182.23; 183.5; 184.4; 184.11; 184.14; 185.20; 185.28; 185.31; 185.34; 186.9; 187.7; 190.11; 190.31; 192.2; 192.39; 193.3; 193.13; 201.12; 201.18; 201.23; 201.33; 202.26.
tribṛt	cf trivṛt? I. 170.24 (as a remedy)
tribhaṅgī	? I. 202.47.
trivṛt	Ipomoea I. 170.49 (as a remedy); 192.26; 193.8; 202.47. Turpethum
trisugandhi (=°jāta)	the 3 spices (mace, cardamoms and cinnamon I. 202.68.
tryāhika	fever I. 189.13 (charm for cure of)
tryūṣaṇa (=trikaṭu)	see trikaṭu I. 170.21 (effect of); 170.52 (use of); 182.25; 192.21; 192.40; 192.43; 202.13.
tvac	bark; I. 170.74 (decoction of); 170.78 (use of); 171.30; 183.1; 185.13 (use of the leaf of); 185.26; 202.20; 202.68. cinnamon.
daṁśa (ka)	a common fly. I. 191.5 (remedy for the bite of); 191.9 (,,).
daṇḍāpatānaka	a type of rheumatism I. 166.40

dadru	a kind of leprosy	I. 164.9; 164.10; 164.24 (symptoms of); 171.19 (ointment for); 171.20; 190.11; 190.13; 192.29.
dadhi	curd	I. 169.42 (quality of); 171.57; 171.65; 172.21; 173.7; 182.1; 182.22; 182.25; 184.4; 186.1; 187.5; 188.4 (of buffalo; use of); 193.8; 201.10.
danta	tooth	I. 171.45 (remedy for ache of); 173.8; 177.20 (remedy to strengthen); 177.22 (remedy for wounds of); 177.28 (remedy to remove the infection of); 177.29 (remedy which prevents the shaking of); 177.31; 179.1; 179.2; 181.10; 184.31; 185.37; 189.2; 191.21; 192.19; 201.35.
dantī (tikā)	croton polyandrum	I. 171.14 (use of fruit of) 186.8 (use of); 202.32.
dardura	frog	I. 191.19 (remedy for the poison due to).
daśamūla (lī)	the ten roots [trikaṇṭaka, both kinds of bṛhatī, pṛthak-paṇṇī, vidāri-gandhā, bilva, agnimantha, tuṇṭuka, pāṭalā kāśmarī]	I. 170.42 (use of the decoction of) 171.64 (,,); 172.12 (,,); 173.22 (use of); 174.15 (,,).
daṣṭaka	?	I. 202.83.
dāḍīma	punica granatum	I. 169.20 (effect of); 169.59 (,,); 172.35 (use of); 173.6 (,,); 176.17 (,,); 177.17 (use of the flower of); 202.45
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of); 170.58 (,,); 171.53 (in oint-

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		ment); 179.6; 192.15; 202.77. see dārvī and devadārūka, I. 202.32.
dāruniśā	a species of curcuma.	
dārvī	Curcuma Aromatica or Xanthorrhiza.	I. 170.58 (use of decoction of); 170.72 (effect of); 170.78 (,,); 171.52 (use in ointment).
dāha	burning sensation	I. 147.24 (fever caused by); 147.27 (caused by inhalation of poison); 147.28 (a symptom of a fever); 147.31 (precedes a fever); 177.36 (remedy for); 183.11 (,,); 173.13 (things whose excess use cause).
dāhaśūla	internal heat ?	I. 170.47 (remedy for).
digbhrama	perplexity	I. 147.31 (precedes a fever).
dīpana	digestive, stimulating	I. 168.20; 168.21; 168.46 (the roots of 5 herbs which are); 170.44; 170.61; 173.13; 173.17
dīpyaka	a species of plant	I. 202.18.
dirghavṛnta	Colosanthus Indica	I. 202.26.
duḥ sparśa	Alhagi Maurorum	I. 202.54
(= durālabhā)		
dugdha	milk	I. 172.12; 177.29; 177.39; 184.18; 185.19; 187.3; 190.25; 191.9; 191.11; 201.20.
durālabhā	Alhagi Maurorum	I. 175.4 (decoction of); 175.5; (use of); 178.21 (,,); 202.54
(duḥsparśa)		
durgandha	bad smell	I. 192.23 (remedy for).
duṣṭa	synonym of disease (vyādhi)	I. 146.2.
dūrvā	Panicum Dactylon	I. 164.23 (a kind of <i>kuṣṭha</i> resembles); 170.78 (use of); 171.29 (,,); 172.6 (,,); 172.17 (,,); 173.23 (,,); 177.17 (,,); 184.17 (used in charm); 190.13 (use of); 190.23 (,,); 190.32 (,,); 201.23 (use of; in the treatment of horses).

devakāṣṭha	Pinus Devadāru	I. 170.2 (use of); 202.77 or some other wood.
devatāḍaka	Lipeocercis Serrata	I. 202.59.
devadāru (ka)	Pinus Devadāru	I. 173.12 (use of); 174.8; 175.11; 176.11; 180.2; 183.2 183.6 (used in decoction); 185.35 (use of cūrṇa of); 191.22; 192.8; 192.26; 193.3 193.6; 202.77.
doṣa	disorder of the humours	I. 146.5 (the ° disease remains lodged with the characteristic); 147.8 (the advance of which after 8 days as characteristic of a fever).
dravanti	Anthericum Juberosum	I. 173.15 (use of).
drākṣā	vine (Vitis vinifera)	I. 173.2 (quality of); 169.29 (effect of); 193.11 (as a remedy); 193.12 (,,); 193.13 (,,); 202.30.
drāvaṇa	distillation	I. 202.43.
drumatvac	tree bark or bark of Erythrina Indica.	I. 171.30 (use of)
dvijayaṣṭi = 'ya-ṣṭi madhu ?)	liquorice ? (Glycyrrhiza glabra)	I. 186.5 (the root of which is used as remedy for swelling in neck).
dhanakṣṭ	?	I. 202.41.
dhanya (ka), dhanyāka	Coriandrum Sativum	I. 169.32 (as a remedy); 170.2; 170.14; 170.52; 171.35; 175.8; 175.9; 177.19; 177.21; 183.11; 192.24; 193.6.
dhanvayāsa (°yavāsa)	Alhagi Mauro- rum cf. Fagonia Arabica	I. 202.54.
dhanv- dhātaki	? Grislea Tomen-	I. 202.8. I. 179.5 (used in oil); 181.10



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	tosa	(use of the flower of); 182.7 (use of); 184.15 (,); 202.27.
dhātu	an essential ingredient of the body	I. 173.28 (remedy for the decline of); 174.7.
dhātukāśī= ( <sup>0</sup> kāśīsa)	red-sulphate of iron	I. 202.62.
dhātrī	Emblica officinalis	I. 170.31 (use of the black variety of); 170.45 (,); 170.55; 170.58; 171.20; 171.25; 171.26; 171.31; 171.52; 172.7; 172.13; 172.24; 172.26; 202.25.
dhānya	grain	I. 159.14 (newly harvested; as a cause of <i>prameha</i> ).
dhāmanī	Hemionitis Cordifolia	I. 202.5
dhāmārgavaḥ	Luffa foetida or a similar plant	I. 172.37 (use of); 202.58.
dhustūra (ka)	thorn apple (Datura Alba, Nus; or D. nilhum- matu)	I. 170.69 (use of); 177.19 (use of); 180.9 (,); 184.20 (use of the flower of); 184.21 (use of the plant of); 191.20.
dhūpa	an incense	I. 177.84 (use of); 178.20 (of a flower, as a charm); 180.10; 184.6; 184.22; 185.14 (as a charm); 193.15 (as a remedy.)
dhūma	smoke	I. 190.30 (of certain herbs; the inhalation as a remedy).
dhṛṣṭa	?	I. 202.10; 202.41.
naktamāla (=karañja)	see karañja	I. 202.80.
nakhī	Unguis Odoratus	I. 192.21 (use of).
nata (=tagara)	See tagara	I. 202.20.
nadī	river	I. 169.36 (qualities of the waters of).
nadikrāntī (nadīkāntā ?)	Eugenia Jambo- lana ?	I. 202.42.
nandīvrkṣa (=tagara)	see tagara	I. 202.9 (qualities of).

nayana	eye	I. 177.6 (ointment for).
naladamaśana	?	I. 202.77.
navanīta	butter	I. 169.43 (use of); 177.56 (of a buffalo; use of); 178.23 (,,); 180.7 (,,); 182.2 (,,); 182.8 (,,); 182.22; 184.2; 186.12; 187.11; 190.3 (of a buffalo; use of); 190.4; 190.16 (of a buffalo; use of).
nasya	sternutatory	I. 172.30 (one of the five kinds of treatment); 170.4 (use of); 177.18 (,,); 177.56 (,,); 177.65
nāgakeśara (or nāga)	Mesua Roxburghii. or M. ferrea	I. 178.1 (used as a charm); 202.22; 202.68.
nāgapuṣpa	name of several plants, cf. nāgakeśara	I. 180.1 (use of incense of).
nāgabala	uraria Lagopodioides	I. 175.12 (use of cūrṇa of); 185.19 (use of); 190.4 (,,); 202.4; 202.50.
nāgara (ri)	dry ginger (zingiber officinale)	I. 170.2 (use of); 170.11 (,,); 170.12 (,,); 170.22 (,,); 170.32 (,,); 170.42 (,,); 170.53 (,,); 170.55 (,,); 172.39; 175.12 (,,); 192.13 (,,); 192.15 (,,); 202.69.
nāgaraṅga	Citrus Aurantium	I. 169.20 (quality of the fruit of); 172.35 (effect of).
nāgeśvara	cf. nāgakeśara.	I. 176.11 (use of); 185.13 (used in incense as a charm); 191.22 (use of).
nāḍi (dī)	a fistulous sore ?	I. 171.1 (remedy for); 171.2 (,,); 171.3; 171.23; 188.3; 188.4
nāḍica	colocasia artiquorum	I. 169.14 (quality of)
nādeyī	?	I. 202.11 (another name of Jalajambū).
nābhi	navel	I. 172.10 (an ointment for); 172.15 (remedy for swelling)

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		of); 182.27 (an ointment for); 193.10 (remedy for pain in).
nārikela	cocoanut (cocos nucifera)	1.169.28 (quality of); 173.3; (, , ); 189.12 (use of the flower of).
nārī	women	I.160.33 (effect of deranged vāta (wind) in); 170.60 (remedy for certain diseases of); 172.10 (remedy for easy child-birth for); 177.66 (a charm for); 180.8 (prescription for making them strong); 182.27 (an ointment for easy child birth for); 189.3 (remedy for certain disease of).
nālika nidāna	lotus flower ? symptoms	I. 169.11 (as a remedy); I.146.1; 146.3 (of a disease; the five constituents of); 146.4 (synonym of); 146.13 (description of); 147.5; 148.1 (of <i>raktapitta</i> ); 150.1 (of <i>śvāsaroga</i> ); 151.1 (of <i>hikkāroga</i> ); 152.1 (of <i>yakṣmaroga</i> ); 153.1 (of <i>arocaka</i> ); 154.1 (of <i>hydroga</i> ); 155.1 (of <i>madātyaya</i> ); 156.1 (of <i>arśas</i> ); 157.1 (of <i>atisāra</i> and <i>grahanē</i> ); 158.1 (of <i>mūtrāghāta</i> ); 159.1 (of <i>prameha</i> ); 160.1 (of <i>vidradhi</i> ); 161.1 (of <i>udararoga</i> ); 162.1 (of <i>pāṇḍuśoitha</i> ); 163.1 (of <i>visarpādi</i> ); 166.1 (of <i>vātavyādhi</i> ); 167.1 (of <i>vātarakta</i> ).
nidigdhika	small cardomoms (solanum Jacquini)	I.170.56 (use of the juice ( <i>rasa</i> ) of); 202.5.
nidrā	sleep	I.147.12 (in day, as a symptom of a kind of fever); 147.13 (always or not at all as a symptom); 147.28 (loss of sleep

		as a symptom of particular fever); 177.41 ( <i>anasya</i> which induces); 177.42 (,,).
nimba	Azadirachta Indica	I. 167.59 (use of leaf of); 170.47 (use of); 170.71 (use of leaf of); 171.6 (used as a remedy); 171.8; 171.13; 171.28; 171.31 (used in decoction); 171.46; 171.54; 171.59; 172.33; 173.16; 174.4; 174.13; 175.8; 175.11; 175.15; 177.4 (use of the leaf of); 177.63 (use of the root of); 177.65 (use of the leaf of); 178.8 (use of leaf as a charm); 178.19 (use of; as a charm); 178.22 (use of the smoke of stick of); 179.9 (use of the leaf of); 183.19 (use of the leaf of); 185.31 (use of the leaf of); 188.10 (use of the leaf of); 190.9 (,,); 191.21 (use of the decoction of the bark of); 192.31 (use of the leaf of); 193.4 (use of); 193.6 (,,); 201.6 (use of leaf of); 201.10 (,,); 201.11 (,,); 201.12 (,,); 201.38 (,,); 202. 84.
nirāha	enema not of oily kind.	I. 172.42 (on the administration of).
nirguṇḍī	Vitex Negundo	I. 169.11 (use of; 169.59 (,,); 170.28 (,,); 170.68 (on the use of the root of); 170.76; 171.3; 174.4; 174.13; 184.9; 184.35; 202.37; 202.81.
nirloṃbātā	baldness	I. 185.35. See <i>khalvāṭa</i> .
nīṣā	Curcuma longa	I. 170.58 (use of); 171.19 (,,); 172.17 (,,); 172.21 (,,); 174.20;

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		the 2 kinds of); 192.31 (use of).
niṣkvātha	decoction	I. 172.22. See also kvātha.
niṣyandana	an oil to drip	I. 174.18 (use of).
taila	down	
nīra	water	I. 177.13; 193.13 (effect of hot).
nīla	Indian fig tree ?	I. 171.65 (use of); 202.37; 202.50 (nīlavarpa). See nīlī.
nīlameha	a kind of urinary disease	I. 159.24 (symptoms of).
nīlavallī	Vanda Roxburghii	I. 202.33.
nīlikā	fever manifest in water	I. 147.3.
nīlī (likā)	Indigo plant	I. 170.38; 171.41; 176.8; 176.9; 177.11; 177.15; 177.28 (use of decoction of); 191.8 (use of the root of).
nīlotpala	blue lotus	I. 178.6 (use of the incense of); 178.15 (as a charm); 181.5 (as a remedy); 202.39.
nīvāra	rice grown without cultivation	I. 169.3 (use of)
netra	eye	I. 147.19 (cause of redness in); 171.53 (external application for the diseases of); 171.55 (decoction for the diseases of); 171.58 (remedy for the diseases of); 171.60 (,,); 177.12. (ointment for the diseases of); 177.12 (remedy for all diseases of); 177.13 (,,); 179.11 (,,); 202.62 (,,).
naīpālī	fruit of wild date tree ?	I. 202.64.
nyagrodha (vaṭa)	Ficus Indica	I. 170.72 (use of); 202.7.
pakṣāghāṭa	a kind of rheumatism	I. 166.37.

pañkaparpaṭi	? paṅka, parpaṭi (a kind of fragrant earth ?)	I. 202.63.
pañcakarma	the five kinds of treatment in medicine	I. 172.30.
pañcakola	the 5 spices (long pepper, its root, Piper chaba, plumbago and dry ginger)	I. 170.21 (use of); 202.69.
pañcamūla (lī)	bilva and others (the five roots)	I. 171.50; 175.14 (use of decoction of).
paṭala	cataract, a film over the eyes.	I. 177.4 (remedy for); 177.15 (,,); 185.33 (,,); 185.35 (,,); 189.1 (,,); 192.41.
paṭola (lī)	Trichosanthes Dioeca	I. 169.17 (use of); 171.6 (,,); 171.13 (,,); 171.28 (,,); 171.32 (,,); 171.38 (,,); 171.41. (,,); 171.46 (,,); 173.24 (,,); 175.8 (use of leaf of); 175.11 (use of); 175.17 (,,); 179.11 (,,); 192.31 (use of leaf of); 192.39 (use of); 193.6 (,,); 201.11 (,,); 201.12; 202.84.
patraśūka	?	I. 202.45.
patrāṅga	Caesalpinia Sappan (red sandors)	I. 179.1 (use of)
patrī	any thin leaf or plate of metal or gold ?	I. 202.24.
pathya	wholesome diet	I. 169.33; 172.33 (things which are); 202.25.
padma (ka)	lotus	I. 169.15 (use of the leaf of); 173.24 (quality of); 174.5 (,,); 181.5 (,,); 183.11 (,,); 192.22.
panasa	Artocarpus Integrifolia	I. 169.28 (quality of).

payaḥ	milk	I. 170.65 (use of); 170.66 (,,); 171.60 (,,); 172.25 (,,); 172.33 (,,); 181.1 (,,); 181.10 (,,); 184.13 (,,); 184.29 (,,); 192.37 (,,); 192.38 (,,); 193.8; 201.18 (use of; in the treatment of horses).
pariṇāma (ārti, śūla)	pain due to indigestion, colic.	I. 170.48 (remedy for); 182.6 (,,); 185.20 (,,).
parkaṭi	Ficus Infectoria	I. 202.8.
parṇī (leaf of palāśa ?)	Butea Frondosa	I. 192.5 (use of decoction of); 192.8 (used in oil); 202.36.
parpaṭa (ti) ka (kā).	a red colouring Oldenlandia	I. 170.11 (use of); 170.13 (,,); 171.31 (,,); 171.36 (,,); 175.4 (,,); 175.5 (,,); 175.9 (,,); 175.13 (,,); 175.15 (,,); 192.39.
palaṅkaṣa (ṣā)	name of various plants (Aster- cantha Longi- folia etc.).	I. 202.23; 202.78.
palāṇḍu	an onion (Allium Cepa)	I. 193.1 (use of).
palāśa	Butea Frondosa	I. 170.69 (use of); 171.56 (use of the roots of); 177.15 (use of), 178.27 (use of seeds of); 186.11 (use of); 187.1 (use of the leaf of); 187.11 (use of the seeds of); 189.5 (use of the roots of); 192.7 (use of).
pallava (ka)	twigs	I. 171.46 (from the five trees; use of); 172.5 (,,).
pavana	wind (one of the 3 humours in the body).	I. 147.9 (effect of the deranged); 147.25; 147.34; 150.3; 150.6; 151.4; 156.49; 160.16; 160.30.
pākala	the fever mani- fest in the elephant.	I. 147.3.
pācana(ka)	digestive medicine	I. 170.2; 173.7; 173.10.
pāṭala	Bignonia Suaveolens	I. 168.46 (use of the root of) 192.4.

pāṭhā	Clypea Herna- ndifolia	I. 170.11 (use of); 171.44 (,,); 172.10 (,,); 175.17 (,,); 177.59 (use of root of); 183.2 (use of); 189.19 (use of root of); 193.12 (use of).
pāṇḍu	jaundice	I. 162.14 (symptoms of); 162.8; 162.18; 162.19; 162.28; 170.23 (remedy for); 171.67 (,,); 184.29 (,,); 186.4 (,,); 190.26 (,,); 192.3 (,,).
pāda	foot	I. 177.51 (an ointment for; to remove heat).
pādadaḥa	burning sensa- tion in the feet	I. 166.53 (as an indication of a rheumatic disease).
pādharṣa	a kind of rheu- matism (numb- ness of the foot)	I. 166.52.
pāpmā	synonym of <i>vyādhī</i> .	I. 146.2
	synonym of	I. 147.1
	<i>jvara</i>	
pāmā	scab (a kind of mild-leprosy).	I. 164.9; 164.27 (symptom of); 171.3 (remedy for); 171.29 (,,); 183.15 (,,); 190.13 (,,); 190.16 (,,); 192.29 (,,); 193.7.
pārada	quick-silver	I. 202.65.
pārāvata	a pigeon	I. 185.24 (use of the eyes of) 185.16 (use of the excreta of).
pāribhadraka	Erythrina Fulgens	I. 192.4 (use of).
pārulyāmūlaka	?	I. 171.47 (use of).
pārtha	Terminalia Arjuna	I. 202.8.
pārśvaśūla	pain in the side (pleurisy)	I. 192.10 (remedy for)
pālankī	Beta Benga lensis.	I. 169.16 (use of); 173.19 (,,).
pāṣāṇabhedaka ( <sup>c</sup> bhedā)	Plectranthus scutellarioides	I. 170.54 (use of); 176.6 (,,); 202.34.



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picuka	Vangueria spinosa	I. 202.71.
piñjaṭa	the mucus or excretion of the eyes	I. 177.6 (remedy for the con- trol of); 177.10.
piḍaka	carbuncle (small boil, pimple).	I. 159.12 (10 kinds of); 159.31 (cause for certain kinds of);
pitta	biles; one of the humours.	I. 146.17 (causes for the derangement of); 147.9; 147.11 (symptoms of fever due to); 147.16; 147.21 (a kind of fever caused by the derange- ment of); 147.22-23; 147.29; 147.37; 147.48; 147.56 (head- ache caused by); 147.76; 147.78; 147.79; 148.2 (the reason for the derangement of); 148.9; 149.1; 149.7 (effect of); 152.5; 152.16; 154.4 (symptom of disease of the heart due to deranged); 154.03 (,); 154.8; 169.14 (things, the consump- tion of which cause); 172.36 (,); 155.10 (as a cause of dise- ase); 155.13 (,); 155.21; 156.9; 156.22; 156.27 (description of piles due to deranged); 156.34 (symptoms of piles due to) 156.57; 157.22; 158.5; 158.7; 158.13; 158.35; 158.37; 158.38; 159.1 (6 kinds of <i>parmeḥa</i> caused by); 159.10 (symptoms of <i>meḥa</i> caused by); 159.16; 159.31; 159.37; 160.8 (symp- toms of abscess due to); 160.44 (,); 160.11; 160.12; 160.25; 160.51; 168.4-5 (causes for the enragement of); 163.18; 168.33; 170.74 (remedy for);

		171.66 (,,); 172.38 (,,); 173.26; 173.31; 177.36 (remedy for fever caused by); 177.45 (,,); 183.11 (,,) 184.37; 190.17; 201.8; 201.18; 201.21; 201.26.
pippali (= tikṣṇatāṇḍula)	piper longum	I. 169.11 (effect of); 169.30 (,,); 170.20 (as a remedy); 170.24 (,,); 170.32 (,,); 170.50 (,,); 170.63 (,,); 170.65 (,,); 171.33 (use of); 171.34 (,,); 171.36 (,,); 171.58 (,,); 171.63 (,,); 172.29; 173.23 (effect of); 174.6 (use of); 175.9 (,,); 175.15 (use of the roots of); 176.15 (use of); 177.2 (,,); 177.12 (,,); 177.24 (,,); 177.34; 177.37; 177.46; 177.67; 179.9; 181.3 (use of); 181.4 (,,); 182.4; 182.22 (use of); 183.2 (use of); 183.16 (,,); 183.17 (,,); 184.2 (,,); 184.12 (,,); 184.34 (,,); 185.36 (use of); 186.14 (,,); 188.11 (,,); 190.3 (,,); 190.28 (,,); 190.31 (,,); 192.2 (use of the root of); 192.24 (use of); 192.35 (,,); 192.47; 193.11 (use of); 193.13 (effect of); 201.11; 202.12; 202.69.
pitakāṣṭha		I. 202.38.
pitāśāla		I. 202.35.
pitika		I. 202.32.
piṇasa	cold	I. 152.13 (as a symptom of) pulmonary consumption); 171.50 (remedy for); 181.3 (,,); 185.34 (,,); 190.2 (,,).
piluparṇa		I. 202.81.
pivarḥ	Desmodium Gangeticum ?	I. 202.4

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? puṭa (samjñā)	fold ?	I. 202.70.
puṇḍarikā	a kind of leprosy	I. 164.9; 164.26 (symptoms of).
putriṇī	one of the 10 kinds of prameha. (carbuncle)	I. 159.12; 159.29 (symptoms of); 159.30 difficult to endure).
punarnavā	Boerhavia Procumbens	I. 167.59 (use of); 170.46 (,,); 170.65 (,,); 173.16 (,,); 173.21 (,,); 174.4 (,,); 184.12 (,,); 184.17 (,,); 190.6 (use of the root of white variety of); 191.1 (,,); 192.5 (use of); 192.9 (,,); 192.43 (,,); 193.11 (,,); 202.3.
pura	?	I. 202.23; 202.78.
purīṣa	excrement	I. 177.70 (used as an evil charm); 190.21 (of a buffalo; use of).
puṣkara	Nelumbium speciosum (blue lotus)	I. 173.2 (quality of the seed of); 175.12 (use of); 202.54 (the root of).
puṣpa	flower	I. 171.61 (use of a variety of); 178.20 (use of incause of); 182.19 (used as charm); 185.17 (any five of red colour; used as charm); 202.66 ( <i>°rasa</i> ).
	a disease of the eye	I. 177.4 (remedy for); 185.33 (,,).
puṣpakāśīṣa (kaśīṣa)	green or black sulphate of iron	I. 202.62.
puṣpagarbha	in women.	I. 178.27 (remedy for).
pūga	arecanut (Areca Catechu).	I. 171.56 (use of); 186.7 (,,); 192.20 (,,)
pūtika	Basella Rubra	I. 202.80.
pūrvarūpa	incubative stage (symptom of occurring disease)	I. 146.3 (one of the five essential categories in respect of occurring disease).
prśniparṇī ( <i>°pārpikā</i> )	Hemionitis	I. 168.47 (use of the root of);
prṣṭhaśūla	Cordifolia	170.11 (use of); 170.13 (,,).
	pain in the back.	I. 185.21 (remedy for).

pratimaṣa	one of the <i>pañcakarma</i> in āyurveda. (a kind of powder used as sternutatory ?)	I. 172.30.
pratiśyāya	catarrh	I. 171.51 (subdued by fasting).
pratyakpuṣpī	Achyranthes Aspera	I. 202.51.
pratyaya	a synonym of <i>nidāna</i>	I. 146.4
prapunnāḍaka	Cassia Tora or Cavir Alata.	I. 171.20 (use of the seed of).
prameha	urinary disease	I. 158.4; 159.1 (symptoms of); 159.12; 159.15; 159.32; 172.34 (remedy for); 186.1 (,,).
pralepaka	a kind of hectic or slow fever	I. 147.73 (symptoms of).
pravapana	one of the <i>pañcakarman</i> in āyurveda. (scattering)	I. 172.30.
prasara (ri) ṇī	Paederia Foetida	I. 174.13 (use of the <i>rasa</i> of); 192.4 (use of).
prahāra	a cut, a wound	I. 177.57 (remedy for); 177.61 (remedy for pain due to); 188.1 (remedy for).
prākṛta	a type of fever	I. 147.33; 147.36 (description of).
prāgrūpa	genesis of a disease (previous symptom of)	I. 146.4 (marked by the symptoms of a disease).
prāci	?	I. 202.42.
priyaṅgu ( <sup>0</sup> kā) (=kaṅku)	Panicum Italicum	I. 169.3 (use of); 178.11 (used in charm); 178.19 (,,); 179.5 (use of); 180.1 (,,); 185.17 (used in charm); 192.21 (use of); 193.4 (,,); 202.70; 202.79.

priyāla (ka), priyālā	the tree Buchanania Latifolia	I. 169.27 (quality of); 172.35 (,,); 173.3 (,,); 170.27 (use of).
plīha	spleen	I. 148.4; 170.62 (remedy for disease of); 170.64 (,,); 183.16 (,,); 183.18 (,,); 184.36 (,,); 190.5 (,,); 192.3 (,,); 192.46 (,,); 193.10 (remedy for pain in).
phalatrika		See triphalā.
phalinī		See priyaṅgu.
phalguka	Ficus Opposite- folia.	I. 180.6 (use of).
phāṇita	molasses (inspis- sated juice of sugarcane)	I. 169.51 (effect of).
badara (rī)	Zizyphus Jujuba	I. 169.27 (effect of); 170.27 (use of); 172.4 (use of the leaf of); 173.23 (use of); 177.9 (use of the root of); 190.30 (use of incense of); 192.48 (used in decoction); 193.13 (use of).
badhira	deaf	I. 174.10 (remedy for); see also bādhirya.
barhin	peacock	I. 193.14 (use of the excrement etc. of).
balā	Crataeva Rox- burghii	I. 170.11 (use of); 170.14 (,,); 170.46 (,,); 173.2 (quality of); 173.21 (the use of two kinds of); 174.4 (the use of); 174.5 (,,); 174.8 (,,); 184.33 (,,); 190.29 (use of the root of); 192.5 (used in decoction); 192.8 (use of); 192.21 (,,); 202.42.
bahupatra	name of many plants.	I. 202.44.
bahuvāra	Cordia Myxa	I. 202.40.

bākuci	Cyamopsis Psoralioides	I. 184.31 (use of the root of).
bādhīrya	deafness	I. 192.14 (remedy for); 192.18 (,,); 192.45 (,,); 201.22 (of horses; remedy for).
bāla, bālaka, bālā	name of many plants.	I. 173.23 (use of ); 174.14 (,,); 174.17 (,,); 177.21 (,,); 180.11 (,,); 188.3 (use of the root of); 202.10 (fruit of).
bāhu	arm	I. 190.2 (remedy for pain in).
bāhuka	a kind of rheu- matism	I. 166.41 (cause of).
bāhustambha	numbness in the arm	I. 176.16 (remedy for). See also bhujaṣṭambha.
bāhyavāta	a kind of rheu- matism	I. 166.48 (also called <i>ārus- tambha</i> ; remedy for).
biṣāla	cat	I. 178.9 (use of the blood of); 193.14 (use of the excrement of).
bibhītaka, baibhītaka	?	I. 178.4 (use of the root of); 185.33 (use of); 190.28 (,,); 193.12; 202.25.
bilva(ka)	Aegle Marmelos	I. 168.46 (use of the root of); 169.12 (effect of); 169.27 (,,); 170.11 (,,); 175.14 (use of); 177.11 (use of); 177.74 (,,); 180.1 (,,); 184.12 (,,); 186.12 (use of the fruit of); 190.32 (use of the root of); 192.4 (use of); 202.73 (fruit of); 205.48 (use of).
bijaka	bijaka ?	I. 202.35.
bijapīṣṭha (= morolūṅga)	Citrus Medica	I. 169.24 (effect of), 176.8 (use of).
bībhāṣa	nourishing food	I. 169.62 (to be used with flesh).
bīhāt	Solanum Indicum	I. 167.59 (use of); 168.47 (use of the root of); 170.2 (use of the 2 kinds of); 170.46 (,,); 174.4 (use of); 176.15 (,,);

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		176.17 (use of the fruit of); 177.35 (use of); 177.40 (use of the fruit of); 177.48 (use of the root of); 192.4 (use of); 202.5.
bṛhatphalā	Luffa Graveolens See koṣṭakī	I. 202.10.
bṛhannimba	cf mahānimba	I. 202.18.
baibhitaka		See bibhitaka.
bodha	Cardiospermum	I. 202.82.
(=jyotiṣmatī?)	Halicacabum?	
brahmadaṇḍī	Echinops echina- tus	I. 173.22 (quality of), 178.1 (used in charm); 178.12 (,,); 178.13 (use of); 182.20 (used in charm); 182.26 (use of decoc- tion of); 184.11 (use of the root of).
brahmayāṣṭī, brāhmaṇa- yāṣṭikā	Clerodendrum Siphonantus. or Ligusticum Ajowan	I. 188.5 (use of the fruit of); 202.17.
brahmasuvar- calā	Helianthus or Clerodendrum Siphonantus	I. 174.1 (its use in the prepara- tion of brāhmīghṛta).
brāhmī (mika)	name of various plants (e.g. Cle- rodendrum Si- phonantus, Ruta Graveolens) or Hydrocotyle Asiatica.	I. 170.36 (use of); 172.14 (,,); 174.1 (,,); 174.3 (°ghṛta); 174.14 (use of); 192.34 (°ghṛta); 193.2 (use of); 202.5.
bhagandara	a fistula in the arms or puden- dum	I. 171.2 (remedy for; 171.23 (,,); 174.18 (,,); 184.4 (,,); 186.8 (,,).
bhagastambha		I. 180.12 (ointment which causes).
bhagna	fractured	I. 171.9 (treatment for); 171.10 (food and drink for); 171.12 (remedy for).

bhadra	name of various plants	I. 179.10 (use of).
bhadradāru	Pinus Deodora	I. 202.31.
	See Dāru etc.	
bhallāka	Semecarpus	I. 177.56 (use of). See below
	Anacardium	bhallāta-ka.
bhallāta (ka)	Semecarpus anacardium	I. 158.14 (stone in bladder resembling fruit and seed of); 171.22 (use of); 171.27 (,,); 177.46 (,,); 177.83 (,,); 180.10 (use of the flower of); 182.9 (use of); 202.9.
bhavyodbhava	a type of <i>hikkā</i>	I. 151.2; 151.3 (cause of).
bhārgī	clerodendrum Siphonantus	I. 170.31 (use of); 202.17.
bhīru (=śatāvarī ?)	Asparagus Racemosus ?	I. 202.4.
bhūjaṅgavarma	?	I. 188.10.
bhujastambha	numbness (paralysis) of the arm	I. 171.63 (remedy for). See also bāhustambha.
bhūmimba	Gentiana chirata	I. 170.11 (use of); 170.12 (,,); 171.6 (,,); 171.8 (,,); 171.31 (used in decoction); 171.36 (,,); 192.39 (use of); 202.85.
bhūlatā	?	I. 180.12 (use of the cūrpa of).
bhṛūga, bhṛūga- rāga, bhṛūga- īja (ka)	Eclipta prostrata or E. Erecta. or wadelia calendulacea	I. 167.60 (use of); 171.41 (,,); 171.42 (,,); 171.58 (,,); 171.60. (,,); 172.26 (,,); 172.28 (,,); 172.43 (,,); 174.14 (,,); 176.2 (,,); 176.8 (,,); 176.9 (,,); 177.7 (,,); 178.14 (use of the root of); 182.15 (use of); 183.15 (use of the leaf of); 185.10 (used as a charm); 187.13 (use of the root of); 202.55.
bhrama	giddiness	I. 147.10 (a symptom of a fever); 147.27 (cause of); 147.28 (a symptom of fever); 173.13 (things the excess use of which cause).



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bhramanti	?	I. 202.43.
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus Aconitifolius)	I. 169.7 (properties of).
makeruka	a type of parasiti- cal worm	I. 165.13.
makṣikā	fly	I. 177.84 (incense which drives); 180.11 (use of the fumes of; to drive away mosquitos); 191.17 (ointment for the poison due to).
mañjan, majjā	pith of plants	I. 171.42 (of mango; use of); 176.9 (,,); 173.2 (quality of); 176.5 (use of).
	marrow of bones and flesh	I. 173.25 (prescription for the growth of),
mañjiṣṭhā (sṭhikā)	a kind of climbing plant used for dyeing. (Rubia Munjista).	I. 159.2 (the <i>meha</i> resembling the colour of); 174.5 (use of); 177.31 (,,); 177.33 (,,); 179.5 (,,); 185.18 (,,); 191.22 (,,); 192.31 (,,); 192.44 (,,); 193.3 (,,);
	a kind of meha	I. 159.2 (so called, on account of its resemblance with the <i>mañjiṣṭha</i> plant).
mañimantha	rock salt (from Sindhu)	I. 202.60.
maṇḍa	scum	I. 169.54 (of fried rice; pro- perties of); 184.4 (use of);
maṇḍaka	a kind of baked flour	I. 169.63 (properties of).
maṇḍala	a kind of leprosy	I. 164.8 (cause of); 164.17 (symptom of).
maṇḍūkapaṇī (=brāhmī)	Hydrocotyle Asiatīca or H. Rotundifolia.	I. 172.25 (use of the juice of); 173.15 (use of)
maṇḍ ra	rust of iron	I. 170.48 (use of).
matsya	fish	I. 177.75 (use of the flesh of a variety of).

matsyaṇḍī	inspissated juice of the sugar-cane	I. 202.67.
matsyapittaka (Kaṭurohiṇi ?)	<i>cf.</i> Helle borus Niger	I. 180.5 (used as a charm).
mada	inebriety	I. 147.23 (caused in certain type of fever); 155.5; 155.7; 155.9; 155.29; 155.33; 191.12 (remedy for).
madana	Randia Dume- torum	I. 172.37 (use of); 180.9 (,,); 202.82.
madātyaya	any distemper due to in- toxication	I. 155.1 (symptom of); 155.10 (also caused by derangement of the three humours).
madya	intoxicating drink	I. 155.2 (properties of); 155.3 (,,); 155.4 (,,); 155.5; 155.14; 155.17; 155.22; 155.34; 169.53 (properties of); 191.12 (remedy to wean one from using).
madhu	honey	I. 169.11 (use of); 169.49 (properties of); 170.24 (as a remedy); 170.47; 170.48; 170.61; 170.71; 170.74; 171.7; 171.11; 171.14; 171.32; 171.34; 171.55; 171.60; 171.66; 171.67; 172.17; 172.23; 172.24; 172.27; 172.28; 172.31; 172.39; 173.1; 174.16; 175.8; 175.10; 175.15; 176.15; 177.1; 177.3; 177.21; 177.24; 177.28; 177.32; 177.33; 177.37; 177.41; 177.52; 177.65 ( <sup>0</sup> sāra); 177.67; 177.73; 178.5; 178.12; 178.23; 178.24; 179.7; 179.11; 180.2; 180.5; 181.3; 181.4; 182.8; 182.20; 182.25; 182.28; 183.4; 183.6; 184.18; 184.19; 184.33; 185.16; 185.20; 185.28; 185.33; 185.34; 186.1; 187.4; 188.11; 190.14; 190.26 (of yaṣṭi); 190.31; 190.32

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		191.10; 191.17; 192.16; 192.35; 193.2; 201.21; 202.66.
	sweetness	202.18 (things which have the property of). See also mākṣika.
madhuka (kā), madhūka (=yaṣṭi madhuka)	Glycyrrhiza Glabra	I. 169.29 (properties of); 170.73 (use of); 171.43 (use of the fruit of); 171.65 (use of); 172.14 (use of); 173.3 (properties of); 174.5 (use of); 177.40; (,,); 179.5 (,,); 181.5 (,,); 184.14 (,,); 192.31 (used in decoction); 192.48 (,,); 202.27; 205.49 (use of).
madhumeha	diabetes	I. 159.5-8.
madhura	sweetness	I. 173.1 (things which have the quality of); 170.60 (the effect of drinking water which is).
madh urikā	Foeniculum vulgare or Anethum foeniculum	I. 202.53.
madhuśravā	Bassia Latfolia ?	I. 202.5.
manaśśilā	red arsenic (Arsenü disul- phidum)	I. 171.15 (use of); 171.18 (,,); 171.59 (,,); 174.9 (,,); 176.6 (,,); 177.4 (,,); 177.5 (,,); 181.2 (,,); 181.9 (,,); 182.10 (,,); 182.24 (,,); 184.14 (,,); 185.9 (used in charm); 185.29 (use of); 185.31 (,,); 190.29 (,,); 190.30 (,,); 191.15 (,,); 192.26 (,,); 192.41 (,,); 202.64.
manastālaka	?	I. 202.64.
mayūra	blue vitriol (Cupric sulphate)	I. 202.51.
mari (rī) ca	Piper Nigrum	I. 169.30 (property of); 169.31 (use of); 170.21 (property of); 170.29 (use of); 170.43 (,,);

		170.45 (,,); 171.15 (,,); 171.57 (,,); 176.15 (,,); 177.4 (,,); 177.41 (,,); 179.9 (,,); 182.14 (,,); 182.22 (,,); 183.1 (,,); 183.2 (,,); 183.3 (,,); 185.26 (,,); 185.29 (,,); 188.10 (,,); 188.11 (,,); 190.16 (,,); 192.1 (,,); 192.26 (,,); 202.12.
marut		see māruta.
markaṭī	?	I. 202.6.
maśaka	mosquito	I. 171.39 (fumes driving); 177.84 (,,); 180.11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169.8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I. 159.12; 159.28
masūri	see masūra	I. 202.46.
mastaka	head	I. 176.10 (remedy for the disease of).
mastu(ka)	sour cream	I. 169.42 (use of); 172.11 (,,).
mahatī	one of the 5 types of Hikkā.	I. 151.2.
mahākāla	Trichosanthes Palmata	I. 191.6 (use of the root of); 202.57.
mahāghoṣā	Boswellia Thurifera	I. 202.29.
mahājambū	a species of plant.	I. 202.10
mahān	one of the five types of cough.	I. 150.3
mahānimba	Ailantus excelsa	I. 202.18.
mahāpātra	?	I. 202.45.
mahāmūṇḍitika	a kind of Spha- eranthus ?	I. 172.18 (use of decoction of) See also mūṇḍitika
mahākṣa	Bombax Malabaricum	I. 202.35.
mahāśyāmā	Ichnocarpus Frutescens ?	I. 202.46.

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mahāsahā	Glycine Labialis?	I. 202.7.
mahāsugan- dhikā	Piper Chaba?	I. 178.10 (use of the root of).
mahiṣa	buffalo	I. 193.14 (use of the smoke from the dung and urine of).
mahiṣākṣa	a kind of bde- llium	I. 202.23; 202.78.
mahaṣadha	(an efficacious medicinal plant). Zingiber Offici- nale.	I. 179.6 (those which are); 202.12 (,,).
māṁsa	flesh	I. 159.14 (as a cause of <i>prameha</i> ); 177.50 (use of); 177.75 (,,); 178.5 (of <i>khañjarīṭa</i> use of); 201.21 (use of); 201.26 (,,).
	the fleshy part of	I. 171.10 (of black-gram; use of).
māṁsī = kak- kotī ?	Nardostachys —Jatamansī	I. 174.8 (use of); 176.3 (,,); 180.1 (,,); 180.6 (,,); 184.14 (,,); 192.9 (,,); 192.26 (,,); 201.15 (,,); 202.77.
mākṣika	honey	I. 171.23 (use of); 182.3 (,,); 202.63. See also madhu.
māgadhika, māgadhi	Piper Longum	I. 169.29 (use of); 202.11.
māñjiṣṭha mātuluṅga	a kind of <i>meha</i> Citrus Medica	I. 159.2 (symptoms of). I. 169.21 (use of); 172.17 (,,); 173.6 (,,); 177.24 (use of the petal of); 177.64 (use of the seed of); 178.25 (,,); 178.26 (,,); 179.8 (use of the juice of); 184.37 (use of the resin of); 192.17 (use of the juice of); 201.15. (,,).
māruta (marut)	wind-one of the 3 humours in the the body.	I. 147.29 (effect of); 147.37 (fever due to); 148.13; 150.6; 151.3 (hiccough caused by);

		154.13 (heart disease caused by; symptoms of ); 154.14; 155.15 (symptom of madātyaya caused by); 155.20 (,,); 156.17; 158.37; 159.16 (prameha caused by); 161.11; 166.19; 166.52 (pāda-harṣa caused by); 167.18; 167.39; 171.62. (remedy for pain due to); 173.27 (remedy for deranged).
mārjāra	a cat	I. 177.82 (use of flesh of); 180.9 (use of the excrement of); 186.9 (use of the bones of).
mālatī	Jasminum Grandiflorum and also other plants.	I. 171.46 (used in decoction); 172.5 (use of the flower of); 176.14 (,,); 185.18 (,,); 186.4 (use of the roots of);
mālūra	the bilva tree (Aegle Marmelos or Fesonia Elephantum).	I. 182.11 (use of the juice of).
māṣa, māṣaka	black gram (Phaseolus Radiatus).	I. 169.5 (properties of); 169.21 (,,); 171.10 (use of); 176.15 (,,); 182.4 (,,); 185.19 (,,); 192.42 (used in decoction).
māṣapaṇṇī	glycine debilis.	I. 202.7.
misi	Anethum sowa	I. 202.53.
(śatapuṣpī ?)	and panmori (peucedanum graveolens	
mīnapitta	?	I. 185.11 (used as a charm).
mukha	face	I. 171.44 (remedy for the disease of); 171.46 (the decoction to be held in); 173.20 (remedy for dryness in); 177.20 (remedy for disease of); 177.21 (remedy for bad smell in); 177.22 (,,); 177.33 (prescription which adds lustre to); 184.26; 184.30

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		(remedy for the disease of); 191.21 (remedy for the pain in); 192.19 (remedy for impurity in).
mucukundaka	Pterospermum suberifolium	I.171.61 (use of the flower of).
muṇḍītaka	sphaerantus hirtus	I.182.14 (use of).
muṇḍirikā	a species of plant.	I.170.38 (use of the cārpa of)
mudga (gā)	phaseolus mungo	I.156.45 (effect of); 169.5 (use of); 169.60 (,,); 170.64 (,,); 172.13 (,,); 172.33 (,,); 173.19 (used in decoction); 201.21-22 (used for diseases of the horses).
mudgaparṇi	phaseolus trilobus	I.202.7.
murā	erythrina stricta ?	I.176.3 (use of).
muṣali (li)	? curculigo	I.174.15 (use of); 182.5 (,,);
(muṣalikā)	orchioioides ?	192.2 (use of).
musta	Cyperus Rotundus	I.170.11 (use of); 170.12 (,,); 170.13 (,,); 172.16 (,,); 173.12 (,,); 175.3 (,,); 175.4 (,,); 175. 6 (,,); 175.7 (,,); 175.8 (,,); 175.11 (,,); 175.13 (,,); 177.21 (,,); 177.40 (,,); 179.7 (,,); 182.14 (,,); 192.16 (,,); 192.39 (,,); 202.16.
mūtra	urine of a cow	I.169.46 (use of); 171.18 (as a remedy); 171.19 (,,); 183. 15 (,,).
	of a ram	I.176.13 (use of); 185.32 (of a goat; use of).
	urine of men	I.170.57 (remedy for obstruc- tion of); 173.18; 179.10 (remedy for pain connected with); 186.2 (remedy for obs- truction of); 186.4 (,,)
mūtrakṛcchra	painful discharge of urine	I.170.54 (remedy for); 170.55 (,,); 184.5 (two remedies for).

mūtrakṣaya	insufficient secretion of urine	I.158.37 (cause of).
mūtragranthi	knot or induration at the neck of the bladder	I.158.31 (description of).
mūtravighāta	obstruction of urine	I.158.34 (cause of).
mūtra'ukra	disease in which urine and semen are ejected together	I.158.33 (described).
mūtraśūla	urinary colic	I.193.10 (remedy for).
mūtrasāda	cessation of urine	I.158.39. (cause of).
mūtrāghāta	an urinary disease	I.158.1 (symptoms of); 158.2-4 (twenty kinds of); 170.57 (remedy for).
mūrcchā	fainting	I.147.9 (a symptom of a type of fever); 147.23 (a symptom of a different type of fever); 147.31; 173.17 (remedy for); 177.36 (,).).
mūrvā	Sansevieria Roxburghiana	I. 202. 18.
mūlaka	Raphanus Sativus	I. 169.16 (property of); 169.59 (use of); 173.12 (,); 179.3 (use of juice of); 190.18 (use of the seed of).
mūlarājika	?	I. 192-24 (use of).
mūṣalikā	?	I. 167.59 (used in decoction).
mūṣikaparṇī	Salvinia Cucullata	I. 202. 43.
mṛgaśṛṅga	Helicteres Isora.	I. 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202.31.
mṛttikā	clay, earth	I. 177.47 (of an ant-hill; use of); 177.53.
mṛttikakṣāra	cf. Sauvarcala	I. 202.63 (from Saurāṣṭra).
mṛtyurāja	synonym of jvara	I. 147.1



mṛdvikā	bunch of grapes	I. 202.30.
megha	a kind of grass	I. 202.16 (also known as musta).
medas	fat	I. 170.61 (remedy to reduce). 173.27 (remedy for disease related to).
medhas	intellect	I. 173.26 (prescription which improves).
meṣa	ram	I. 176.13 (use of the urine of).
meṣaśṛṅgī	Gymnema Sylvestre.	I. 173.21 (use of); 188.3 (use of the root of).
meha	urinary disease	I. 159.2 (symptom of a kind of); 159.3 (,,); 159.5-8 (,,); 159.9 (,,); 159.17 (to know whether curable or not); 159.18 (common indication of different types); 159.19 (symptom of a kind of); 159.20 (,,); 159.21 (,,); 159.22 159.23 (,,); 159.24 (,,); 159.33 (,,); 159.34-35 (symptoms of first stage of); 159.37; 170.58 (prescription for all); 171.23 (,,); 185.28 (,,).
moca (= kadali)	Musa Sapientum	I. 169.28 (use of the fruit of); 202.51 (the juice of).
moraṭa	Sansevieria Roxburghiana	I. 202.81.
moḥa	fainting	I. 147.11 (a symptom of a type of fever); 191.10 (remedy for).
mlecchamukha yakṣma	Cuprum a disease, synonym of vyādhī	I. 202.65. I. 146.2.
yakṣmā	Consumption	I. 149.16; 152.1 (symptoms of); 152.2 (,,).

yamalā	a type of hikkā (hiccough)	I. 151.2; 151.5 (cause of); 151.6-7 (symptoms of).
yamānikā, yamānī	Ptychotis Ajowan.	I. 202.18; 169.32 (use of); 174.17 (,,); 192.24 (,,).
yava (vā)	Hordeum Vulgare	I. 169.4 (properties of); 170.60 (,,); 173.2 (,,); 176.16 (use of); 177.32 (,,); 177.55 (,,); 182.5 (,,); 184.7 (,,); 188.6 (,,); 188.10 (,,).
? yavakola	?	I. 169.60 (use of); 170.75 (,,); 173.22 (,,).
yavakṣāra (yavāgraja)	an alkali prepared from the ashes of burnt green barley—corns.	I. 170.50 (use of); 170.56 (,,); 171.44 (,,); 172.2 (,,); 172.11 (used in decoction); 173.10 (use of); 177.45 (,,); 179.1 (,,); 179.7 (,,); 182.9 (,,); 184.5 (,,); 186.13 (,,); 192.16 (,,); 202.61.
yavatiktā	a species of plant.	I. 202.47.
yavāgu	rice gruel	I. 170.76 (use of)
yavāgraja (= yavakṣāra)		I. 202.61.
yaṣṭī, yaṣṭika, yaṣṭī, yaṣṭika.	Liquorice (Glycyrrhiza Glabra).	I. 170.35 (use of); 170.47 (,,); 170.48 (,,); 170.64 (,,); 170.73 (,,); 171.32 (,,); 172.5 (,,); 174.14 (,,); 177.21 (,,); 177.24 (,,); 177.32 (,,); 177.33 (,,); 177.40 (,,); 178.23 (,,); 178.24 (,,); 179.5 (,,); 182.20 (,,); 184.33 (,,); 190.26 (,,); 191.10 (,,); 202.27.
yāmunt	?	I. 202.58.
yāsa (= yavāsa)	Alhagi Mauro- rum	I. 202.54.
yākā	louse	I. 165.3; 176.6 (prescription, the use of which destroys); 180.11 (,,).
yāṣa	soup	I. 171.10 (of certain things); (the use of); 172.13 (,,).

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yonī	female organ	I. 172.1 (disease of); 172.3 (remedy for disease of); 172.4 (remedy to strengthen); (remedy for disease of); 172.5 (,,); 173.29; 178.21 (a charm applied to); 180.12 (,,).
rakta	blood	I. 148.4; 148.6; 171.13; 182.18 (used as a charm); 182.26 (remedy for obstruction of); 182.28 (in <i>atisāra</i> ; remedy for); 186.9 (remedy increasing the flow of); 188.1 (flow; remedy for); 188.5 (remedy for defect in); 192.40 (,,); 201.13 (use of boiled).
raktapitta	plethora, spontaneous hemorrhage from the mouth or nose.	I. 148.1 (symptoms of); 148.3 (pittarakta); 148.15 (remedy for); 159.33 (a kind of <i>meha</i> ); 183.9 (remedy for); 190.26 (,,); 190.27 (,,).
rakta meha	the voiding of blood with urine	I. 159.3 (symptom of).
raktavikriyā	deterioration of blood	I. 181.5 (remedy for).
raktaśāli	<i>Oryza Sativa</i> (red rice)	I. 185.13 (used as a charm).
raktāṅga	the red pollen on the capsules of the <i>Rottleria tinctoria</i>	I. 202.49.
rajanī (= gaurī, niśā).	<i>Curcuma Longa</i>	I. 177.7 (use of); 183.19 (use of the 2 varieties of); 184.1 (use of); 193.3 (use of the two varieties of); 202.32.
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I. 171.60 (use of); 186.6 (,,); 192.41 (,,); 202.50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I. 171.25 (use of); 172-13 (us of); 172.22 (,,); 172.23; 179.4 (use of).
rasona	Allium Ascalonicum	I. 171.11 (use of); 201.10 (,,).
rājamāṣa	Dolichos Catjang	I. 169.6 (property of).
rājayakṣmā	consumption	I. 149.15 (description of); 152.2 (synonyms of); 152.14 (symptoms of).
rājavallabha	a kind of jujube tree	I. 174.7 (use of).
rājavykṣa (= āragvadha)	Cassia Fistula	I. 202.83.
rājādana	Alstonia Venenatus ?	I. 202.45.
rājika (kā)	Sinapis Ramosa	I. 169.14 (properties of); 192.24 (use of).
rātrija	a type of fever	I. 147.46.
rātrināmikā	?	I. 202.32.
rātryandha	night blindness	I. 171.75 (an ointment for); 177.4 (,,); 185.35 (,,).
rāmaṭha	Asa Foetida	I. 202.19.
rāsnā	Name of various plants	I. 170.42 (use of); 171.17 (,,); 192.5 (,,).
rujā	pain (in different parts of the body).	I. 147; 14; 147.25; 171.54 (remedy for); 172.43 (,,).
rudhira	blood of different animals and birds	I. 177.74 (used in charm); 177.77 (,,); 178.9 (,,); 184.27 (,,); 188.6 (of lizard; use of).
rūkṣa	astringent	I 169.52 (as a property of guḍa); 173.32 (modification to be made of).

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rūpa	natural state or condition	I. 146.3 (an essential category in respect of a disease); 146.5,6 (definition of).
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of <i>kuṣṭha</i> ).
retas	semen	I.189.8 (its use with the root of a plant to make one strong).
roga	synonym of Vyādhi (disease)	(different) I.146.1; 146.1-24 (symptoms of all); 167.61 (remedy for); 170.65 (,,); 168-69 (symptoms of); 168.16 (cause of); 169.65 (of eyes; cause of); 170.67 (remedy); 171.1 (,,); 171.44 (,,); 171.45 (,,); 171.51 (,,); 172.25 (,,); 172.27 (,,); 172.28 (,,); 173.1 (,,); 174.1 (,,); 174.4 (,,); 174.11 (,,); 174.15 (,,); 174.16 (,,); 174.19 (,,); 177.20 (,,); 177.27 (,,); 177.75 (,,); 184.30 (,,); 185.36 (,,); 187.1 (,,); 187.10 (,,); 190.10 (,,); 190.12 (,,); 192.3 (,,); 192.45 (,,); 193.16 (,,); in horses 201.18 (remedy for); 201.23 (,,); 201.25 (,,); 201.28.
rogapati	synonym of <i>jvara</i>	I.147.1.
rogarāṭ	synonym of <i>kṣaya</i>	I.152.2; 152.3; (the reason for its being called so).
rocana	stomachic	I.173.17.
rocana	an yellow pigment	I.178.7 (used as a (charm; 178.19 (,,); 182.19 (,,) cf. next.
rocanikā	cf. previous.	I.202.49.
rodana	tears	I.147.26 (as a cause of a fever).
ropaṇa	healing	I.174.19 (a property of a kind of <i>taila</i> ).
roma (harṣā, utthāna).	horripilation	I.147.9 (a symptom of a kind of fever); 177.75 (sternutatory causing).

rohita	a kind of fish	I.177.75 (use of the flesh of ).
lakuca	artocarpus	I.169.24 (property of ); 173.7
	lacucha	(,,).
lakṣaṇa	symptoms;	I.146.6; 147.12 (indicating the
	synonym of <i>rūpa</i>	concerted action of the three
		deranged humours).
lakṣmaṇā	smithia	I.172.7 (use of ).
	geminiflora	
lāṅgaka	?	I.202.70.
lāṅghana	fasting	I.147.42 (to be observed when
		one has fever); 171.51 (,,);
		175.2.
lajjāṅgul(kā)	Mimosa	I. 177.59 (use of ); 184.8 (,,);
	Pudica	189.8 (use of the root of ); 191.4
		(,,); 191.8 (,,).
lavaṅga	Caryophyllus	I. 192.20 (use of the fruit of ).
	Aromaticus.	
lavaṇa	salts	I. 170.18 (the five kinds of )
	( <i>kāca</i> ,	(use of ); 170.46 (use of );
	<i>saindhava</i> ,	170.57 (,,); 171.63 (,,); 173.10
	<i>sāmudra</i> ,	(properties of different kinds
	<i>viḍa</i> and	of ); 173.21 (use of ); 173.26 (,,);
	<i>sauvarcala</i> )	174.16 (,,); 180.5 (use of
		the variety called <i>kr̥ṣṇa</i> );
		181.8 (use of ); 183.15 (,,);
		184.5 (,,); 185.23 (from the
		ocean, use of ); 190.12 (use of );
		192.44 (,,); 193.1 (,,); 193.13
		(,,); 201.32 (,,).
lāṭuna	Allium	I. 171.39 (use of ); 171.47 (,,);
	Sativum	173.12 (,,); 201.14 (,,).
lākā	Cateria Lacca	I. 176.4 (use of ); 177.33 (,,);
	or Coccus Lacca	177.84 (,,); 179.1 (,,); 179.5 (,,);
	Tachardia	181.8 (,,); 192.22 (,,).
	Lacca.	
lāṅgulika,	Methonia	I. 172.10 (use of ); 173.12 (,,);
lāṅgali	Superba	173.25 (,,); 177.76 (use of
		the root of ); 184.20 (use of );

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		188.2 (use of the root of); 202.2; 202.13.
lājambu	rice-gruel; water with parched grain.	I. 171.11 (use of).
lāmajjaka	Andropogon Iwarancusa or A. Muricatus.	I. 202.31.
lālameha	a kind of <i>meha</i>	I. 159.23 (symptoms of).
lālāsṛāva	flow of saliva	I. 191.12 (remedy for).
likṣā	nit (egg of a louse)	I. 165.3 (disease caused by); 176.6 (compound of herbs which destroy).
liṅga	differentiating features	I. 146.5; 146.6 (when it is called <i>rāpa</i> ); 147.8 (of a fever); 151.12.
	male organ	176.16 (remedy for disease of 176.17 (prescription for the growth of); 180.2 (an ointment to); 190.3 (prescription to be applied to).
lūtā	spider	I. 191.22 (remedy for poison due to).
lelihā	a kind of parasitical worm.	I. 165.13 (disease caused by).
loṇa	a kind of grass. Dioscorea	I. 173.7 (properties of).
lodhra	Aculeata ? Symplocos Racemosa	I. 171.45 (use of); 177.31 (,,); 179.5 (,,); 190.23 (,,); 190.24 (,,); 192.47 (,,); 202.10.
loman	hair	I. 181.7 (prescription which beautifies); 181.8 (,,); 181.9 (,,); 182.10 (,,).
loha, lohaka lauha	Ferrum	I. 171.42 (use of); 171.58 (,,); 172.16 (,,); 172.19 (,,); 172.27

		(,,); 175.16 (,,); 176.8 (,,); 176.9 (,,); 177.31 (,,); 177.67 (,,); 184.29 (,,); 185.20 (,,); 202.23; 202.66.
vaṁśa, (sī)	Bambusa Arun- dinacca; B. apous; B. orient- alls; B. spinosa.	I. 170.74 (use of); 172.41 (,,); 202.30.
? vakula (bakula)	Mimusops Elengi	I. 169.24 (use of); 173.19 (used in decoction). See Bakula.
vaṁṣalocaṇā	cf. Solangum Melongena.	I. 202.30.
vaca	Aconis Calamus.	I. 168.39 (use of); 170.36 (,,); 171.13 (,,); 172.2 (,,); 172.14 (,,); 172.19 (,,); 172.37 (,,); 174.1 (,,); 176.11 (,,); 178.1 (,,); 178.8 (,,); 178.12 (,,); 179.6 (,,); 180.1 (,,); 180.6 (,,); 180.9 (,,); 181.2 (,,); 182.14 (,,); 183.2 (,,); 185.36 (,,); 190.3 (,,); 192.8 (,,); 192.15 (,,); 192.32 (,,); 192.35 (,,); 192.37 (,,); 192.38 (,,); 192.40 (,,); 192.43 (,,); 193.1 (,,); 193.3 (,,); 201.7 (,,); 201.11 (,,); 202.15; 202.34.
vajravṛkṣa vaṅjula	Cactus Opuntia name of various plants.	I. 202.35. I. 202.9
vaṭa	Ficus Indica	I. 173.9 (use of); 173.23 (,,); 174.15 (,,); 185.24 (,,); 191.21 (,,); 192.47 (,,); 202.7; 205.48 (use of).
vaṭikā	pill (made of several things)	I. 170.51; 171.6; 171.60; 174.15; 177.2; 177.66; 179.10 185.27; 186.10.
vatsaka = kuṭaga	wrightia Antidy- senterica	I. 202.15.



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vandhyā	barren	I. 172.8 (remedy for); 184.34 (,,); 192.23 (,,).
vamathu,	woman	
vamana, vami	vomitting,	I. 147.23; 147.27 (cause of);
	nausea.	171.13 (prescribed in all kuṣṭhas); 172.37 (remedy for); 172.40 (prescribed in certain diseases).
vayasthā	Emblica Offici-	I. 202.29.
(= Āmalaka ?)	nalis or Termi-	
(= Harītakī ?)	nalīa Chebula ?	
varā	Panicum	I. 202.4.
	Miliave ?	
varāha	pig	I. 193.14 (use of the excrement and urine of).
varuṇaka	Crataeva Rox-	I. 173.16 (use of). <i>cf.</i> vāruṇī
	burghī.	
varuṇacchatra	?	I. 177.44 (use of).
varuṇacchada	?	I. 191.23 (use of).
varṇāyu	?	I. 172.14 (use of).
vartula	Pisum Sativum	I. 202.71.
vardhamānaka	Ricinus Com-	I. 202.3
	munis	
varṣā	rainy season	I. 147.36-37 (fevers in); 172.23; 172.32; 182.1.
varṣābhū	Boerhavia Pro-	I. 170.69 (use of); 172.20 (,,);
	cumbens.	174.14 (,,); 202.3.
valkala	bark	I. 176.17 (used as a remedy).
valgujī	<i>cf.</i> Phaseolus	I. 173.12 (use of the fruit of).
	Trilobus.	
valmīka	ant-hill	I. 177.47 (use of the earth from).
vasanta	spring	I. 147.36 (fever in); 147.38 (,,); 172.32; 182.1.
vasā	the marrow of	I. 173.25 (things recommended
	the flesh	for the well-being of); 184.27 (use of); 184.28 (,,).
vasāmecha	a kind of <i>meha</i>	I. 159.3 (symptoms of).
vasukoṭa	?	I. 202.33.

vasti	abdomen	I.147.6 (gets affected by fever); 172.10 (an ointment for; for pregnant woman); 172.41 (remedy for one who reclines having a raised).
vāku (gu) cī (jī)	vernonia	I.202.55; 171.18 (use of): 171.
	anthelmintica	22 (,,); 171.26 (,,); 174.2 (,,); 192.33 (,,).
vājin	horse	I 147.3 (the fever manifest in).
vājikarṇaka	?	I.202.40.
vājigandhā	physalis flexuosa	I.170.55 (use of).
vāta	wind, one of the humours in the body.	I. 147.10; 147.22; 147.76; 147. 77; 149.1; 152.16; 153.2; 153.6; 153.10; 154.2-3; 154.8; 155.10; 156.9; 156.51; 156.52; 156.57; 157.6; 157.21; 158.5; 158.11; 158.22; 158.24; 158.26; 159.11; 160.28; 160.32; 160.33; 160.37; 160.41; 160.52; 160.58; 166.1; 166.25; 166.39; 166.50; 167.2; 167.4; 167.12; 167.30; 167.34; 168.9; 168.15; 168.32; 172.38.
	remedy for diseases caused by	168.37; 168.40; 168.46; 169.4; 169.9; 169.12; 169.15; 168.16; 169.20; 169.21; 169.23; 169.24; 169.26; 169.27; 169.30; 169. 31; 169.32; 169.33; 169.36; 169.40; 169.42; 169.45; 169.46; 169.47; 169.48; 169.51; 169. 52; 169.53; 169.55; 169.56; 169.59; 161.61; 170.37; 170.42; 170.46; 170.52; 170.55; 170.65; 171.14; 172.1; 172.34; 172.40; 173.22; 173.26; 173.29; 173.32; 173.33; 174.7; 175.8; 177.14; 177.35; 177.48; 177.50; 184.32; 184.37; 192.11; 192.46; 201.18; 201.26.

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	things which increase	I. 169.19; 169.26; 173.8. see also marut above vāyu below
vātarakta	acute gout or rheumatism	I. 167.1 (symptom of); 167.46; 170.38 (remedy for); 170.39 (,,); 170.40 (,,); 189.12 (,,).
vātala	flatulent	I. 160.49; 166.31; 167.3; 168.31; 169.3; 169.7; 169.8; 169.14; 169.34; 169.36; 169.49.
vāyu	wind; one of the humours in the body as a cause of some disease	I. 149.10; 149.15; 156.14; 156.46; 158.6; 158.23; 158.35-36; 160.12; 160.22; 161.38; 160.39; 160.51; 161.2; 166.7; 166.21; 166.31; 166.36; 166.41; 166.43; 167.19; 167.30; 167.39; 167.54; 168.2-3; 168.15; 168.17;
	remedy for the disease caused by	I. 183.7. See also marut and vāta.
vāri	water	I. 169.38 (exposed to Sun; property of); 169.39 (effects of hot water); 170.60 (effects of sweat); 171.27; 175.14; 177.30; 177.32; 177.36; 177.37; 177.45; 177.46; 178.24 (use of hot); 184.32; 185.22; 186.11; 186.14; 188.3; 188.5; 190.15; 191.1; 191.3; 191.5; 191.11; 191.19; 201.18.
vāruṇī	spirituous liquor	I. 174.21 (use of) cf. Varuṇaka.
vārttāka (ku)	egg plant	I. 169.17 (use of); 173.15 (,,).
vāsira	(Solanum Melongena)	I. 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of); 170.27 (,,); 171.13 (,,); 171.28 (,,); 171.31; (,,); 171.32 (,,); 171.36 (,,); 171.38 (,,); 171.66 (,,); 172.2 (,,); 173.15 (,,); 174.4 (,,);

		174.14 (,,); 190.26 (,,); 190.27 (,,); 192.35 (,,); 192.39 (,,); 201.38 (,,); 202.52.
vāstuka	stomachic or Chenopodium Album	I. 169.15.
vāsyā	an axe ?	I. 186.3 (use of); 189.7 (,,); 189.10 (,,).
vāhlika		I. 202.22 (obtained from Kashmir).
vikaṅkata	Flacourtia Sapida	I. 202.83.
vikāra	synonym of <i>vyādhi</i>	I. 146.2.
vicarcikā, vicarcī	a kind of kuṣṭha	I. 164.8; 171.29 (remedy for); 183.15 (,,); 192.29 (,,).
vijīrṇa	digestion	I. 147.7 (absence of; as an indication of a fever).
vijñāna	discrimination	I. 146.3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I. 173.11 (remedy for any distress affecting).
viḍam		I. 179.7 (use of); 192.16 (,,); 193.8 (,,).
viḍaṅga	Embelia Ribes	I. 169.33 (use of); 169.34 (effects of); 170.18; 170.33 (,,); 170.52 (,,); 171.18 (,,); 171.19 (,,); 171.23 (,,); 172.27 (,,); 172.28 (,,); 172.39 (,,); 176.6 (,,); 177.84 (,,); 179.10 (,,); 180.10 (,,); 182.9 (,,); 183.18 (,,); 184.14 (,,); 188.6 (,,); 190.10 (,,); 192.2 (,,); 197.24 (,,); 197.36 (,,); 192.41 (,,); 201.38 (,,); 202.19 (,,).
viḍālapadaka (biḍāla <sup>o</sup> )	a particular measure of weight.	I. 202.71.

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? vītuṣa	unhusked	I. 187.11 (use of ).
vidālī	?	I. 202.46.
vidārikā,	a type of	I. 159.29 (description of );
vidāri .	<i>meha</i>	159.3.
vidāri	Hedysarum	I. 159.29 (a kuṣṭha resembling
	Gangeticum ?	the root of ); 172.13 (use of ).
vidradhi	a kind of	I. 159.12; 159.30 (symptoms
	<i>prameha</i>	of ); 160.1 (,,); 160.3 (des-
		cription of ); 160.12; 160.18;
		160.20; 160.21 (symptom of
		the external kind of ); 160.54;
		160.55; 170.70 (remedy for);
		188.7 (,,); 190.6 (,,).
vinatā	a type of	I. 159.12; 159.26 (symptoms
	<i>prameha</i>	(of ).
vipāka	restlessness	I. 147.6 (an effect of a fever).
vipādika	a kind of	I. 164.8; 164.22 (symptoms of ).
	<i>kuṣṭha</i>	
vibhītaka	terminalia	I. 177.4 (use of ).
	belerica	
vireka, virecana	purgative	I. 148.9; 171.14; 172.30; 172.
		38; 172.39; 183.4 (a combi-
		nation which is); 183.5; 193.13
		(a combination which is).
vivarṇa,	pale colour	I. 147.10 (a symptom of a
vaivarṇya		fever); 147.25 (,,).
viśālā	Citrullus	I. 175.17 (use of ); 192.27 (,,);
	Colo-cynthis	202.50.
	or Cucumis	
	Trigonus.	
viśleṣa	disunion,	I. 173.10 (things which cause).
	dislocation	
viśva (vā)	Piper Longum	I. 171.63 (use of ); 175.13 (,,);
	or Zingiber	193.3 (,,); 202.12; 202.84.
	Officinale ?	
viśvacūta	?	I. 170.15 (use of ).
viśvabheṣaja	Zingiber	I. 179.10 (use of ); 201.9 (,,).
	Officinale	
viśvācī	a type of	I. 166.42.
	rheumatism.	

viṣa		I.147.26 (as a cause of fever); 147.27 (as a cause of <i>atisāra</i> ); 169.64; 172.20 (remedy for); 172.22 (,,); 182.21 (mantra for the removal of); 182.22 (remedy for); 182.23 (,,); 182. 24 (,,); 182.25 (of a scorpion, remedy for); 184.32 (remedy for); 189.7 (,,); 189.9 (,,); 189.14 (,,); 191.5 (,,); 191.7 (,,); 191.8 (,,); 191.9 (,,); 191. 16 (,,); 191.17 (,,); 191.19 (,,); 191.20 (,,); 191.21 (pain due to; remedy for); 191.22 (remedy for); 191.23 (,,); 193. 5 (,,); 202.6 (,,). <i>as a remedy</i> I. 172.16; 183.19; 192.27; 202.43.
viṣṭambhikā	paralysis	I.182.21 (remedy for)
viṣṭhā	excrement	I.177.82 (of a cat; use of) 180. 9 (,,); 184.6 (of a horse, use of).
viṣṇukrānta	clitoria ternatea or evolulus alsinoides	I.184.10 (use of); 189.16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I.163.1 (symptoms of); 163.5 (description of a type of); 163. 9 (,,); 163.13 (,,); 163.16 (,,); 163.21 (,,); 171.37 (remedy for); 171.39 (,,).
viṣūcikā (viṣūcikā)	cholera	I.168.39 (cause of); 179.10 (remedy for); 185.27 (,,).
visphoṭa	blister	I.147.31 (precedes the fever caused by magical spell); 164. 9; 171.36 (remedy for); 171.39 (,,); 192.29 (,,); 192.40 (,,).
vīra (ā)	name of various plants (terminalia arunja, Nerium odorum etc.)	I.190.24 (use of); 202.29.

vīsarpa		see visarpa.
vṛkṣaka	wrightia	I.202.15
	Antidysenterica ?	
vṛkṣapādi	?	I.202.46.
vṛkṣādani	vanda Roxburghii	I.202.33.
vṛddhiroga		I.170.67 (remedy for).
vṛścika	scorpion	I.182.25 (prescription to remove the poison due to); 191.14 (remedy for pain due to) 191.17.
		I.189.6 (use of the root of). 202.6 (kā).
vṛṣya	aphrodisiac	I.169.4 (things which are); 171.22 (,,); 173.8 (,,).
veṇu	bambusa	I 202.71.
	arundinacea.	
vetas, vetra	calamus Rotang or	I.173.7 (properties of); 173.14
	fasciculatus	(,,); 202.44.
vela	Mangifera	I. 202.57.
vaikṛta	Indica ?	I. 147.33 (one of the two kinds of fevers); 147.36 (on the nature of fever called).
voḍra	a kind of snake	I. 191 6 (remedy which removes the poison due to).
vyaôgakuṣṭhin	one who has a kind of kuṣṭha	I. 174 10 (remedy for).
vyañjana	synonym of <i>rūpa</i> of a disease. (distinctive traits)	I. 146.6.
vyathā	pain	I. 147.25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root.	I. 202.78.
vyāghri	Solanum	I. 171.62 (use of the root of);
	Jacquini	202.78.
vyādhi	disease	I. 146.2 (synonyms of ); 146 5 (the description of those which offer no symptoms of

		diagnosis); 146.7; 146.8; 146.12 (way to determine the periodicity of); 186.7 (remedy for).
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as <i>arśas</i> ).
vyoṣa	the three hot substances (viz. Zingiber officinale, Piper Longum, P. Nigrum)	I. 170.61 (use of); 171.12 (,,); 171.22 (,,); 171.44 (,,); 172.8 (,,); 172.17 (,,); 173.12 (,,); 173.25 (,,); 173.27 (,,); 174.13 (,,); 181.2 (,,); 201.18 (,,); 202.13.
vraṇa	wounds	I. 170.71 (remedies for); 170.72 (,,); 170.73 (,,); 170.76 (,,); 170.77 (,,); 170.78 (,,); 171.51 (,,); 173.18 (,,); 177.56 (,,); 177.60 (,,); 188.1 (,,); 188.2 (,,); 192.48. (,,); 201.7 (two kinds of; in horses); 201.9 in horses; remedy for; 201.10 (,,); 201.14 (,,); 201.26 (,,).
śakṛt	an excrement especially of animals	I. 192.27 (use of).
śakra	Wrightia Anti-dysenterica or Terminalia Arjuna.	I. 202.15.
śaṅkarīvarṭi	an incense called.	I. 179.11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I. 176.7 (use of); 177.5 (,,); 181.7 (,,); 181.9 (,,); 181.10 (,,); 182.10 (,,); 192.40 (,,).
śaṅkhanābhi	a kind of shell; a kind of plant.	I. 171.59 (use of); 177.4 (,,); 185.32 (,,).
śaṅkha puṣpa (pī)	Canscora Decussata.	I. 170.36 (use of); 173.16 (,,); 174.1 (,,); 180.6 (,,); 183.8



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		(,,); 183.12 (,,); 192.32 (,,); 192.36 (,,).
śaṅkhinī	same as previous ?	I. 173.14 (use of); 202.48.
śaṭī	Curcuma Zedo- aria or Salvia Plebeia	I. 202.52.
śaṇa	hemp (Cannabis Sativa or Crotolaria Juncea)	I. 177.63 (use of the root of).
śatapuṣpa (pā, pī)	Anethum Sowa, or A. Graveolens or Peucedanum Graveolens	I. 173.25 (use of); 174.8 (,,); 176.11 (,,); 179.6 (,,); 191.18 (,,); 192.8 (,,); 192.15 (,,); 202.53.
śatamūlī (=śatāvarī)	Asparagus Racemosus	I. 171.62 (use of) See below Śatāvarī.
śatāṅga	Dalbergia Ougeinensis	I. 202.53.
śatāruṣī	a kind of leprosy	I. 164.9 (cause of).
śatāvarī (śatamūli)	Asparagus Racemosus	I. 167.58 (use of); 167.59 (,,); 172.26 (,,); 172.27 (,,); 172.29 (,,); 172.43 (,,); 173.21 (,,); 173.23 (,,); 174.4 (,,); 174.8 (,,); 174.13 (,,); 178.21 (,,); 192.7; 192.36 (,,); 201.29 (,,); 201.38 (,,).
śanairmeha śamī	a type of meha Prosopis Spici- gera or Mimosa Suma	I. 159.23 (symptoms of). I. 191.21 (use of the bark of); 192.31 (use of the leaf of).
śambūka	a species of plant ?	I. 185.21 (use of the juice of).
śaraṇī śarad	a kind of tree ? the autumn	I. 202.81. I 147.36 (fever that comes in); 147.37; 172.32; 182.1; 201.17; 201.27.
śarapuṅkhā	Galegea Purpurea	I. 170.71 (use of); 177.59 (,,);

		184.8 (,,); 184.36 (,,).
śarāvika	a kind of prameha	I. 159.12; 159.25 (symptoms of).
śarīra	body	I. 173.9 (effect of certain things on).
śarkarā	sugar	I. 169.53 (effects of); 170.24 (use of); 171.22 (,,); 171.66 (,,); 172.2 (,,); 172.6 (,,); 172.23 (,,); 172.29 (,,); 172.39 (,,); 177.67 (,,); 177.73 (,,); 181.5 (,,); 181.6 (,,); 182.2 (,,); 182.8 (,,); 182.28 (,,); 184.2 (,,); 184.5 (,,); 184.13 (,,); 184.33 (,,); 186.3 (,,); 186.4 (,,); 190.26 (,,); 191.9 (,,); 191.12 (,,); 193.12 (,,); 201.18 (,,); 202.67.
śallakī sallakī	Boswellia Thurifera (Olibanum)	I. 170.27 (use of); 173.19 (,,); 173.21 (,,); 173.23 (,,); 202.24.
śaṣkuli	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169.61 (properties of).
śaṣpā	young or sprouting grass	I. 202.46.
śastra	weapon	I. 177.58 (remedy for wounds inflicted by); 177.59 (,,); 201.9 (,,).
śasya	grain	I. 169.10 (properties of different).
śakhoṭaka	Trophis Aspera	I. 178.4 (use of the root as a magic spell).
śarivā	Hemidesmus Indicus or Ichnocarpus Frukesens or a kind of grain	I. 192.5 (use of); 192.31 (,,).

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śalaparṇī	Desmodium Gangeticum or Hedysarum G.	I. 168.47 (use of the root of); 170.13 (use of); 202.2.
śāli (taṇḍula)	rice	1. 172.12 (use of); 202.21 ( <sup>o</sup> anna).
śāliṣaṣṭika	paddy growing in 60 days	I. 173.1 (property of); 201.19.
śālmālī	Bombax Malabaricum or B. geptaphylla	1. 182.12 (used in a magic spell); 191.3 (,,); 202.51 (the resin from).
śigru (= śobhāñjana)	Moringu Pterygosperma	I. 169.11 (use of); 170.58 (use of the root of); 170.69 (use of); 171.47 (,,); 171.52 (,,); 172.33 (,,); 173.12 (use of the root of); 179.6 (,,); 185.37 (use of the root of); 192.15 (use of); 193.6 (,,); 202.80.
śīra	head	I. 147.9 (aching of; as a symptom of a fever); 147.10 (,,); 147.16; 146.27; 147.28 (aching of; as a symptom of a fever); 171.61 (remedy for pain in); 171.64 (,,); 172.34 (,,); 173.18 (,,); 173.29 (,,); 174.11 (,,); 176.3 (remedy for); 176.6 (ointment to kill louse etc. in); 177.42 (an ointment to; induces sleep); 178.3 (an application to; as a charm); 184.33 (remedy for the diseases of); 184.35 (,,).
śīrīṣa (ka)	Acacia Sirissa	I. 172.20 (use of the root of); 177.26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of); 191.18 (use of the seed of); 192.48 (,,) 193.3 (use of); 205.49 (,,).
śīlā	red arsenic; camphor.	I. 202.64.

śilājatu (ka)	bitumen (asphaltum)	I. 170.54 (use of); 185.28 (,,).
śīra	cold season	I. 172.32; 182.1.
śīṣunāra	propoise (a sea animal)	I. 184.28 (use of) the marrow of).
? śi (śi) lhikā	Liquidambar Orientale	I. 190.18 (remedy for); 190.19.
śīta	cold	I. 147.10 (as a symptom of a fever); 147.11 (,,); 147.12 (,,); 147.15 (,,); 170.74 (°kriyā, cold remedies); 177.43 (use of the water which is); 190.2 (,,); 202.28.
śītameha	a kind of <i>meha</i>	I. 159.23 (symptom of).
śukta	astringent	I. 192.16 (use of).
śuktinakha	?	I. 202.78.
śukrameha	a kind of <i>meha</i>	I. 159.22 (symptoms of).
śuṇṭhi, śuṇṭhikā	dry ginger (Zingiber Officinale)	I. 167.59 (use of); 169.30 (,,); 170.29 (,,); 170.31 (use of white variety of); 170.45 (,,); 170.42 (use of); 171.49 (use of); 171.54 (,,); 172.16 (,,); 172.23 (,,); 172.27 (,,); 173.7 (,,); 175.4 (,,); 175.5 (,,); 175.6 (,,); 177.2 (,,); 177.24 (,,); 177.34 (,,); 177.40 (,,); 177.44 (,,); 177.62 (,,); 177.67 (,,); 179.6 (,,); 181.6 (,,); 182.6 (,,); 184.34 (,,); 184.37 (,,); 185.22 (,,); 185.26 (,,); 186.13 (,,); 188.6 (,,); 191.17 (,,); 192.1 (,,); 192.12 (,,); 192.13 (,,); 192. 15 (,,); 192.45 (,,); 193.11 (,,); 202.12.
śubha	sapindus detergens	I. 202.30.
śulva	cuprum	I. 202.65.
śūkara	hog	I. 186.15 (use of the flesh of).

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śukaśimbi	cowach (mucuna pruritus).	I.190.2 (use of).
śuraṇa	a kind of edible root (tacca aspera)	I.192.1 (use of).
śūla	pain in different parts of the body	I.168.42 (indication and remedy for); 170.42 (,,); 170.46 (,,); 170.47 (,,); 170.55 (,,); 171.2 (,,); 172.9 (,,); 172.11 (,,); 177.35 (,,); 184.35 (,,); 184.37 (,,); 185.21 (,,); 185.22 (,,); 188.10 (,,); 189.3 (,,); 192.10 (,,); 193.10 (,,).
	sharp weapon	I.170.72 (to be used on newly sustained wounds).
śṛṅgāla	jackal	I.193.14 (use of the excrement of).
śṛṅgavera	zingiber officinale	I.170.13 (use of); 182.22 (,,); 183.1 (,,); 183.6 (,,); 183.7 (,,); 184.4 (,,); 201.11 (,,).
śṛṅgātaka	trapa Bispinosa	I.173.2 (property of).
śṛṅgi	a kind of plant.	I.193.11 (use of); 202.29.
śephālikā	vitex negundo	I.177.25 (use of the root of).
śelu	cordia Myxa	I.202.40.
śaila	benzoin or storax; bitumen	I.202.50
śaili	see previous	I.177.44 (use of).
śaileya (ka)	see śaila	I.174.8 (use of); 185.13 (used as a charm).
śaivāla	cerasus puddum	I.177.44 (use of).
śoka	grief	I.147.25; 147.26 (as a cause of a type of fever); 147.28 (symptom of a fever due to); 153.3 (as a cause of a type of loss of appetite).
śonā	bignonia Indica	I.168.46 (the use of the root of).
śoṭha	swelling in different parts of the body.	I.162.22; 162.29; 162.30; 162.40; 163.1; 163.5; 170.43 (remedy for); 170.65 (,,); 171.

śodhana,	purifying	54 (,,); 172.15 (,,); 201.25 (,,).
śodhi		I. 173.10 (prescription which is); 173.13; 173.17 (,,); 174.19 (,,).
śobhāñjana (ka)	Moringa	I. 170.70 (from Sindhu; use of); 177.1 (use of the leaf of);
(= śigru)	Ptery gosperma	177.44 (use of the root); 184.6 (use of); 188.7 use of the root of); 202.80.
śoṣa	synonym of kṣaya	I. 152.2; 152.3; <i>remedy for</i> I. 177.36; 185.16; 185.34. 193.5.
	dryness and also kṣaya	
śauṇḍī	Piper Chaba or P. Longum	I. 202.11.
śyāmā ( <sup>0</sup> ka)	Panicum Fru-mentaceum	I. 169.3 (properties of); 170.24 (use of); 170.60 (,,); 173.33 (,,); 202.79.
śyonāka (cf. śoṣā)	Bignonia Indica	I. 192.4 (use of).
śrama	exhaustion	I. 147.25 (as cause of a type of fever); 177.36 (remedy for).
śrīparṇī	Gmelina Arborea	I. 202.24.
ślīpada	elephantiasis	I. 170.70 (remedy for); 173.5 (,,).
śleṣman	phlegm	I. 146.19 (reasons for the enragement of); 146.23; 147.10 (symptoms of a type of fever due to); 147.11 (,,); 147.37 (,,); 147.78. as cause of different diseases: I. 147.34; 147.79; 149.1; 155.13; 156.9; 156.37; 158.8; (things which produce)— I. 148.10; (symptoms of different diseases caused by)— I. 154.5; 156.37; 156.57; 157.23; 158.8;

APPENDIX 6—NAMES OF HERBS AND DISEASES IN GP. 197

		(remedy for)—I. 171.34; 171.62; 172.34; 173.24; 173.27; 173.33; 175.5 (fever due to); 201 8 (for wounds in horses; due to); 201 12. (characteristic features of man in whom śleṣma is predo- minant)— I. 168.34.
śleṣmātaka	Cordia Latifolia	I. 202.40.
śvadamṣṭra (ā)	Asteracantha Longifolia	I. 170.14 (use of); 170.74 (,,); 173.22 (,,); 192 5 (,,); 202.4.
śvayathu	swelling	I. 192.25 (remedy for). See also śoṭha.
śvāsa	breathing	I. 147.10 (if weak, it indicates a type of fever); 150.1 (symp- toms of diseases pertaining to); 150.4; 151.1; 152.13 (śvāsa- kāsa, one of the forms of rājayakṣmā); 173 5 (śvāsakāsa, remedy for); 181.2 (,,); 181.3 (,,); 181.4 (,,); 184.12 (,,); 185.33 (remedy for); 185.34 (,,).
śvitra	white leprosy	I. 164.36; 164 39 (curable or otherwise); 171.26 (remedy for); 192.30 (,,).
śvetā	name of various plants	I. 202.15; 202.48.
saṁsthāna	fixity, synonym of rūpa	I. 146.6 (symptom of a disease)
saktuka	barley meal	I. 169.61 (properties of); 177.51 (use of); 201.10 (,,).
satata	a type of fever	I. 147.67 (cause of).
satīna (ja)	Pisum Arvense	I. 171.10 (use of); 202.71.
santata	a type of fever	I. 147.44 (marks of); 147.45 (cause of).
santāpa	great heat	I. 177.43 (ointment for); 177.51 (,,).

sannipata	a kind of fever	I. 147.18 (symptoms of); 147.19 (,, ; 147.30 (caused by spell; the nature of ); 160.9; 175.10 (remedy for).
saptaparṇa	Alstonia Scholaris	I. 174.17 (use of); 192.22 (,,).
saptalā	name of several plants	I. 202.47.
samaṅgā	bengal madder (name of several plants)	I. 202.27.
samīraṇa	wind, a humour in the body	I. 146.16 (causes for its enrage- ment); 160.49 (causes false pregnancy in woman); 168.18 (things which enrage).
samṇpāka		I. 202.82.
samṇprāpti	location an essential category in respect of a disease	I. 146.3; 146 9 (definition of).
sarala(=kṣīra)	Pinus Longifolia	I. 192.22 (use of); 201.6 (,,).
sarja, sarjaka, sarjikā	Vateria Indica or Vatica Robusta ?	I. 171.20 (use of); 173.10 (,,); 177.19 (,,); 177.42 (,,); 177.54 (,,); 177.84 (,,); 179 7 (,,); 180.11 (,,); 184.14 (,,); 192.48 (,,); 202.61 (,,); 202.79.
sarpa	serpent	I. 172.20 (remedy for the bite of).
sarpis	clarified butter	I. 169.45 (use of); 169.46 (merits of that of a goat); 170.48 (use of); 170.73 (,,); 171.10 (,,); 171.37 (,,); 171.50 (,,); 171.64 (,,); 172.14 (,,); 173.25 (,,); 173.26 (,,); 177.57 (,,); 180.5 (used as a charm); 187.4 (use of).
sarṣapa	Brassica Nigra	I. 169.13 (bad properties of); 169.48 (use of); 170.69; 171.18



		(,,); 171.19 (use of the variety obtained from <i>sindhū</i> ); 171.49 (use of); 172.33 (,,); 174.21 (,,); 176.15 (use of the white variety of); 177.64 (use of root of the white variety of); 178.3 (use of the white variety of); 180.9 (use of); 180.11 (,,); 183.18 (,,); 184.23 (,,); 185.18 (use of the white variety as a charm); 188.8 (use of); 198.10 (,,); 190.10 (use of the white variety of); 190.22 (use of); 191.23 (,,); 192.12 (,,); 193.6 (,,); 201.6 (,,); 201.14.
sarṣapikā	a type of prameha	I. 159.12.
sallakī		see śallakī.
savidārikā	a kind of prameha	I. 159.12.
saśūla	a kind of parasite	I. 165.13.
? sasarja		I. 177.52 (use of the juice of).
sahadevī (ardhaprāśa- dana)	Vernonia Cinerea	I. 185.10 (used as a charm).
sātmya	agreeable to natural constitution	I. 146.8.
sāndrameha	a kind of meha	I. 159.20 (symptom of).
sāmudra	the salt obtained from ocean	I. 170.18 (use of).
sāra	a kind of iron ?	I. 202.31.
sāravaka	?	I. 202.10.
sārṣapa		see sarṣapa.

simhāśya	Gendarussa Vulgaris or Bauhinia Variegata or Adhatoda Vesika.	I. 202.52.
siṁhī	name of various plants.	I. 202.5.
sikatāmeḥa	a kind of <i>meḥa</i> (gravelly sediment in the urine).	I. 159.22 (symptom of).
sikthaka	boiled rice from which the water has been poured off	I. 177.19 (use of); 177.54 (,,).
sitacandana	Santalum Album.	I. 202.28. See also candana.
sitā	sugar	I. 171.32 (use of); 202.67.
sitātulya	?	I. 170.56 (use of).
sitopalā	crystal sugar	I. 202.67.
sidhma (mā)	a kind of kuṣṭha	I. 164.8; 164.21 (symptoms of); 171.21 (remedy for); 184.1 (,,); 190.19 (,,).
sindāra	Plumbi Oxidum Rubrum.	I. 174.20 (use of); 185.29 (,,); 190.16 (,,).
sindhuvāra ( <sup>0</sup> ka) vitex negundo* (nirguṇḍī śephālīkā)		I. 172.43 (use of); 202.37 (,,); 202.81 (,,).
sihlikā	?	I. 190.18 (remedy for).
stsaka	lead	I. 176.7 (use of); 184.20 (,,).
sukumāri	Jasminum sambac or grandiflorum	I. 202.48.
sugandha	cf. next	I. 178.20 (used as a charm).
sugandhika	?	I. 178.20 (used as a charm). 202.49.
sugandhika	?	I. 202.37; 202.53.

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sugandhiparṇi (ṛīka)	?	I.202.36; 202.37.
sudarśanā	tinospora tomentosa <i>cf.</i> t. cordifolia.	I.177.80 (use of the root of); 189.13 (,,).
sudhā	calcū oxidum	I.174.17 (use of); 181.9 (,,); 202.35.
sunandaka	aristolochia indica	I.202.41.
suraṅgī	?	I 202.56.
suradāru	pinus deodara	I.175.7 (use of); 192.44 (,,).
surabhikā	name of various	I.184.32 (use of); 202.24.
surabhī	fragrant plants.	
surasa	vitex trifolia	I.202.35.
(jalanirguṇḍi)		
surā	wine	I.159.14 (as a cause of <i>prameha</i> ),
suvarcalā	ruta graveolens	I.192.32 (use of).
suvarcikā	natron	I.174.17 (use of).
( <i>cf.</i> °varjikā)		
sūcaka	a kind of rice ?	I.202.34.
sūti (roga)	puerperal sickness	I.173.2 (remedy for)
sūpa	soup	I.159.14 (as a cause of <i>prameha</i> ); 169.58 (use of).
sūryāvasta	gynandropsis pentaptylla or heliotropium indicum	I.171.64 (use of).
seka	sprinkling water (shower bath).	I.177.14; 177.61; 190.25
saindhava	rocksalt	I.169.32 (use of); 170.18; 170. 22 (use of); 170.45 (,,); 170.67 (,,); 170.75; 170.76 (use of); 171.48 (,,); 171.52 (,,); 171.54 (,,); 171.58 (,,); 171.59 (,,); 171.63 (,,); 171.64 (,,); 172.2 (,,); 172.39 (,,); 176.11 (,,); 176.13 (,,); 176.16 (,,); 177.5 (,,); 177.7 (,,); 177.9 (,,); 177. 15 (,,); 177.19 (,,); 177.40 (,,); 177.52 (,,); 177.62 (,,); 177.67

		(,,); 179.7 (,,); 180.5 (used as a charm); 181.9 (use of); 182.9(,,); 182.22 (,,); 182.25 (,,); 183.18(,,); 185.16(used as a charm); 185.30 (use of); 185.34 (,,); 186.10 (,,); 186.14 (,,); 188.11 (,,); 190.10 (,,); 190.13 (,,); 190.28 (,,); 191.14 (,,); 191.18 (,,); 192.7; 192.9 (use of); 192.16 (,,); 192.35 (,,); 192.40 (,,); 192.43 (,,); 192.45 (,,); 193.8 (,,); 201.10 (,,); 202.60.
somarāja (jī)	Vernonia Anthelminthica.	I. 180.6 (use of); 182.7 (,,); 183.18 (,,); 190.10 (use of the root of); 190.11 (use of the seeds of); 190.14 (use of); 202.55.
somavallī	Cocculus Cordi- folius	I. 202.55.
somavṛkṣa	name of various plants (Acacia Arabica etc.).	I. 202.53.
somā	Sarcostema Vimipaldis or Asclepias Acida.	I. 174.1 (use of).
saugandhika		see sugandhika.
saugandha- parṇika		see sugandha parṇika.
sauvarcala (lā)	sochal salt	I. 170.18; (use of)—I. 169.33; 170.53; 170.61; 171.65; 179.7; 182.6; 184.37; 185.22; 186.2; 192.16; 192.24
sauvīra (ka)	Zizyphus Vulgaris	I. 202.67; 169.54 (properties of); use of :—I 171.20; 180.5; 180.11; 187.13; 192.46.
sausarāda	a type of parasite	I. 165.13.

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stana	breast	I. 190.3 (remedy for pain in).
stanya	mother's milk	I. 172.3 (prescription to purify) 172.15 (prescription to remove <i>abhāva</i> ).
stambha	numbness (paralysis)	I. 147.4 (cause of); 147.6 (as an effect of a fever); 147.11 (a symptom of a fever); 173.20 (remedy for); 180.12 (prescription which causes).
sthirā	Desmodium Gangeticum or Salmalia Mala- barica.	I. 202.2.
sthaulya	stoutness	I. 170.59 (prescription which causes); 173.13 (prescription which reduces).
snāyu	muscle	I. 174.11 (remedy for the diseases of); 202.56.
snuhi	Euphorbia Antiquorum	I. 202.85, I. 170.68 (use of); 171.48; 177.28; 185.20; 186.10;
sncana	anointing	I. 173.32
srāva	flow of (discharge of) (miscar- riage ?)	I. 179.8 (remedy for).
sruk	an implement	I. 202.35.
svara	voice	I. 190.28 (remedy for defect in).
svarabhedī	?	I. 170.32 (use of).
svādhu	sweetness	I. 173.14.
svinnā	causing to perspire	I. 169.16 (use of); 169.58 (,,).
sveda	sweat, pers- piration	I. 147.11 (as a symptom of a fever); 147.13 (,,); 172.15 (a course of action which causes); 173.33 (when it is not recommended to be caused).

hamsapāḍī	Adiantum Capillus— Veneris ?	I. 202.5 (use of).
hanustambha	jaw—seizure, lock—jaw	I. 173.18 (remedy for); 173.20 (the things, the excess use of which causes).
hayagandhā	Physalis Flexuosa	I. 185.18 (use of).
hayamāraka (=karavīra ?)	Nerium Odorum	I. 174.17 (use of).
haritāla	Arsenū Trisulphidum	I. 202.64 (use of). I. 174.20; 177.82; 178.3 (as a charm); 179.1; 181.7; 181.8; 181.9; 182.24; 190.13; 191.15; 192.26.
haridrā	Curcuma Longa	I. 202.32. use of:—I. 171.17; 171.53; 173.14; 173.21; 173.24; 175.11; 177.12; 177.26; 177.64; 178.20 (as a charm); 179.9; 183.14; 183.17; 184.14; 185.27; 185.36; 186.8; 186.10; 190.10; 190.13; 190.19; 190.20; 191.22; 192.26; 193.6; 201.9.
harītakī (=abhayā)	Terminalia Chebula	I. 202.35; 169.22 (description of); use of: I. 170.22; 170.29; 170.49; 170.50; 171.50; 172.39; 175.9; 177.15; 177.17; 177.54; 179.2; 181.2; 183.4; 183.6; 183.10; 185.13; 185.28; 186.6; 186.14; 190.10; 193.13; 201.31;
hareṇukā	a kind of pea or pulse	201. 32. I. 202.16.
halinī	?	I. 202.13.
halīmaka	a type of <i>pāṇḍuroga</i> (jaundice)	I. 162.20.

hastikarṇa	Colocasia Macrorrhiza <i>cf.</i> Monier William Bokea Frondosa ?	I. 170.69 (use of); 187.1 (,,).
hastidanta	radish ? or tusk of an elephant	I. 176.1 (use of).
hastimeha	a kind of meha	I. 159.5 (symptoms of).
hāridrameha	a kind of meha	I. 159.2 (symptoms of).
hikkā	hiccough	I. 151.1 (symptoms of); 151.2; 151.3; 151.4; 151.5; 151.7 (a type of); 151.9 (,,); 151.13 (effect of); remedy for :— 170.31; 172.17 181.2; 181.4; 184.12; 186.2.
hiṅgu	Ferula Asa Foetida.	I. 202.19; 202.59. <i>use of</i> —I. 168.43; 169.41; 170.46; 170.70; 170.75; 176.11; 177.45; 179.6; 181.2; 182.6; 184.37; 185.22; 188.10; 192.12; 193.3; 201.7.
hiṅgula	red sulphide ash	I. 192.13 (use of).
hijjala (=dhātrīphala)	Barringtonia Acutangula	I. 188.2 (use of).
hṛcchūla	heart pain	<i>remedy for</i> I. 172.11; 177.56; 182.21; 185.21.
hṛdaya, hṛd	heart	I. 154.1 (symptoms of); 154.6; 154.7 (effect of disease of); 170.53 (remedy for the diseases of); 172.3 (remedy for); 177.37 (,,); 184.37 (remedy for the diseases of).
hṛllāsa	palpitation of heart; also hiccup.	see also hikkā. I. 147.4 (cause of); 147.7 (an effect of a fever).

hetu	cause	I. 146.4 as one of the aṅgas in the diagnosis); 146.7.
hemakṣīrī		I. 202.49.
hemanta	winter season	I. 182.1 (curd recommend- ed in).
hemābha		I. 202.22.
haimavatī		I. 202.15.
hrīvera		I. 202.21.

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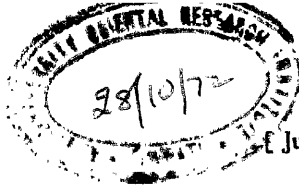
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Vol XIV, No. 2]



[ July, 1972

पुराणम्

PURĀṆA

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VYĀSA-PŪRṆIMA NUMBER

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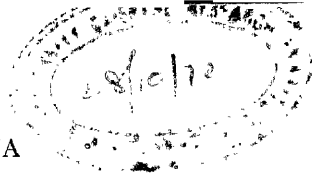
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## पुराणम्—PURĀṆA

Vol. XIV., No. 2 ]

व्यासपूर्णमाऽङ्कः

[ July 26, 1972

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## व्यासप्रशस्तिः

द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वंभरः प्रभुः ।  
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ॥  
एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।  
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥  
स पुनर्द्वापरे चास्मिन् कृष्णद्वैपायनाख्यया ।  
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥  
संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।  
व्यस्तवेदतया लोके वेदव्यास इति श्रुतः ॥

-- (शिवपु० वायवीय-सं०, १. ३४-३७)

विभज्य वेदं च तदर्थजातं चक्रे परामृश्य पुनः पुराणम् ।  
तदीयमर्थं च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ॥

—(Asiatic Society Catalogue, V, 3404)

कृष्णद्वैपायनं व्यासं सर्वभूतहिते रतम् ।  
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ॥

—(शंकराचार्यकृते विष्णुसहस्रनामभाष्ये)

## ब्रह्मपाराख्यं शिवस्तोत्रम्\*

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिनं त्वां परतः परस्ताद् गोप्तारमेकं पुरुषं पुराणम् ।  
 ब्रजामि योगीश्वरमीशितारमादित्यमग्निं कपिलाधिरूढम् ॥३६॥  
 त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्यमयं योगिनमादिमन्तम् ।  
 ब्रजामि रुद्रं शरणां दिविस्थं महामुनिं ब्रह्ममयं पवित्रम् ॥३७॥  
 सहस्रपादाक्षिशिरोऽभियुक्तं सहस्रबाहुं तमसः परस्तात् ।  
 त्वां ब्रह्मपारं प्रणमामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ॥३८॥  
 यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।  
 तं ब्रह्मपारं भगवन्तमीशं प्रणम्य नित्यं शरणां प्रपद्ये ॥३९॥  
 अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरुद्रम् ।  
 तं ब्रह्मपारं परमेश्वरं त्वां नमस्कुरिष्ये न यतोऽन्यदस्ति ॥४०॥  
 यं योगिनस्त्यक्तसबीजयोगा लब्ध्वा समधिं परमार्थभूताः ।  
 पश्यन्ति देवं प्रणतोऽस्मि नित्यं तं ब्रह्मपारं भवतः स्वरूपम् ॥४१॥

\* The word 'Brahma-pūra' literally means the highest object of the sacred knowledge as contained in the *Brahma* or *Veda*. The *Śaiva Purāṇas* regard Śiva as the *Brahma-pūra*, while according to the *Vaiṣṇava Purāṇas* Viṣṇu is the *Brahma-pūra*. An eulogy in praise of Śiva or Viṣṇu with the epithets 'Brahma-pūra', 'Apūra-pūra' 'Para-pūra' etc. is termed as *Brahma-pūra-stava* (or ...*stotra*). The *Kūrma-Purāṇa*, being predominantly a *Śaiva-Purāṇa*, contains Śiva's *Brahma-pūra-stava* (as given here) uttered by sage Śaṅku-karṇa, while the *Viṣṇu-Purāṇa* (I. 15 54-59) contains Viṣṇu's *Brahma-pūra-stava* uttered by sage Kaṇḍu. Another *Brahma-pūra-stava* of Viṣṇu uttered by sage Nārada is also given in the *Vārāha-Purāṇa* (3. 10-20).

The *Kūrma-Purāṇa* gives the above *Brahma-pūra-stava* in connection with the glorification of Śiva's Kapardīśvara-liṅga established near the *Piśāca-mocana-tīrtha* in *Vārāṇasī*. This *stotra* begins with the praise of Śiva in his *Kapardi*-form (wearing braided and knotted hair like a *Kaparda* or cowrie-shell). In fact, Śiva's *Kaparda* (or *Jaṭā*) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight *mūrti*-s (forms) of Śiva (cf. *Kūrma-P.I.* 10.20). The *stotra* praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.



न यत्र नामादिविशेषकलृप्तिर्न संदृशे तिष्ठति यत्स्वरूपम् ।  
 तं ब्रह्मपारं प्रणतोऽस्मि नित्यं स्वयंभुवं त्वां शरणं प्रपद्ये ॥४२  
 यद् वेदवादाभिरता विदेहं सन्नह्यविज्ञानमभेदमेकम् ।  
 पश्यन्त्यनेकं भवतः स्वरूपं सन्नह्यपारं प्रणतोऽस्मि नित्यम् ॥४३  
 यतः प्रधानं पुरुषः पुराणो विवर्त्तते यं प्रणमन्ति देवाः ।  
 नमामि तं ज्योतिषि सन्निविष्टं कालं बृहन्तं भवतः स्वरूपम् ॥४४  
 ब्रजामि नित्यं शरणं गुह्यं स्थानं प्रपद्ये गिरिशं पुरारिम् ।  
 शिवं प्रपद्ये हरमिन्दुमौलिं पिनाकिनं त्वां शरणं ब्रजामि ॥४५

[स्तुतृत्वं शङ्कुकर्णोऽसौ भगवन्तं कर्पदिनम् ।  
 पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ॥४६  
 तत्क्षणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।  
 ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम् ॥४७  
 शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।  
 निलित्ये विमले लिङ्गे तदद्भुतमिवाभवत् ॥४८  
 एतद्ब्रह्मस्यमाख्यातं माहात्म्यं वः कर्पदिनः ।  
 न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ॥४९  
 य इमां शृण्वान्नित्यं कथां पापप्रणाशिनीम् ।  
 भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ॥५०  
 पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।  
 प्रातर्मध्याह्नसमये स योगं प्राप्नुयात् परम् ॥५१]

TEXTUAL AND HISTORICAL ANALYSIS OF THE  
PURĀṆA-COMMENTARY RELATING TO  
MAURYA-DYNASTY.

BY

S. N. ROY

[ अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणैः साधितं यद् विष्णुपुराणे प्राप्तं कौटिल्यद्वारा चन्द्रगुप्तमौर्यस्य राज्याभिषेकसंबन्धिविवरणं टीकाकारैरेव प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत् । टीकाकर्तृभिरेतत् परिवर्तनं तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीति-कावस्थानुसारं च कृतमासीत् । विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विशेषतश्चित्सुखस्य संशोधनस्य फलमस्ति । अतो विष्णुपुराणस्याधारेण मौर्वीणां शूद्र-मूलकत्वं सिद्धं कर्तुं न शक्यते । विष्णुपुराणस्य तत्-संबन्धिविवरणं तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्यरूपेण विवेच्यमस्ति । अस्मिन् विषये एतद् विवेचनं प्रथममेव प्रतीयते । ]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times<sup>1</sup>, any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purāṇic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

1. R. K. Mookerji, Chandragupta Maurya and His Times; C. D. Chatterji, Observations on the Bṛhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp. 26 ff. and p. 70; B. D. Upadhyaya, Purāṇa-Vimarsā, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.<sup>2</sup> In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata<sup>3</sup>, whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kauṭilya eva Candraguptamutpannam rājye' abhiṣekṣyati', of the former text. As the general wording, description and intended sense of these commentaries are significant

2. R. K. Mookerji, *Ibid*, pp. 9 & 10.

3. No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors : (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsiṃha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharaśvāmin, (7) Sūryākara Miśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhīya and Śrīdhariya figure most prominent. Other nine are ascribed to the following authors :

(1) Sudarśana Sūri, (2) Vira Rāghava (3) Vijayadhva (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanaśvāmin, (7) Jīvaśvāmin, (8) Viśvanātha Cakravartin (9) Śrīdhara.

in context of the present discussion ; some of these may be illustrated in their original forms as under :

- (1) Candraguptamutpannam Nandasyaiva Bhāryāyām Murāyām Jātam (Com. of Citsukha)
- (2) Candraguptam Nandasyaiva Patnyamtarasya Murā-sajñiyasya Mauryāṇām Prathamam (Com. of Ratana-garbha, noticed by Dr. R. K. Mukerji in Chandragupta Maurya And His Times, p. 9).
- (3) Candraguptam Nandasyaiva Śūdrāyām Maurāsajñāyām Jātam Mauryāṇām Prathamam; (Com. of Viṣṇucitta).
- (4) Candraguptam Nandasyaiva Patnyamtarasya Murāyām Jātam Mauryāṇām Prathamam (Com. of Śrīdhara Svāmī).

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman<sup>4</sup>. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passages will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passages:

- (1) That Murā has been described in them as a lawfully wedded queen of the Nanda king.
- (2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

4. R. K. Mookerji, Ibid, p. 10,

- (3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śuṅga dynasty after the death of Puṣyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahmāṇḍa-Purāṇa. The original Sanskrit line running in these texts may be quoted as under:

(A) Tatsuto' agnimitrāṣṭau Bhaviṣyati Samā Nṛpaḥ  
(Vāyu Purāṇa, Uttara Bhāga, XXXVII. 332)

(B) Agnimitro Nṛpaśacāṣṭau Bhaviṣyati Samā Nṛpaḥ  
(Brahmāṇḍa Purāṇa, III. 74.151)

But one of the Vāyu copies<sup>5</sup> reads this line a bit differently in the following words:

'Puṣyamitrasutāścāṣṭau Bhaviṣyanti Samā Nṛpāḥ'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śuṅga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the

5. This variant reading has been noted by Pargiter, Ibid, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying aṣṭau to suta instead of to 'sama'.

text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Puṣyamitra had eight sons and that they simultaneously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śuṅga-history.<sup>6</sup>

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

“Tairvimiśrā Janapadāstacchilavartino Rājāśrayaśuṣṭmiṇo  
Mlecchāścāryaśca Viparyayaṇa Vartamānāḥ Prajāḥ Kṣapayaṣyanti”<sup>7</sup>  
In the present passage ‘Mlecchāścāścāryaśca Viparyayaṇa Vartamānāḥ’ deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa’s text, because in their similar account the texts of Vāyu<sup>8</sup>, Brahmanḍa<sup>9</sup> and Bhāgavata<sup>10</sup> have almost a different reading. The passage occurring in Vāyu and Brahmanḍa Purāṇas is identical not only in form but in meaning also. It reads : “Tairvimiśra Janapadā Mlecchāścāryaśca Sarvaśaḥ/Viparyayaṇa Vartatante Nāśayaṣyanti Vai Prajāḥ”. In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads : “Prajāste Bhakṣayaṣyanti Mlecchā Rajanyarūpiṇaḥ/Tannāthāste Janapadā-stacchilacāravādinaḥ. The purport of these passages may be related here with a view to evaluating

6. K. P. Jaiswal, J.B.O.R.S., 1924, Vol. X. pt. III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187, The writer of the present article has noticed the point in Purāṇa, Vol. XI, No. 1, pp. 67 ff.

7. Viṣṇu Purāṇa, IV. 24.72.

8. Vāyu Purāṇa, XCIX. 384.

9. Brahmanḍa Purāṇa, III. 74. 203.

10. Bhāgavata, XII. 1.42.

their significance in comparative set-up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the Viṣṇu Purāṇa passage. The texts of Vāyu, Brahmāṇḍa and Bhāgavata aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of Viṣṇu Purāṇa because of employment of the expression Mlecchāścāryāśca for Mlecchācārāśca of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains Mlecchāścāryāśca etc. as under : "Mlecchā Madhye Āryāścānte ityetadrūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'<sup>11</sup>. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence, it has to be admitted that the texts of Vāyu, Brahmāṇḍa and Bhāgavata are early in date not only because of unanimity of their account, but also because of the fact that the Viṣṇu-Purāṇa account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of Viṣṇu Purāṇa has in it an echo of political condition of India of about 13th century A.D., when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers<sup>12</sup>. The Commentator of Viṣṇu-Purāṇa as we shall subsequently notice belongs to the same general period i. e. 13th century A. D. It is, thus, not improbable that the expression Mlecchāścāryāśca is a later substitute of the original Mlecchācārāśca and that the substitution seems due to the revisionary role of the commentator for making the original account uptodate in later times.

One pertinent example showing how the original meaning of the Purāṇa-term and even the original term itself was subjected to severe revision may again be cited from the text of Viṣṇu-Purāṇa.

11. Translation of Viṣṇu Purāṇa, p. 387, fn.

12. A.B.M. Habibullah in *Struggle For Empire*, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A. D.<sup>13</sup>. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata<sup>14</sup> which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa<sup>15</sup> specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,<sup>16</sup> a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading :

‘Puṣyamitrā bhaviṣyanti Patumitrās trayodaśa Mekalāyām  
npāḥ sapta bhaviṣyanti-īha saptatim’

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows :

‘Tataḥ Puṣpamitrāḥ Patumitrāstrayodaśa Ekalāśca Saptān-  
dhrāḥ/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviṣyanti’//  
Viṣṇu-Purāṇa.

‘Puṣpamitro’tha rājanyo Durmitro’sya tathaiva ca Ekakala  
ime bhupāḥ saptāndhrāḥ sapta kośalāḥ’ Bhāgavata.

13. Viṣṇu Purāṇa, IV. 24. 58.

14. Bhāgavata, XII. 1. 34.

15. Vāyu Purāṇa, XCIX. 369.

Brahmāṇḍa Purāṇa, III. 74.187.

16. Pargiter, Ibid, p. 151.



From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of *Viṣṇu* and *Bhāgavata* is that the term *Mekala* of the former has been replaced by *Ekala* and *Ekakala* in the respective readings of the latter two texts. There can not be any doubt about the fact that *Mekala* points to an ancient geographical division of the country so very well known to the *Purāṇa*-writers and as D.C. Sircar<sup>17</sup> proceeds to explain 'the name *Mekala* is still preserved in that of the present *Maikala* range which is the connecting link between the *Vindhyas* and the *Satpuras* and stretches from the *Khairāgarh* area in M.P. to the *Rewah* region'. Similar is the note of V.S. Agrawal<sup>18</sup>, who on the basis of *Vāmana Purāṇa* XIII. 53 describes *Mekala* as one of the *Janapadas* of *Vindhyān* region. It seems quite convenient to conclude that *Mekala* was changed into *Ekala* and *Ekakala* due to the ignorance of the later compilers about the geography of the area concerned. The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these *Purāṇas* the term *Ekala*/*Ekakala* is explained as *Khaṇḍamaṇḍalesu Bhūpāl* i.e. rulers of *Maṇḍala*-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization *Maṇḍala*-division can not refer to the general period in which the historical account of the *Purāṇa*-text is placed by the scholars. There is no doubt that the term *Maṇḍala* occurs in early texts like *Arthaśāstra*<sup>19</sup> and *Manusmṛiti*<sup>20</sup>. But in these works it is employed in a much different sense. It has been rightly remarked that *Maṇḍala* of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an

17. D. C. Sircar, *Geography of Ancient And Medieval India*, p. 34, fn.

18. V. S. Agrawal, *Vāmana Purāṇa-A Study*, p. 32; See also S. Chaudhuri, *Place-names in the Vāmana Purāṇa in Indian Historical Quarterly*, Vol. XXXIX, No. 1 & 2, p. 46.

19. *Arthaśāstra*, VI.1.2.

20. *Manusmṛiti*, VII, 155-157.

overlord<sup>21</sup>. The term of the Purāṇa-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of *Mānasāra*<sup>22</sup>, which is said to be a work of early medieval period. The present work not only makes use of *Maṇḍaleśvara*, but also explains it as *Kṣudra-Bhūpāla*. An identity can well be established between *Kṣudra-Bhūpāla* and *Khaṇḍa-Maṇḍala-Bhūpa* in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term *Khaṇḍa-Maṇḍala-Bhūpa* seems more akin to *Khaṇḍa-Pāla* and *Khaṇḍa-Rakṣa*, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.<sup>23</sup> These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term *Khaṇḍa-Maṇḍala-Bhūpa* has in it the sense of a much later period and that the original Purāṇa-term *Mekala* was changed into *Ekala*/*Ekakala* by the Purāṇa-Commentators evidently with a view to making the passage upto the changed order of their own times.

Sectarian bias and religious rivalry had a dominant role in the revision of the Purāṇa-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāṇa betrays the influence of this trend in its account relating to the dynasties of the Kali age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under: *Aśoka*, *Aśokavardhana* and *Ayośokavardhana*.<sup>24</sup> Of these three forms the last one i. e. *Ayośokavardhana* seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in veiw

21. B.N.S. Yadava, *Some Aspects of Society of Northern India in 12th century A.D.*, pp. 185-186.

K.K. Gopal *Administrative Divisions in the Inscriptions of Early Medieval India in I.H.Q. Vol. XXXIX, No. 1 & 2*, p. 83.

22. *Mānasāra*, (Ed. by P.K. Acharya) Chap. 42, 282.

23. B. C. Sen, *Historical Aspects of Bengal Inscriptions*, p. 561.

24. For these variant readings see Pargiter, *Ibid*, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.<sup>25</sup> The sum and substance of Pargiter's comment on the present term may be noted as follows:

- (1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharoṣṭhi.
2. That Kharoṣṭhi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.
- (3) That the copyist of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharoṣṭhi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharoṣṭhi are of definite opinion that this script was used for writing Prakṛits which avoid long vowels, big compounds and difficult literatures. These are the well-known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.<sup>26</sup> The Purāṇa-authors, at least in early stages, must have employed Brāhmī in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncanceled, if a correction of the term was at all made by the copyist of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful

25. Pargiter, *Ibid*, pp. 84 & 85.

26. R. B. Pandey, *Indian Palaeography*;  
Cunningham, *Coins of Ancient India*, Vol. I, p. 52,  
Dowson, *J.R.A.S.*, 1881, p. 102, *Indian Antiquary*,  
Vol. XXXV, p. 253, Lassen, *Indische Alterthumskunde*, 2nd  
edition, i, p. 1006 (1867).

readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tṛptidaḥ in the text of Brahmanḍa Purāṇa.<sup>27</sup> The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmanḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.<sup>28</sup> Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tṛptidaḥ seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalry which they had against the religion patronized by the Mauryan monarch.

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa-text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passage contained in them-as also the passage of the particular Purāṇa containing these commen-

27. Brahmanḍa Purāṇa, IV. 74. 145; For the reading of Bhāgavata see Pargiter, *Ibid*, p. 28, fn. 28.

28. The available texts of Vāyu and Brahmanḍa seem to be respectively Śaivite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in *Purāṇa*, Vol. V. No. 2 pp. 305 ff and Vol. VI. No. 2, pp. 368 ff.

taries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts no doubt, narrate the account of the Mauryan kings, but in them we do not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.<sup>29</sup> The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.<sup>30</sup> It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows :

*'Kauṭilya eva Candraguptamutpannam Rājye' abhiṣekṣyati'.*

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for referring to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna,' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected

29. For example Jibananda Edition reads 'Kauṭilya eva Candraguptam Rājye 'abhiṣekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p. 28, fn. 22.

30. The text reads 'Kauṭilya eva Candraguptamutpannam Rajye' abhiṣekṣyati'.

in the original text. Before giving answer to these queries, it seems proper to point out that the texts of the Candragupta traditions exhibit two trends corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kauṭilya's Arthaśāstra, Purāṇas and Mudrārākṣasa belong to the former category; and the commentary on Mudrārākṣasa and the passages of works like Bṛhatkathāmañjarī and Kathāsarita-sāgara are attributable to the latter one<sup>31</sup>. None of the latter texts can be placed earlier than eleventh century A.D. This shows that about the beginning of the medieval period, when Buddhism had lost its age-old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions. Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context.

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇa-passage at the later stages. Thus the earliest among these, the Citsukhīya and the Śrīdhārīya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā. From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A.D.<sup>32</sup>. His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

31. R.K. Mookerji Ibid, pp. 8 ff.

32. B.D. Upadhyaya, Ibid, pp. 572 & 573.

# SOME PROBLEMS REGARDING THE BRAHMAVAIVARTAPURĀṆA

BY

ANANTRAY J. RAWAL

[ अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम् । ब्रह्मवैवर्त-  
पुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि । केषांचिद् मते एतद्  
पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते । मूलब्रह्मवैवर्तपुराणं कालक्रमेण  
लुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो वङ्गीयपण्डितैर्नूतनं  
ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदंशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन्  
केचन अंशास्तु तैरेव कल्पिता । यतस्तु निबन्धकारैरुद्धृता ब्रह्मवैवर्त-  
पुराणस्य बहवः श्लोका वर्तमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते । अत्र  
निबन्धकाराणां साक्ष्यस्य विस्तृतं विवेचनं कृतम् । अस्य पुराणस्य  
निमित्तिकालविषये अपि विविधमतमताभ्तरं वर्तते : अत्र एतेषां मतानां  
सारसंक्षेपः प्रस्तुतः । ब्रह्मवैवर्तपुराणस्य निमित्तिस्थानविषये नामविषयेऽपि  
विमर्शः कृतः । एकं लघुब्रह्मवैवर्तपुराणनामकं पुराणमपि निबन्धकारेण  
कमलाकरभट्टेनोद्धृतमस्ति । तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते । पुराण-  
पञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिरित्यपि लेखकमहोदयेन  
विवेचितम् । सात्त्विक-राजस-तामसवर्गेषु ब्रह्मवैवर्तपुराणस्य स्थितिरपि  
निर्दिष्टा वर्तते । संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविध-  
विषयाणां चास्मिन् निबन्धे साङ्गोपाङ्गं विवेचनमस्ति । ]

## Introduction

“The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years.<sup>1</sup>

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism.<sup>2</sup>

1. Munshi K.M. Forward to the Studies in the Epics and Purāṇas by Pusalker A.D., P. VII.  
Pusalker A.D. Studies in the Epics and Purāṇas p. 22.
2. Ibid p. 22.

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political."<sup>3</sup>

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".<sup>4</sup> There may be some exaggeration in the descriptions of Purāṇas<sup>5</sup> though there are some important facts.<sup>6</sup>

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.<sup>7</sup>

#### **The Problem of the Original BVP and the extant BVP**

It was H.P. Sastri who started first the problem of the inter-relationship of original BVP and the extant BVP. He remarked that "the Brahmapurāṇa in the present shape cannot be very old.....there seems to have existed a Brahmapurāṇa very different from the one which we now possess."<sup>8</sup>

Dr. R. C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.<sup>9</sup>

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Caturvarga-cintāmaṇi etc. have drawn upon a BVP. About

3. Pargiter F.E. "Purāṇa" ERE, Vol. X, P. 448.

4. Pusalker A.D. Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p. 61.

5. Upadhyaya Baladeva. Purāṇavimarśa p. 22.

6. Pusalker A.D. Op. Cit. p. 61.

7. Ibid. p. 61.

Vide also Dikshitar V.R.R. Purāṇa.  
Index Vol. I Introduction pp 33 ff.

8. Sastri H.P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.

9. Hazra R.C. "Studies in the genuine Āgneya Purāṇa". Our Heritage, Vol. I, 1953, pp. 210-245.



1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R. C. Hazra.<sup>10</sup> These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.<sup>11</sup>

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no. 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahma-vaivartamahāpurāṇa' which is quite different from the extant BVP.<sup>12</sup>

Dr. H. P. Sastri, Dr. R. C. Hazra, J. C. Roy and A. S. Gupta hold that the extant BVP is not the original one but there was an original BVP before ninth century A. D. which is now lost and about the tenth century A. D. it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A.D.<sup>13</sup>

The arguments for and against this problem are as follows:—

According to the MP (53.33—35) the original BVP was narrated by Sāvarṇi to Nārada and contained the mähātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

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10. Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
  11. Vide for the date of these Nibandha-works, Kane P. V., HDS Vol. I.
  12. Vide A. S. Gupta's article "The Apocryphal character of the extant Brahmapurāṇa" Purāṇa, Vol. III No. I, January 1961 p. 99.
  13. Sastri H. P. "Mahāpurāṇas". JBORS 1928 Vol. XIV p. 335.  
 Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.  
 Vide also "Some Minor Purāṇas" ABORI Poona, XIX 1938 p. 76. and cultural Heritage Vol. II p. 263.  
 Roy J. C. Bhāratavarṇa a Bengali journal. Bangābda Āṣāḍha 1337 Quoted by Hazra R. C. in PRHRC p. 166.  
 Gupta A. S. Op. Cit. p. 101.

Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

1. Sāttvika which glorifies Hari
2. Rājasa which glorifies Brahmā
3. Tāmasa which glorifies Śiva
4. Saṁkīrṇa which glorifies Sarasvatī and manes.

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity.

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (1.3.30, 1.2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP.

According to the SKP, the sun is the highest deity of the BVP<sup>14</sup>, but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahmaloaka. But according to the extant BVP the Brahmaloaka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33; 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahā-purāṇas is given where the extent of the BVP is mentioned 18000

14. Gupta A. S. Op. Cit. p. 96.

ślokas.<sup>15</sup> But the present available Ānandāśrama edition, Vaṅga-vāsi edition and the Veṅkaṭeśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.<sup>16</sup>

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khaṇḍas i.e.:—Brahma; Prakṛti; Gaṇeśa; Kṛṣṇa; and gives the description in brief of each Khaṇḍa. The extant BVP contains four Khaṇḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No. 254† is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows:—

Part I	Ch. 28
II	117
III	26
	<hr/>
	171

and generally each chapter-colophon reads 'Ādimahāpurāṇe-brahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa'. The several māhātmyas which are noted under the authority of the BVP<sup>17</sup> are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one<sup>18</sup> but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā-cult and containing 18000

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15. MP 53.34  
 BhP 12.13.6.  
 BvP 4.133.16.  
 NP Pūrvakhaṇḍa 101.
16. Sastri H. P. Op. Cit. p. 335.
17. Hīndīviśvakośa, Part 7 p. 237.
18. Gupta A. S. Op. Cit. P. 101.

verses before seventh or eighth century A. D. and after tenth century A. D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A. D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.<sup>10</sup>

### Date.

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below :

1. Roy J. C.<sup>20</sup>—16th Century A. D. ; 2. Hazra R. C.<sup>21</sup>—16th Century A. D. ; 3. Wilson H. H.<sup>22</sup>—16th Century A. D. ; 4. Kane P. V.<sup>23</sup>—16th Century A. D. ; 5. Dutta N. K.<sup>24</sup>—15th Century A. D. ; 6. Maity P. K.<sup>25</sup>—15th Century A. D. ; 7. Upadhyaya Baladeva<sup>26</sup>—15th Century A. D. ; 8. Sen S. K.<sup>27</sup>—15th Century A. D. ; 9. Shastri D. K.<sup>28</sup>—11th Century A. D. ; 10. De S. K.<sup>29</sup>—10th Century A. D. ; 11. Chatterjee B. C.<sup>30</sup>—10th Century A. D.

19. It may be noted that A.S. Gupta also expresses a similar opinion. Vide his above mentioned article.

20. Roy J. C. Bhāratavarṣa, Āṣāḍha, Bangābda 1337 quoted by Hazra R.C. in PRHRC p. 166.

21. Hazra R. C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p. 76.

22. Wilson H. H. Essays p. 120.

23. Kane P. V. HDS Vol V Part II p. 895.

24. Dutta N. K. Origin and growth of caste in India, Vol. II P. 131.

25. Maity P. K. Historical study in the cult of the goddess Manasā p. 217

26. Upadhyay Baladeva. Purāṇavimarśa p. 553.

27. Sen S. K. Personal letter to Dr. S. G. Kantawala Dt. 29.4.70.

28. Shastri D.K. Purāṇavivecana p. 219.

29. De S. K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p. 10 ff.

30. Chatterji B. C. Kṛṣṇacarita. translated into Gujarati by K. M. Jhaveri p. 27.

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. :—Shastri D. K. ; De S. K. : Chatterjee B. C. argue that the first verse of the *Gītagovinda* of Jayadeva (1162 A. D.)<sup>31</sup> might be influenced by the verses of the BVP (4. 15. 4. ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the *Purāṇa* and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarkaites worship Rādhā with Kṛṣṇa.<sup>32</sup> To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbārka sect but it is the Rādhāvallabha sect wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śālagrāma stone.<sup>33</sup> This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth."<sup>34</sup> Hence the BVP might have been compiled in C. fifteenth century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the *Prakṛtikhaṇḍa* i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.<sup>35</sup>

Now the BVP contains 67 chapters in its second part (i. e. *Prakṛtikhaṇḍa* which describes the Caritras of various goddesses viz. :—Sarasvatī ; Vasudhā ; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Śaṣṭhī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. The DbhP IX. 1-50 are borrowed from

31. Keith A. B. Classical Sanskrit Literature, p. 103.

32. Shastri D. K. Op. Cit P. 219.  
Ch. V.

34. Wilson H. H. Viṣṇupurāṇa English Translation preface p. XX.

35. Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

the BVP II as stated by Dr. R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī ; Vasudhā ; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Śaṣthī ; Maṅgala-caṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II. 45, 46 devotes two chapters to Manasā. The DbhP (IX. 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i. e. Prakṛtikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛtikhaṇḍa on those of the DbhP IX.

It may also be noted that Dr. B. Kakati holds a similar view.<sup>36</sup> According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D."<sup>37</sup> and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Śaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.<sup>38</sup> The DbhP (XI 17.35ff) mentions the Pañcāyatanapūjā while the BVP refers to the Śaḍāyatanapūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballālasena (1135-1160 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP<sup>39</sup> this suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7.25), the Purāṇa states that the people would learn 'mlecchāśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.<sup>40</sup> From this reference it follows that the BVP is compiled after 1203 A.D.

36. Kakati B. Female Initiative in Courtship Prin. Karmarkar Comm. Vol. P. 71.

37. Hazra R.C. Op. Cit. p. 347.

38. Kane P.V. HDS Vol II P. II P. 717.

39. Upadhyaya Baladeva Purāṇavimarśa, p. 120 ff.

40. Hindi viśvakośa Part 9 p. 149.

Caṇḍidāsa (1385 A.D.)<sup>41</sup> is said to be a founder of Parakīyā-Rādhā-Vāda. The BVP seems to synthesise the theory of Parakīyā-Rādhā-Vāda and Svakīyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍidāsa, about, say 100 years or so after, if due allowance is made for the popularity of the Parakīyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Maṅgalacaṇḍī and Śaṣthī. The folk songs regarding Manasā, Maṅgalacaṇḍī and Śaṣthī were written in the times of Caṇḍidāsa (1385 A.D.) and Māṇika Dutta (1300 A.D.).<sup>43</sup> Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhaṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work *Aṣṭāvimśatitattva*, to a consideration of this point, for instance one should not eat a pumpkin on its gourd, on the second day of a Lunation Brhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.<sup>44</sup> The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the *Aṣṭāvimśatitattva* of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)<sup>45</sup> and Caitanya (1485 A.D.).<sup>46</sup> In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivamśa flourished in 1484 A.D.<sup>47</sup>

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vṛndāvana (4.28.165) which

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| 41. Sen D. C.           | History of Bengali language and Literature p. 39 ff.    |
| 43. Sen D. C.           | Op. Cit., p. 335.                                       |
| 44. Ibid                | P. 74.  |
| 45. Bhandarkar R. G.    | Vaiṣṇavism Śaivism and Minor Religious Systems, p. 77.  |
| 46. Ibid                | p. 83.  |
| 47. Snataka Vijayendra. | Rādhāvallabha Sampradāya : Siddhānta aur Sāhitya p. 98. |

was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hītaharivamśa built the temple of Rādhā in Vṛndāvana where he laid out the other Vanas which still exist today.<sup>48</sup>

The BVP (4.73.79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A. D. to 12th Century A.D.<sup>49-50</sup> Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP, the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vṛndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkhaçūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.<sup>51</sup>

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96.60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara.<sup>52</sup>

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts<sup>53</sup> is prior to 1692

48. Upadhyaya Baladeva Bhāratiya Vāṅmāya meṇ Śrī Rādhā, p. 92.

49-50. Kane P.V. 9th Century HDS Vol. V Part II p. 199.

Upadhyay Baladeva 6th Century A.D. Op. Cit. P. 548.

Wilson H.H. 12th Century A.D. Viṣṇupurāṇa P. XXX

Shastri D.K. 9th Century A.D. Purāṇavivecana p. 207.

Hazra R.C. 6th Century A.D. PRHC p. 55.

51. Shastri K. K. Vallabhācārya p. 8.

52. Oza G.H. Bhāratiya Prācīna Lipimālā p. 192.

53. Vide 1. Descriptive catalogue of Sanskrit manuscripts Oriental Institute Baroda.

2. Catalogue of the old manuscripts in Sanskrit in the collection of the Sanātana Dharma Sabhā, Ahmednagar.

3. A catalogue of the Sanskrit manuscripts at the D.H.A.S. Department of Historical and Anti-quarian studies in Assam Gauhati.

4. A Descriptive catalogue of Sanskrit Manuscripts Vol. IV Government Sanskrit College Varanasi.



A.D. and hence the lower limit of the BVP is 1600 A.D. and from seeing the above points its upper limit can be put as 1400 A.D.

### Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R.C. Hazra,<sup>54</sup> A.S. Gupta,<sup>55</sup> Baladeva Upadhyaya<sup>56</sup> and D.K. Shastri<sup>57</sup> hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion.

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good acquaintance with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz. Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāṣṭhīya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P.C. Sen remarks "towards the close of the pre-Muhammadan period Rāṣṭha and Vārendra were well known divisions of Bengal."<sup>58</sup>

The BVP uses the word Ballava (1.5.42; 2.49.42; 2.48.43,53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.<sup>59</sup>

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows:—

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5. Catalogue of the Sanskrit and Prakrita Manuscripts in the Library of the India Office Vol. V.
  6. A Descriptive catalogue of the Sanskrit Manuscripts. Gujarat Vidyasabha Ahmedabad. Cultural Heritage of India Vol. II P. 263.
  54. Hazra R.C.
  55. Gupta A.S. Op. Cit. p. 95.
  56. Upadhyay Baladeva Purāṇavimarśa p. 555.
  57. Shastri D.K. Op. Cit. P. 218.
  58. Sen P.C. "Janapadas of Ancient Rāṣṭha" Indian Historical quarterly, Vol. VIII p. 523 March 1932 No. 1.
  59. Hindīviśvakośa, Part 3 p. 213.

By the union of a Mleccha man and a Kuvindaka woman, Jola was born (1.10.121) and Vaidya was born by the union of Aśvinikumāra and a Brahmin woman (1. 10, 123). These two beliefs are still prevalent in Bengal.<sup>60</sup>

Dr. Sukumar Sen holds<sup>61</sup> that the vocable Jolā (BVP 1.10.121) is a Bengali word from Persian Jullāh, Julāh 'weaver'. Julāhā is the Hindi (Bhojapurī etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final 'h' so the original word Jullāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses: Manasā, Śaṣthī and Maṅgala-  
caṇḍī is prevalent in Bengal only and the BVP (2.43-46) has described their stories at great length.

The BVP (4.3.23; 4.31.53; 3 34.38) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese<sup>62</sup> which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27,79) states that one should perform Śivapūjā in the month of Māgha or Caitra—a practice which is prevalent in Bengal only.<sup>63</sup>

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasī and Lakṣmī are Nārāyaṇa's wife (2 12 1) and this belief is still prevalent in Bengal.<sup>64</sup>

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūjā in the month of Bhādrapada which is still prevalent in Bengal.<sup>65</sup>

60. Upadhyaya Baladeva op, cit. p. 555; Gupta A.S. Op. Cit. p. 82.

61. Sen S K. A personal letter to Dr. S.G. Kantawala dt. 29.4.70.

62. Kakati B. Op. Cit. P. 71.

63. Hazra R.C. Studies in the Upapurāṇas Vol. II p. 319.

64. Jani A. N. Naiṣadhacaritam—a critical study p. 270.

65. Hazra R.C. Op. Cit. P. 357.

According to the BVP (2.11.7) Gaṅgā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal.<sup>66</sup>

The BVP (2.30.162-163) states that one should perform five Parvans viz. :—Janmāṣṭamī ; Rāman-vamī; Śivaiātri; Ekādaśī; Sunday; and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal.<sup>67</sup>

From the above mentioned data it may be concluded that the home of the BVP is Bengal.

### The Title of the Brahmapaivartapurāṇa

As noted earlier there was another BVP named—Ādibrahmapaivartapurāṇa. The extant Brahmapaivartapurāṇa is known simply as "Brahmapaivartamahāpurāṇa". The BVP itself gives its explanation as follows:—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described.<sup>68</sup>

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1.1.59; 4.133.32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64; 4.133.28-29).

There is also another title of the Brahmapaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India.<sup>69</sup> Nothing can be said regarding this title whether there might be

66. Ibid. p. 357.

67. Ibid. p. 357.

68. Cf. 1. 1. 61. 4. 133. 31.

69. Winternitz M. History of Indian Literature Vol. I Part II p. 230. On examining the MSS. position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmapaivarta is uniformly found in all North Indian MSS. Letter of Dr. V. Raghavan-Dt. 12.8.1970 to Dr. S. G. Kantawala. My grateful thanks are due to him for supplying this information.

a Purāṇa different from the present BVP or the title is only different.<sup>70</sup>

### Laghu Brahmapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmapurāṇa with the remarks that “atra mūlam cintayet”. As these two verses, dealing with the praise of gifts made at Benaras during eclipse etc. do not occur in the present BVP. Dr. R.C. Hazra remarks that “the Laghubrahmapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D. It should be also mentioned here that we do not know any second author who refers to or draws upon this work.”<sup>71</sup>

### The BVP and the Purāṇa Pañcalakṣaṇa.

The classical definition of the Purāṇa enumerates the following five characteristics.<sup>72</sup>

- |                  |                         |
|------------------|-------------------------|
| 1. Sarga         | ~ creation              |
| 2. Pratisarga    | ~ dissolution           |
| 3. Vamśa         | ~ genealogies           |
| 4. Manvantara    | ~ ages of Manus         |
| 5. Vamśānucarita | ~ genealogies of kings. |

(4. 133. 6-7)

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows:—

- |                |                                |
|----------------|--------------------------------|
| 1. Sṛṣṭi       | = Primary Creation             |
| 2. Viśṛṣṭi     | = Secondary creation           |
| 3. Sthiti      | = Stability of creation        |
| 4. Pālana      | = Protection                   |
| 5. Karmavāsana | = Desire for work              |
| 6. Manuvārtā   | = Information about the Manus. |

70. Hazra R.C. “Some Minor Purāṇas” ABORI Poona, Vol. XIX 1938-39 p. 76.

71. Hazra R.C. Studies in the Upapurāṇas Vol. II P. 506.

72. Cf BVP.  
MP 53.65  
KP 1.1.12  
BP 1.37-38

- |                   |  |
|-------------------|--|
| 7. Pralayavarṇana | = Description of the final destruction |
| 8. Mokṣanirūpaṇa  | = The way to release from rebirth      |
| 9. Harikīrtana    | = Discourse on Hari                    |
| 10. Devakīrtana   | = Discourse on other gods.             |
- (4.133, 8-10)

Generally the definition of Purāṇa Pañcalakṣaṇa is old and that of ten characteristics is of very late origin<sup>73</sup> because it is only stated in the BVP and in the BhP (2.10.1-7; 12.7.8-10).

The BVP (4.133, 6-7) simply mentions the names of ten characteristics while the BhP (12.7.11-20) explains each and every one lakṣaṇa.

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows:—<sup>74</sup>

<i>BVP</i>	<i>BhP</i>
1. Sṛṣṭi	Sarga
2. Viśṛṣṭi	Visarga
3. Sthiti	Vṛtti or Sthāna
4. Pālana	Rakṣā or Poṣaṇa
5. Karmavāsanā	Hetu or Ūti
6. Manuvārtā	Antarāpi or Manvantara
7. Pralayavarṇana	Samsthā or Nirodha
8. Mokṣanirūpaṇa	Apārśraya or Mukti
9. Harikīrtana	Varṇśa or Āśraya
10. Devakīrtana	Varṇśānucarita or Īśānukathā

(12.7.9; 2.10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e. g.

*Five characteristics:—*

- |                   |                  |
|-------------------|------------------|
| 1. Sarga          | (1.6, 7, 8 etc.) |
| 2. Pratisarga     | (1.5)            |
| 3. Varṇśa         | (1.22)           |
| 4. Manvantara     | (4.51)           |
| 5. Varṇśānucarita | (2.13)           |

73. Hazra R.C. Op. Cit. Vol. I. p. 2.

74. Upadhyaya Baldeva Op. Cit. pp. 128 ff.

*Ten characteristics:—*

- |                    |                  |
|--------------------|------------------|
| 1. Sṛṣṭi           | (1.6, 7, 8 etc.) |
| 2. Viṣṛṣṭi         | (1.5)            |
| 3. Sthiti          | (1.6)            |
| 4. Pālana          | (1.18)           |
| 5. Karmavāsanā     | (2.25, 26)       |
| 6. Manuvārtā       | (4.41)           |
| 7. Pralaya-varṇana | (1.5)            |
| 8. Mokṣanirūpaṇa   | (4.10, 11 etc )  |
| 9. Harikirtana     | (2.34)           |
| 10. Devakīrtana    | (2.10, 13).      |

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnikā (1.10, 1.16, 1.26).

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM. Dr. P. V. Kane<sup>75</sup> and H. H. Wilson<sup>76</sup> remark without giving any argument that the Brahmaivaivarta-purāṇa has not the slightest title to be regarded as a Purāṇa.

**The position of the BVP in the Different Classification of the Purāṇas.**

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalakṣṇa definition.

Dr. A. D. Fusalker states that the Vayu, Brahmāṇḍa, Matsya and Viṣṇu are ancient Purāṇas.<sup>77</sup>

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities

The PP (Uttara, 263.81-84) classifies them in three categories as follows :—

- |             |   |                             |
|-------------|---|-----------------------------|
| 1. Sāttvika | — | VP, NP, BhP, GP, PP, VRP.   |
| 2. Rājasa   | — | BRP, BVP, MKP, BP, VMP, BSP |
| 3. Tāmasa   | — | MP, KP, LP, SP, AP, SKP.    |

<sup>75</sup> Kane P.V. HDS Vol. V part II p. 895.

<sup>76</sup> Wilson H.H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.

<sup>77</sup> Fusalker A.D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.<sup>78</sup> The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Piṭṛs as Sāmkīrṇa.

On the authority of the Tamila works, V. R. R. Dikshitar<sup>79</sup> classifies the Purāṇas into five groups as follows :—

- |           |   |  |
|-----------|---|--|
| 1. Brahmā | — | Brahma and Padma   |
| 2. Sūrya  | — | Brahmavaivarta   |
| 3. Agni   | — | Agni   |
| 4. Śiva   | — | Śiva, Skanda, Liṅga, Kūrma, Vāmana,<br>Varāha, Bhaviṣya, Matsya, Mārkaṇḍeya,<br>Brahmāṇḍa, |
| 5. Viṣṇu  | — | Nārada, Bhāgavata, Garuḍa, Viṣṇu,  |

Hara Prasad Sastri<sup>80</sup> gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows :—

- |  |   |               |
|--|---|---------------|
| 1. Purāṇas of encyclopaedic character                  | = | GP, AP, NP.   |
| 2. Purāṇas dealing with Holy Places and religious vows | = | PP SKP. BSP.  |
| 3. Purāṇas which underwent to general revisions        | = | BP. BhP, BVP. |
| 4. Purāṇas revised out of existence                    | = | VRP, KP, MP.  |
| 5. Historical group                                    | = | BRP, VYP.     |
| 6. Sectarian works                                     | = | LP, VMP, MKP. |

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one.

According to V.R.R. Dikshitar, the BVP deals with Sūrya but this is far from the truth; so far as the extent BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP.

78. Ibid p. 26.

79. IHQ Vol. VIII p. 766.

80. Sastri H.P. "Mahāpurāṇas" JBORS, Vol. XIV pp. 330-337.

**Influence of the BVP on other works**

It is known that the BhP has a great influence over Vaiṣṇavas of India. In this Purāṇa Kṛṣṇa's līlā or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaiṣṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāṇa and hence the BVP is the chief authority on the neo-school of Vaiṣṇavism or the Rādhā-Kṛṣṇa cult.<sup>81</sup>

The BVP has influenced later writers<sup>82</sup> also e.g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmo-daya" containing three acts in Śaka year 1721 i.e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer—Dīna Dvija wrote the drama "Śaṁkhacūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śaṁkhacūḍa of the Prakṛtikhaṇḍa of the BVP.

**ABBREVIATIONS**

BVP = Brahmapurāṇa	
MP = Matsyapurāṇa	BhP = Bhāgavatapurāṇa
PP = Padmapurāṇa	BP = Brahmapurāṇa
SKP = Skandapurāṇa	Brp = Brahmāṇḍapurāṇa
SP = Saurapurāṇa	VP = Viṣṇupurāṇa
NP = Nārada-purāṇa	VRP = Varāhapurāṇa
DbhP = Devībhāgavatapurāṇa	VMP = Vāmanapurāṇa
YS = Yājñavalkyasmṛiti	VYP = Vāyupurāṇa
MKP = Markaṇḍeyapurāṇa	AP = Agnipurāṇa
KP = Kūrmapurāṇa	LP = Liṅgapurāṇa
GP = Garuḍapurāṇa	BSP = Bhaviṣyapurāṇa
HDS = History of Dharmaśāstras	

PRHS = Purāṇic Records on Hindu Rites and Customs

ABORI = Annals of Bhandarkar Oriental Research Institute, Poona

JLORS = Journal of Bihar and Orissa Research Society

IHQ = Indian Historical quarterly

81. Iattvabhūṣana, Sitanath. Kṛṣṇa and the Purāṇas p. 68.

82. Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9, 11.



PROBLEM OF THE EXTENT OF THE  
KŪRMA-PURĀṆA TEXT\*

BY

ANAND SWARUP GUPTA

[ नारदीयपुराणे (१.१०६.१३-२२) कूर्मपुराणे (१.१.२) च कूर्म-पुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्येताः चतस्रः संहिता अभि-हिताः । अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्रः संहिता मूलतः कूर्मपुराणस्यैवासन्, यथा हेमाद्रिणा चतुर्वर्गविन्तामणौ ( दानखण्डे, पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परवर्तिकाले कूर्ममहापुराणे एताश्चतस्रः संहिताः कूर्ममहापुराणस्यैव विभागत्वेन वर्तन्ते इति कथनं कथंचित् सन्निविष्टम् । नान्यस्मिन् कस्मिंश्चिदपि महापुराणेऽद्यापि संहिता-विभागो वर्तते, अपितु शिवपुराणे स्कन्दोपपुराणे सौरपुराणे चैवायं संहिताविभागो निर्दिष्टो लभ्यते । कूर्मपुराणस्य श्लोकसंख्या १७,००० प्रोक्ता मत्स्यादिपुराणेषु, परंतु इदानीं षट् सहस्राण्येव श्लोका अत्रोपलभ्यन्ते । एषा श्लोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते । परन्तु निबन्धेऽस्मिन् सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम, तत्र ब्रह्मणो यथार्थतः प्रतिपादनात् (२.४४.१३२)। कूर्मपुराणस्येकस्यां-शस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितुं शक्यते । कूर्म-पुराणश्लोकानां १७,००० संख्याप्रपूरणाय एताश्चतस्रः संहिताः कूर्ममहा-पुराणस्येति नारदीयपुराणे प्रमादादुक्तम् । नारदीयपुराणे केषांचिदपराणा-मपि महापुराणानां मत्स्यादिषु प्रोक्तायाः श्लोकसंख्यायाः पूरणायेयं पद्धतिः स्वीकृता वर्तते, यथा विष्णुमहापुराणस्य २३,००० श्लोकसंख्याप्रपूरणाय विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्धर्मपुराणे उपपुराणत्वेन कथितम्) विष्णु-पुराणस्योत्तरभागत्वेनाभिहितम्; परंतु विष्णुपुराणं तु सकलं पराशरोक्त-मेवेति निश्चितम्, विष्णुधर्मोत्तरपुराणं तु मार्कण्डेय-वज्रसंवादरूपेण वर्तते; न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम् । एवमेव कूर्मपुराणस्य गतिरासीत् । ]

\* The extent of the Kūrma-Purāṇa text has also been discussed in my Introduction (pp. v-vii) to the Critical Edition of the Kūrma Purāṇa. The present article is supplementary and revisional. The references to the Kūrma-Purāṇa are from its Critical Edition, 1972.

The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,<sup>1</sup> the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 ślokas<sup>2</sup> while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt. edn.) ślokas, which (6000 ślokas) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the *Brāhmī-Saṁhitā*) since the time of the Nāradiya Purāṇa which also gives this same extent of the Brāhmī-Saṁhitā (I. 106.22), or since the redaction of the present text of the Kūrma-Purāṇa itself 'नवन्ति पदसहस्राणि श्लोकानामत्र संख्यया' Kūrma-P. I. 1.23cd.).

The Nāradiya-Purāṇa (I. 106) has tried to remove this discrepancy between 17000 ślokas (the extent mentioned in the lists of the Purāṇas) and the 6000 ślokas (the extent available at the time of the Nāradiya-P. also) by stating that the Kūrma-Purāṇa consists of the four Saṁhitās viz., Brāhmī-Saṁhitā of 6000 ślokas, Bhāgavati-Saṁhitā of 4000 ślokas, Saurī-Saṁhitā of 2000 ślokas and the Vaiṣṇavī Saṁhitā of 5,000 ślokas—the total coming to 17000 ślokas.<sup>3</sup> Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Saṁhitās of the Kūrma-Purāṇa.<sup>4</sup> Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text.

1. For the detailed lists of the Mahāpurāṇas see my article 'Purāṇas and their Referencing' in *Purāṇa*, VII. 2 (July, 1965).

2. 18,100 is the number given in the printed editions of the Matsya-Purāṇa (53.47), but in the MSS. of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272... ..) gives the extent of the Kūrma-Purāṇa as 8,000 ślās.

3. Cf. Nār.-P. I. 106 13-22, where it gives the names and the contents of the four Saṁhitās and mentions their extent as—ताः क्रमात् षट्-चतुर्द्वीपुत्राहस्रः परिकीर्त्तिताः । (śl. 22).

4. Cf. Kūrma-P. I. 1.22 :-

ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्त्तिताः ।

चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः ॥

### Theory of the four Saṁhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Saṁhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I. 1.21-22) and given in a detailed form in the Nāradiya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53.47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 śloka-s and the extent of the available text of the Kūrma-Purāṇa as 6000 śloka-s by amalgamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Saṁhitā-s of the Kūrma-Mahāpurāṇa are mentioned in the Nāradiya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradiya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into *Saṁhitā-s*; but in the case of many of the Upa-purāṇas we find Saṁhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Saṁhitā-s, the Skanda-Purāṇa mentioned in the Sūta-Saṁhitā (I. 1. 19-21) and considered by scholars as an Upa-purāṇa<sup>5</sup> divides its text into six Saṁhitā-s<sup>6</sup>; the Brhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists

5. cf. The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasād Shastri.

6. cf. Sūta-Saṁhitā I. 1. 19-21 :

लक्षं तु ग्रन्थसंख्याभिः सर्वविज्ञानसागरम् ।  
 इकादशधाभिवक्ष्यामि पुराणं श्रुतिसम्मतम् ॥  
 षड्विधं संहिताभिदैः पञ्चाशत्खण्डमण्डितम् ।  
 आद्या सनत्कुमारोक्ता द्वितीया सूतसंहिता ॥  
 तृतीया शांकरो प्रोक्ता चतुर्थी वैष्णवी मता ।  
 तत्परा संहिता ब्राह्मी सौराष्ट्र्या संहिता मता ॥

The Skanda-P., Venk. Press edn., is divided into seven Khanda-s (also mentioned by the Nāradiya-P. I. 104) and is regarded as a Mahāpurāṇa.

of the Upa-purāṇas<sup>7</sup> and its text was also divided into four Samhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gaṇeśvarī. (Nār. P. I. 105, 13-14), though the Nār.-P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa.<sup>8</sup> Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Khila* or supplement of the Brahma-Purāṇa) mentions that its text has two Samhitās.<sup>9</sup> Thus the Samhitā-division of a Purāṇa text probably belongs only to an Upa-purāṇa and not to a Mahā-purāṇa.

3. In the two lists of the Upa-Purāṇas contained in the *Revā-khaṇḍa* of the Skanda-Purāṇa and the *Revā-Māhātmya* ascribed to the Vāyu-Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the *eighteenth* Upa-purāṇa, besides a Kūrma-Mahāpurāṇa.<sup>10</sup>

7. cf. the lists of the Upapurāṇas given by Dr. Hazra in his *Studies in the Upapurāṇas*, Vol. I, pp. 4-13. See also my Introduction to the Critical Edition of the Vāmana-Purāṇa.

8. cf. Nār.-P. I, 105, 13-14 :

शृण्वतोऽस्योत्तरं भागं बृहद्वामनसंज्ञकम् ।  
माहेश्वरी भागवती सौरी गणेश्वरी तथा ॥  
चतस्रः संहिताश्चाथ पृथक् साहस्रसंख्यया ।

9. इदं ब्रह्मपुराणस्य खिलं सौरमुत्तमम् ।  
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥  
अद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।

—(Saura-P. 9. 13 f.)

10. cf. Skanda-P., Revā-kh. of the Avanti-kh., I. 46-52:

इदं ब्रह्मपुराणस्य सुलभं सौरमुत्तमम् ।  
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥  
अद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।  
सनत्कुमारवाम्ना हि तद्विख्यातं सहामुने ॥  
द्वितीयं नारसिंहं च पुराणं पाद्मसंज्ञितम् ।  
तृतीयं हि तृतीयं तु पुराणं वैष्णवं मतम् ॥  
वार्हस्पत्यं चतुर्थं च वायव्यं संमतं सदा ।  
दोर्वासं पञ्चमं च स्मृतं भागवते सदा ॥  
सविष्ये नारदोक्तं च सूरिभिः कथिता पुरा ।  
कालिलं मानवं चैव तथैवोशनसेरितम् ॥  
ब्रह्माण्डं वाङ्मनं चाथ कालिकाङ्गिरसमेव च ।  
माहेश्वरं तथा साम्बं नीलं सर्वार्थसंघयम् ।

A list of the Upa-purāṇas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the *Dāna-Kh.* (p. 531 f.) of his Caturvarga-cintāmaṇi, and also in *Vrata-Kh.* (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the *eighteenth* Upa-purāṇa and the division of the text into the four Saṁhitās is said as belonging to this Kūrma-Up-purāṇa.<sup>11</sup>

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the *Revā-Khaṇḍa* and the *Revā-mahātmya*, which shows that the

पाराशरं भागवतं कौर्म चाष्टादशं क्रमात्  
एतान्युपपुराणानि मयोक्तानि यथाक्रमम् ॥

A Kūrma-Mahāpurāṇa is also mentioned separately here in the *Revā-kh.* in the lists of the Mahāpurāṇas as 'कौर्म पञ्चदशं प्राहुर्भागवतद्वयविभूषितम्' (Śl. 42 ab).

The text of the *Revā-Mahātmya* is almost similar ; cf. Aufrecht : Bod. Cat., p. 65 ; Hazra, *op. cit.*, p. 8.

11. cf. Hemādri: कूर्मपुराणे—

अन्यान्मुपपुराणानि मुनिभिः कथितानि तु  
आद्यं सप्तकुमारोक्तं नारसिंहमतः परम् ।

पराशरोक्तं प्रवरं तथा भागवतं द्वयम्  
इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्  
चतुर्द्धा संस्थितं पुण्यं संहितानां प्रभेदतः ॥

—(Hemādri : *Dāna-kh.*, pp. 532 f.)

Here in the two lines preceding the last line Hemādri's text (13th century A.D.) differs from the available text of the Kūrma-P. (I. i.20 cd.21 : पराशरोत्तमपरं मारीचं भार्गवाद्भवम् । इदं तु पञ्चदशमं पुराणं कौर्ममुक्तम् ॥ ). Hemādri Omits the names of the two Upa-purāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as *one*) and the Kaurma, Dr. Hazra, *op. cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the *Kaurma* from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतं द्वयं' should be taken as the *one* Upapurāṇa (No. 17) consisting of the two Bhāgavata-s as its two parts. Dr. Hazra also in his VII list (Kūrma-P. quotation in the *Śabda-Kalpa-drum*) is inclined to take the 'नन्दीश्वरयुग्मम्' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā). Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time; the Kūrma-Upapurāṇa also might have met the same fate.

4. The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nāradya-P. and as in the case of the Vāmana-P. the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the *Brāhmī-Saṃhitā*) was of 6000 Ślokas at the time of the Nāradya-Purāṇa also. The Agni-Purāṇa (272 ) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura-Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa (भागद्वयविराजितम्" 9.11b), which division is still available in the extant text of the Kūrma-Purāṇa. It also does not mention any Saṃhitā-division of the Kūrma-Purāṇa.

5. The internal evidence gathered from the extant text of the Kūrma-Purāṇa itself shows that the division of the text of the Kūrma-Mahāpurāṇa into four Saṃhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the *Brāhmī-Saṃhitā*) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world):—

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।  
रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥  
पृष्टः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।  
सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ॥

—(Kūrma-P. I. 1.122-123)

The Matsya-Purāṇa also confirms it:—

यत्र धर्मार्थकामानां मोक्षस्य च रसातले ।  
माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ॥  
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्तसन्निधौ ।  
अष्टादश (v.l. सप्तदश) सहस्राणि लक्ष्मीकल्पानुषङ्गिकम् ॥

—(Matsya-P. 53, 46-47)

Other Purāṇas also, including the Nāradiya-P.,<sup>12</sup> corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P. as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II. 44.68);—

एतद्वः कथितं विप्रा योग (v. l. भोग) मोक्षप्रदायकम् ।  
कौर्म पुराणमखिलं यज्जगाद गदाधरः ॥

This Śl. is followed by a list of the contents (*Purāṇa-saṁkṣepa*) or (*Anukramaṇī*) of the Kūrma-Purāṇa from Śl. 69 to 119, and there is no indication at all that these contents are only of the Brāhmī-saṁhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramaṇī* (list of contents) is immediately followed by the following Ślokas:—

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः ।  
संत्यज्य कूर्मसंस्थानं स्वस्थानं च जगाम ह ॥  
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।  
प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः ॥  
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।  
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ॥

—(Kūrma-P., II. 44. 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhmī-Saṁhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma-form and left for his own Loka. Thus there is no possibility of the Saṁhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṁhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhmī-Saṁhitā*.

6. The epithet '*Brāhmī*' in the case of the Kūrma-Purāṇa has the double meaning: (1) '*Brāhmī*' was the name of one of the four Saṁhitās of the Kūrma-Upapurāṇa as the quotation by

12. cf. Nār-P. I. 105. 1-3 :

शृणु वत्स मरीचि त्वं पुराणं कूर्मसंज्ञकम् ।  
लक्ष्मीकल्याणुचरितं यत्र कूर्मवपुर्हरिः ॥  
धर्मार्थकायमोक्षाणां माहात्म्यं च पृथक् पृथक् ।  
इन्द्रद्युम्नप्रसङ्गेन प्राह ऋषिभ्यो दयान्वितः ॥  
तत् सप्तदशसाहस्रं सुचतुःसंक्षितं शुभम् ॥

Hemādri (referred to above and quoted in fn. 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brāhmī-Saṁhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature:—

ब्राह्मी पौराणिकी चैयं संहिता पापनाशनी ।

अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥

—(Kūrma-P. II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word 'Brāhmī' is a qualifying epithet of this *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Mahāpurāṇa) and not the name of a particular Saṁhitā of the Kūrma-Purāṇa.

The word Saṁhitā also is applied (1) to a part of a Purāṇa-text, if it has a Saṁhitā-division, as in the case of the Śiva-Purāṇa and the Skanda-Upapurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Saṁhitā*<sup>13</sup> or the *Paurāṇikī Saṁhitā*; e. g. cf. :—

सत्रान्ते सूतमनघं नैमिषीया महर्षयः ।

पुराण-संहितां पुण्यां पप्रच्छू रोमहर्षणाम् ॥

भवन्तमेव भगवान् व्याजहार स्वयं प्रभुः ।

मुनीनां संहितां वक्तुं व्यासः पौराणिकीं शुभाम् ॥

—(Kūrma-P. I. 1.2, 5)

In the Śl. (II, 44.132) quoted above the Kūrma-[Mahā] Purāṇa has been called as the 'ब्राह्मी पौराणिकी च संहिता' which clearly indicates that the word 'Brāhmī' here is only a qualifying epithet used for this whole *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Purāṇa).

7. The Nāradya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahāpurāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

13. *Saṁhitā* is a methodically arranged collection or compilation of texts or verses. The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Saṁhitā-s*. Vyāsa is said to have compiled a *Purāṇa Saṁhitā*.

आख्यानेश्चाप्युपाख्यानेर्गाथभिः कल्पजोक्तिभिः ।

पुराण-संहितां चक्रे पुराणार्थविशारदः ॥

—(Bḍ-P. II. 34.21 ; cf. also Viṣ-P. III. 6. 15).



Second Part (*Uttara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोविंशतिसाहस्रं तत्पुराणं विदुर्बुधाः' Matsya-P. 53.16) and as spoken by sage Parāśara:—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।

यत्प्राह धर्मान्खिलान् तदुक्तं वैष्णवं विदुः ॥

— (Matsya-P. 53.16)

The Viṣṇu-Purāṇa (I. 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अशेषं) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya:—

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।

पुराणसंहितां सम्यक् तां निबोध यथातथम् ॥

But the Nāradiya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six *Amśas* is the *Ādi bhāga* only and the Viṣṇu-dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्):—

शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।

त्रयोविंशतिसाहस्रं सर्वपातकनाशनम् ॥१

तत्रादिभागे निर्दिष्टाः षडंशाः शक्तिर्जन ह ।

मैत्रेयाय ... .. ॥२

अतः परस्तु सूतेन शौनकादिभिरादरात् ।

पृष्ठेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ॥१८

एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥२० उ०

(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocation between the Yādava King Vajra (the son of Aniruddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Bṛhad-dharma-Purāṇa (I. 25. 23-26). The statement of the Nāradiya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*

*bhāga* respectively of the whole Viṣṇu-Mahāpurāṇa is quite misleading. More-over, the extents of the Viṣṇu-purāṇa and the Viṣṇu-dharmottara-purāṇa as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the Kūrma-Purāṇa also. The Kūrma-Purāṇa of the four Saṃhitās might have been an Upa-purāṇa as may be inferred from Hemādri's quotation referred to above (and given in fn. 11); and the Nāradiya-Purāṇa combined it with the Kūrma-Mahāpurāṇa as a part of its *Uttara-bhāga* in order to make up the total extent of the Kūrma-Purāṇa as 17,000 ślokas.

8. The ślokas of the Kūrma-[Mahā]Purāṇa (I. 1.21-22) mentioning the four Saṃhitās of the Kūrma-[Mahā]Purāṇa probably belonged originally to the Kūrma-Upa-purāṇa, but later on, somehow, might have been transferred to or interpolated in the then extant text of the Kūrma-Mahāpurāṇa with some adjustment of reading; e. g. Hemādri's reading "इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्" referring to the Kūrma-Upapurāṇa having been modified as "इदं तु (v. l. च) पञ्चदशमं पुराणं कौर्ममुत्तमम्" (Kūrma-P. I. 1.21ab) and thus making it refer to the Kūrma-Mahāpurāṇa which is mentioned as the fifteenth Mahāpurāṇa in the lists of the Mahā-purāṇas. The Nāradiya-Purāṇa perhaps on the authority of the then extant Kūrma-Mahāpurāṇa mentioned the four-Saṃhitās originally belonging to the Kūrma Upapurāṇa as belonging to the Kūrma-Mahāpurāṇa.<sup>14</sup>

9. The Śl. I. 1.23 of the Kūrma-Purāṇa ( इयं तु संहिता ब्राह्मी चतुर्वैद्यैः सम्मिता । भवन्ति षट् सहस्राणि श्लोकानामत्र संख्यया ॥ ) can be interpreted both ways:

14. It is not now possible to say with any degree of certainty when this change was made in the text of the Kūrma-Purāṇa, but the original reading as quoted by Hemādri (*Dāna-khaṇḍa*, p. 533) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A. D.) is available now. The apocryphal nature of the Nāradiya-Purāṇa is proved by Dr. Hazra (*Vide* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him "the late age of Nār. I. 42-125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them." (p. 122).

(i) This Saṁhitā (i.e. the Kūrma-Purāṇa-Saṁhitā) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality; it contains six thousand ślokas, or (ii) this is the *Brāhmī-Saṁhitā* (out of the four Saṁhitās of the Kūrma-[Mahā] Purāṇa mentioned in the preceding śloka), which only (and not the whole Kūrma-Purāṇa) has an extent of 6,000 ślokas. In my opinion the first interpretation is more reasonable and therefore preferable, and ŚI. II. 44.132 ( ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी । अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥ ) fits more with this interpretation.

10. How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the Kūrma-Purāṇa as 17,000 ślokas (Matsya and other Purāṇas) and the other mentioning the extent of the Brāhmī-Saṁhitā (an epithet of the Kūrma-Purāṇa) as 6,000 ślokas (Kūrma-P. I. 1.23) ? In reply it may be said that the original extents of many of the Purāṇas as mentioned in the Matsya and some other Purāṇas do not at all tally with the extents of the available texts of those Purāṇas; e.g. consider the case of the following Purāṇas :—

Mahāpurāṇas	Extent given in Matsya (Adh. 35)	Extent available
Padma	55,000	48,452 (Ān. ed.)
Vāyaviya	24,000	10,991 (Ān. ed.)
Nāradya	25,000	17,549 (Veñk. ed.)
Bhaviṣya	14,000	25,936 (Veñk. ed.)
Vārāha	24,000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Veñk. ed.)
Garuḍa	19,000	8,738 (Veñk. ed.)

The extents of the Vāmana and the Viṣṇu have already been discussed. The present texts of the Bhaviṣya and Skanda have increased in their bulk, but the other Purāṇas have now much less extant than mentioned in the Purāṇic lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these Purāṇas, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original Mahāpurāṇas have also been superseded by the apocryphal Purāṇas or the Upapurāṇas bearing the same title; e.g. Dr. Hazra thinks that the present Nāradya-Purāṇa is an Upapurāṇa and not the original Nāradya-Mahā-

purāṇa<sup>15</sup>. The present Brahma-vaivarta-Purāṇa also may not be the original Mahāpurāṇa, but only an apocryphal Purāṇa<sup>16</sup>. Similar might be the case with some other extant Purāṇic texts.

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I. 1. 23 quoted), and which is still available. This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmaśāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa.<sup>17</sup>

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahāpurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition. So it may be asserted that the present Kūrma-Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahapurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma-Purāṇa text into four Saṃhitā-s really belonged to the Kūrma-Upapurāṇa which however, is not available now.

15. Cf. Hazra : *Studies in the Purāṇic Records on Hindu Rites and customs*, pp. 129 ff.

16. Cf. My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III. 1 (Jan, 1961) pp. 92 ff.

17. Cf. Appendix I B in the Critical Edn. of the Kūrma-Purāṇa.

## Notes

### DID THE AUTHOR OF THE BHĀGAVATA KNOW KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[ भागवतमहापुराणस्य केचन श्लोकाः कालिदासकवेः मेघदूतस्य कतिपयैः  
श्लोकैः सह सुतरां साम्यतामारोहन्ति । अस्मिन् लघुनिबन्धे लेखकमहोदयेन  
तान् श्लोकान् प्रदर्श्योहितं यद् अस्मिन् प्रसङ्गे महाकवेः कालिदासस्य  
प्रभावः भागवते वर्तते ]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them.

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa.

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkṛṣṇa. In the palace of Lord Kṛṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradīpanīkaradyutibhīrṇirasta-  
dhvāntaṃ Vicitravalabhīṣu Śikhaṇḍino'ṅga /  
nṛtyanti yatra vibhīṭāgurudhūpamakṣair  
niryāntamīkṣya ghanabuddhaya unnadantaḥ //

Bhāg. X 69.12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :—

jālodgīrṇairupacitavapuḥ Keśasaṃskāradhūpair  
bandhu-prītyā bhavanaśīkhibhirdattanṛtyopahāraḥ /  
(Pūrv Megha 32)

Here we mark that there is much similarity in “vibhīṭāgurudhūpamakṣair niryāntamīkṣya ghanabuddhaya unnadantaḥ” and

“jālodgīrṇairupcitavapuḥ keśasaṁskāradhūpaiḥ” and “in Śikhaṇ-  
ḍino’ṅga, nṛtyanti yatra” and “bhavanaśikhibhirdattanāṛtyopahā-  
raḥ”.

Again when we proceed further in the Meghadūta we find a  
verse where the poet advises the cloud-messenger to pass the night  
on some house—roof “tām kasyāṁcidbhavanavalabhau suptapārā-  
vatāyām”, (Pūrva Megha—38).

Here we also find some similarity in “vicitravalabhiṣu” (of  
the verse “Ratnapradīpa ..”) and “bhavanavalabhau”

(P. Megha—38)

In addition to these similarities when we compare

pādanyāsair bhuja-vidhūtibhiḥ sasmitairbhrūvilāsair  
bhajyanmadhyaiścalakucapaṭaiḥ kuṇḍalairgaṇḍalolaiḥ /  
Svidyanmukhyaḥ Kabararaśanāgranthayaḥ Kṛṣṇavadhvo  
gāyantyastaṁ tadīta iva tā meghacakre virejuḥ //

(Bhāg. X. 30.8)

and

pādanyāsakvaṇṭaraśanāstatra līlāvadhūtai  
rantnacchāyā-khacitavalibhiścāmaraiḥ kāntahastāḥ /  
veśyāstvatto nakhapadasukhān prāpya varṣāgrabindū-  
nāmokṣyante tvayi madhukaraśreṇidīrghān Kaṭākṣān //

(Pūrva Megha—35)

We notice that some phrases like “pādanyāsa”, “bhuja-  
vidhūtibhiḥ”, “Sasmitairbhrūvilāsair”, “Svidyanmukhyaḥ” and  
“Kabararaśanāgranthayaḥ” find their parallels in “pādanyāsa”,  
“līlāvadhūtaiḥ”, “madhukaraśreṇidīrghān kaṭākṣān”, “Kāntahas-  
tāḥ” and “Kvaṇṭaraśanāḥ” respectively. Besides this, the most  
striking fact is that both of the verses are composed in the same  
metre i. e. mandākrantā

Further in the Chapter 90 of Book X we find that the queens  
of Lord Kṛṣṇa talk to the different objects of nature such as  
Kurārī, Kokila and clouds. When we see that they are talking to  
clouds we are reminded of the following verse of the Pūrvamegha:—

pratyaśanne nabhasi dayitājivitalambanārthi  
jīmūtena Svakuśalamayīm hārayiṣyan pravṛttim /

sa pratyagrahī kuṭajakusumaiḥ kalpitārghāya tasmai  
 prītaḥ prītipramukhavacanam svāgataṁ vyājahāra //  
 (Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta).

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntalā (Śakuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhijñāna-Śakuntalā of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography. It makes use of a part of a verse of the Chapter I of the Amarakośa<sup>1</sup> in one of the stanzas of the Bhāgavata which runs like this:—

Kṣetrajña ātmā puruṣaḥ purāṇaḥ /  
 sāksāt svayaṁ jyotirajaḥ pareśaḥ"  
 (Bhāg. V. II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas<sup>2</sup> accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

1. Amarakośa 1.4.29
2. Bhāgavata II. 4.18

Kṣetrajña ātmā puruṣaḥ  
 Kirīṭatahūṇāndhrapulindapulkaśā  
 Ābhirakaṅkā yavanāḥ khaśādayaḥ /  
 ye'nye ca pāpā yadapāśrayāśrayāḥ  
 Śudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.<sup>3</sup> whereas Pargiter,<sup>4</sup> Dr. Hazra<sup>5</sup> and Durgashanker K. Shāstri<sup>6</sup> place the Bhāgavata somewhere after the 5th century A.D. So Kālidāsa is a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa

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3. Dr. S. N. Dasgupta and Dr. S. K. De, *Hist. of Sanskrit Literature* pp. 125.
  4. Pargiter, *Dynasty of Kali age*, Intro. pp. 28.
  5. Hazra, *Studies in the Purāṇic Records of Hindu Rites and Customs* pp. 55.
  6. *Bhāratīya vidyā* 1941, vol. ii Part II, pp. 139, Date of the Bhagavata.



PROPRIETY OF USING UMBRELLA AND SHOES BY  
VĀMANA AS A BRAHMACĀRIN

BY

GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, स्मृतिविवरणेषु चित्रकलासु  
च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो  
ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्वारणं कृतमासीत् ।  
धर्मशास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्वारणस्य निषेधो वर्तते ।  
अतः वामनेन कथमेतदाचरितम् अत्रास्यैव प्रदनस्य समाधान-  
सूहितम् ।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmacārin or a Vedic student.<sup>1</sup> This idea is also corroborated by Art and Iconography.<sup>2</sup> At many places Vāmana is described as *baṭu* or *māṇavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmacārin*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmacārin :

1. वभूव तेनैव स वामनो बटुः Bhāgavata P., IIX. 18.12  
and

जटिलं वामनं विप्रं मायामाणवकं हरिम् ।

2. कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।

ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥

Kūrma P., I. 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।

सर्वदेवस्यो विप्रो बलेरध्वरमभ्यगात् ॥

M. P. 246. 46 cd-47 ab

4. बटुवेषधरं देवं सर्ववेदाङ्गोचरम् ।

मेखलाजिनदण्डादिचिह्नै रङ्कितमीश्वरम् ॥

Padma P. VI. 267.3

5. बटुरूपेण महता पुत्रभूतो वभूव ह । S. K. P. I. 1. 18. 150.

1. For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol. XII, No. 1, pp. 102-140.

2. For details see Vāmana in Literature and Art by B. N. Sharma, *Purāṇa* XII No. 2 pp. 54-64

6. संक्षिप्तसर्वावयवैः पीनैः संक्षिप्तपर्वभिः

कृष्णाजिनजटादण्डकमण्डलुविराजितम् ॥

Viṣṇudh. I. 55.17

7. दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः

दण्डी कमण्डलुधरः श्रीवत्सोरसिभूषितः ।

जटी यज्ञोपवीती च भगवान् बालरूपधृक् ॥

Mbh III. 273.63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārin. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhikṣā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows:

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।

यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ॥

आषाढमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।

कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ॥

आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।

शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥

स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।

सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ॥

Vām. P. (Saro-māhātmya) 9.36-9.

At another place (ch. 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him :—

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।

मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥

पलाशमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।

अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः ॥

छत्रं प्रादाद् रघू राजा उपानद्युगलं नृगः ।

कमण्डलुं बृहत्तेजाः प्रादाद् विष्णोर्वृहस्पतिः ॥

From the above mentioned references it is obvious that Lord Vāmana was a Brahmacārin and was duly initiated. The word *Baṭu* and *Māṇavaka* used for Him are in this context synonyms of a Brahmacārin. According to Hemacandra and

*Śabdaratnāvalī* the word *Batu*, *Varṇī* and *Brahmacārin* are used in the same sense.<sup>1</sup>

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśavatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Daṇḍa (staff). The description of Vāmana's image contained in the *Vaiṣṇavasāgama* also describes Vāmana as a *Brahmacārin* :

अथ वामनं पञ्चतालमिति द्विभुजं द्धत्रण्डधरं कौपीनवाससं शिखा-  
पुस्तकमेखलोपवीतकृष्णाजिनसमायुतं पवित्रपाणिं वारूपं ब्रह्मवर्चस्विनं  
कारयेत् ॥

[ The image of Vāmana should be made five *Tāla* high, having two arms, bearing umbrella and staff, wearing a *Kaupīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the *Brahma-tejas* ]

In the *Viṣṇudharmottara Purāṇa* also He is said as engaged in studies :

कर्तव्यो वामनो देवः संकटेर्गात्रपर्वभिः ।  
पीनगात्रश्च कर्तव्यो दण्डी चाध्यनोद्यतः ॥  
दूर्वाश्यामश्च कर्तव्यः कृष्णाजिनधरस्तथा ।  
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविक्रमः ॥

*Viṣṇudh. P. 85.54-55*

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the *Dharmaśāstra*-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes.<sup>2</sup> But in above-cited descriptions of Vāmana he is holding an umbrella and

1. बटुःपुनर्मणवको भिक्षाऽस्य ग्राममात्रकम् इति हेमचन्द्रः

.....बटुवर्णी ब्रह्मचारी इति शब्दरत्नावली

—Vide, *Sabdakalpādrumakośa*

2. cf.

वर्जयेन्मधुमांसं च गन्धं माल्यं रसात् स्त्रियः ।

शुक्तानि यानि सर्वाणि प्राणिनां चैव हितनम् ॥

has put on *shoes*. Now the question arises why he adheres to anti Śāstric conduct? When umbrella and *shoes* are prohibited for a Brahmācārin how and under what rules did Vāmana possess these things? This question may be answered as follows :

(1) According to Medhātithi, a commentator of Manu, a Brahmācārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc.). During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc. While commenting upon the verse,

वेदानधीत्य वेदौ वा वेदं नापि यथाक्रमम् ।  
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

Manu 3.2

Medhātithi says :

प्राप्तायां च निवृत्तौ पुनर्वचनं नियमान्तराणां मधुमांसवर्जनादीनां निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वं नियमा अनुष्ठातव्याः समाप्ते त्वध्ययनेऽर्थाविबोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या । ब्रह्मचर्यशब्दो यद्यपि ब्रह्मग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol. I p. 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study. The Vāmana Purāṇa says:

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।

शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥

Vāmana P. (Saro-māhātmya) 9.36

[The Vedas along with Omkāra and accents (Svaras) revealed themselves to him. All branches of learning (Aśeṣa

अभ्यञ्जनं तथा चाक्षणीरूपानच्छत्रधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ Manu, 2.177-8

and

उपानहं छत्रं यानमिति वर्जयेत् । Āpastamba I. 2.7.5

Other texts also prescribe similar injunctions for a Brahmācārin.

Śāstras) and also *Sāṃkhya* and *Yoga* became manifest to him ]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (*Gṛahasthāśrama*) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and *Saṃnyāsins*. Rāvaṇa, when assumed the form of a *Saṃnyāsin* at the time of Sītā's abduction was also holding an umbrella and wearing shoes.

श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही ।  
वामे चासेऽवसज्याथ शुभे यष्टिकमण्डलू ॥

Rāmāyaṇa, III. 46.3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a *Brahmacārin* and that of a *Saṃnyāsin* are full of austerities. A *Saṃnyāsin*'s life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the *Saṃnyāsins* Sītā might have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that inspite of the prohibition such practice was in vogue among the *Brahmacārins* and the *Saṃnyāsins*.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a *Brahmacārin*. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्वामिनतां गतः ।  
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।  
महोदरो ह्रस्वभुजः खञ्जपादो महाशिरः ।  
महाहनुः स्थूलजङ्घः स्थूलग्रीवोऽतिलम्पटः ॥  
अथेतवस्त्रो वदद्विशिष्यच्छत्रोपानत्कमण्डलून् ॥

Skanda P. VII. 2.14.18-2

In the Dhundhu-Vāmana legend of the Vāmana Purāṇa Vāmana is not described as a Brahmacārin. It may be possible that at one time all these differences were non-existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However, at present umbrella and shoes are general features of a Vāmana image in sculpture.

THE POSITION OF BRĀHMAṆAS AND COMMONERS  
UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

[‘पुराणम्’ पत्रिकायां पूर्वं डा० ओमप्रकाशमहोदयस्य राज्ञां देवत्वविषयकः प्रजायास्तान्प्रति विद्रोहविषयकश्च निबन्धः प्रकाशितः । तस्य निबन्धस्य अस्यामेव पत्रिकायां श्रीदेशपाण्डे-महोदयेन समीक्षा कृता आसीद् यस्या उत्तरमत्रैव डा० ओमप्रकाश-महोदयेन प्रदत्तम् । अस्मिन् निबन्धे प्राध्यापकदेशपाण्डेमहोदयेन तस्य मतस्य पुनः समीक्षा कृता ।]

The last (*Vasanta Pancamī*) number of the *Purāṇa Bulletin* (Vol. XIV, No. I; January, 1972) has published a Rejoinder by Dr. Om Prakash to my comment on his earlier Note on “The Divinity of the King and the Right of Revolution in the *Purāṇas*”, both published in the previous (*Vyāsa Pūrṇimā*) number of the same Bulletin (Vol. XIII, No. 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition “the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people” by adducing fresh evidence of some verses from the *Mahābhārata* and the *Smṛtis* of *Rājñavalkya*, *Nārada*, etc. He admits that the *Purāṇas* are silent on the point, states that Indologists have always used *Purāṇic* material; by way of corroborative evidence of their (Indologists’) otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the *Purāṇic* material; but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. “the peoples’ right of Revolution against a tyrant monarch”.

Dr. Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharmic* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smytis*, the *Epics* and the *Purāṇas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says : "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brāhmaṇas*." He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront"; but adds : "(this is) a circumstance also explicable in terms of leadership reposed on the intelligentsia formed by *Brāhmaṇas* alone."

Here are a few more statements of Dr. Om Prakash helpful in understanding his thoughts on the question :—On page 33 he states :—"The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyrannay and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rajadharma*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brāhmaṇas* had no privilege. But in this respect at least the privileged *Brāhmaṇas* were equal to non-privileged commoners. Whatever privilege the *Brāhmaṇas* had lasted only so long as the codes of duty were observed.... Tyranny



was thus an axe which also fell on the privileges of the *Brāhmaṇas* as it fell on the common man. It rendered the *Brāhmaṇas* and the common man alike, and thus gave them a common cause. The equality of the *Brāhmaṇas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr. Om Prakash's view, Spellman, who is of the view that *Purāṇas*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr. Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brāhmaṇas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr. Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are :—(1) The *Brāhmaṇas* vs. the King; and (2) The King vs. the *Dharma* or the common people. In case of the first situation obtaining, Dr. Om Prakash agrees that Dr. Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy i.e. the *Brāhmaṇas* in the following verse :— (Manu IX 320).

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।  
ब्रह्मैव संनियन्तु स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

He opines that as the *Brāhmaṇas* have an edge over the king (for his royal power owes its genesis to the spiritual power of the *Brāhmaṇas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brāhmaṇas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brāhmaṇas*. It is under this sort of situation, Dr. Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.

A perusal of this summary of Dr. Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz:

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brāhmaṇas* on the other, and the king on the one hand and the generality of his subjects on the other, we must rely upon Indian tradition as elaborately exposed in the *Vedas*, *Smṛtis*, *epics* and *Purāṇas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the Śāstras are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material only by way of corroborative evidence to maintain and support their otherwise-arrived-at conclusions. Hence it does not matter if we find *Purāṇas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varṇāśrama Vyavasthā*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varṇāśrama Vyavasthā* is completely abrogated and has rendered the *Brāhmaṇas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu*, *Mahābhārata* and the *Purāṇas* go, the people have invariably done under the leadership of the *Brāhmaṇas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man : they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smṛtis*, *Epics*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community : this unique way of life has come to be known in this world by the name of *Varṇa-jāti-Āśrama Vyavasthā*, or the elaborately planned order wherein essential social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Varṇas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz the *Brāhmaṇas*, the *Kṣatriyas*, the *Vaiśyas* and the *Śūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used *Purāṇic* material by way of corroborative evidence only to support their

otherwise-arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendary and historical episodes of kings, their dynasties, of Ṛṣis, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr. Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront—a circumstance also explicable in terms of the leadership reposed on the intelligentsia formed by the *Brāhmaṇas* above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be stricken down even if he violates all canons of morality and justice". In fact, the whole of his *Note* (P. B. Vol. XIII, No. 2) is devoted to the refutation of the stand taken by Dr. John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the *Brāhmaṇas* alone have taken the decision to do away with the tyrant; and, on the other, we come across a specific-directive in the *Bhāgavata Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr. Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply fortify the view that the *Brāhmaṇas*, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his *Note*; and they seem to have been brought in only to refute the statements made by me while commenting on his *Note*. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common life of the Vedic community has been built up, is questionable. Indian Indologists who have received guidance from scholars in

the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore, form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr. Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situation are clearly perceptible. These can be stated as:—(a) a

situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obligated* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions : This situation is a duty weighed situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety). Here the code of *Dharma* or law shall have laid down adequate sanctions against the individual for the non-performance of duty; and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr. Om Prakash from the Anuśāsaṇa Parva of the Mahābhārata (ch. 61-31, 32\*), obviously do not constitute a declaration of rights in favour of the King's subjects in general; nor do they proceed to impose any legal or Dharmik duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if *any* of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brāhmaṇas* by Dr. Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse :

“प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।  
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥”

These verses are not traceable in the Gita Press edn. of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛti* (ch. IX, 327), and in *Mahābhārata* (*Rāja dharmānuśāsana*, 60-24). This is a clear authority for the proposition recognising the joint responsibility of the *Brahmaṇas* and the king, in the matter of organising and regulating the common and individual life of the members of the community. *Kulluka* observes :

“ब्रह्मा प्रजाश्च सर्वाः सृष्ट्वा ब्राह्मणाय राज्ञे च रक्षणार्थं दत्तवान् ।”

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brahmaṇas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brahmaṇas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty-conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇāśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Deśa dharma*, *Jāti dharma*, *Kula dharma*,

*Varṇa dharma*, *Āśrama dharma*, *Guṇa dharma*, *Nimitta dharma*, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādharaṇadharmā*. Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Vīśeṣa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the *Śāstras*), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio-legal system *Varṇāśrama Vyavasthā* of Vedic Hindus.

Dr Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Rāja Dharma*. He observes;... man has been fighting for preservation since the day he made his appearance on the planet. Similarly.....a man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only



check, was the collective might of the disorganised people which can effectively express itself when the limit is reached." Here, in this sort of situation, it is pertinent to raise the question : can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of 'sin' or 'crime'; or of 'meritorious act' or 'rightful conduct' be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the stamp and declare any kind of act, as 'good' or 'bad'; 'legal' or "illegal; 'meritorious' or 'sinful' in such a situation ? It is plain that if any vestige of *Dharma* is yet to be found clinging to the innermost layers of men's conscience in such a situation—a situation of *अराजक* *anarchy*, and not of complete chaos—then the rules provided in the Śāstras as appropriate for "*Āpatkāla*" would become applicable. And it is well-known that the areas of permissible action for the *Vaiśya* and the *Śūdra* groups, in such a situation are also strictly defined and limited. Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the Śāstras will require us to hold) have to seek, in the first instance, the guidance of the *Brāhmaṇas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king. It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate*" danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down :—

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।

आततायिनमायान्तं हन्यादेवाविचारयन् ॥

and an *Ātatāyin* has been defined as :—

अग्निदो गरदश्चैव शस्त्रपाणिर्वनापहः ।

क्षेत्रदारहरश्चैव षडेते आततायिनः ॥

Thus when a tyrannous king falls into the category of an *Ātatāyin* that is when there is *imminent* and *real* danger to life, property

or chastity of women, then alone his killing instantaneously by the person so *threatened* would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the *peoples*.

Dr. Om Prakash has, at more than one place in his Rejoinder, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (see p. 33) due to his instinct of self-preservation; therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varṇa Vyavasthā* has taken place, and the distinction between man and man, as a *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* or *Śūdra* has become entirely obliterated, where no room is left for either the recognition or application of law such acts as are possible for ones preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāstra* in this connection, to the common (i. e. a *non-Brāhmaṇa*) subject of the king. It should also be noted that all the legendry accounts deposition of kings or tyrannicide inform us that in every such case the *Brāhmaṇa* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not dealing with a situation where the total annihilation of *Varṇa Vyavasthā* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brāhmaṇas*, when an extraordinary situation rendering *Brāhmaṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr. Om Prakash and the Editor of the Purāṇa Bulletin for having afforded me an opportunity to give expression to my understanding of the position of the

Śāstras—*Dharma Śāstra* and *Rājanīti*—on this rarely arising, but [complicated, issue : the responsibility and duties of the *Brāhmaṇas* and the non-*Brāhmaṇa* subjects of a king when they are confronted by his highly oppressive and tyrannuous rule.

## ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

### WORK ON THE PURĀṆAS

#### 1. Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec. 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII. 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes :

##### *Appendices*

- I. Kūrma-Purāṇa quotations in the Nibandhas.
  - A. Identified quotations.
  - B. Un-identified quotations.
- II. Subject-concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.
- III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875).

##### Critical Notes on the Constituted Text.

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Venkateśvara Press Edition of the Kūrma-Purāṇa has also been given.

##### Ślokārḍha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, *Ākhyānas*, *Vratas*, *Stotras*, etc.) and Verse-Index is also nearly completed.

# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

## पुराणसंबन्धीनि कार्याणि

### १. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकायां (१३।२ अंके जुलाई १९७० वर्षे) सूचितं कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे प्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनवरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत् । अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितः समीक्षितपाठ एव आसीत् । तस्मिन् काले परिशिष्टानां सूचीनां च योजनं तस्मिन् खण्डे नासीत् । सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति :—

१. निबन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि ।

अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि ।

ब—वर्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि ।

२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम् ।

३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी ।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी ।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्कटेश्वरसंस्करणस्य श्लोकैरुच्यैश्च सह साम्यं-वैषम्यं च ।

श्लोकार्धसूची

इत्थं संप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते ।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्तु-वनस्पति-आख्यान-व्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अंग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्तते ।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

## 2. Vārāha-Purāṇa

The following MSS. of the Vārāha-Purāṇa have been collated :

1. No. 57/183 of the Sarasvatī-Bhaṇḍāra Library, Fort, Ramnagar. (Devanāgarī).
2. No. 58/183 also of the Sarasvatī-Bhaṇḍāra, Fort, Ramnagar. (Devanāgarī).
3. No. 15766 of the Sarasvatī-Bhavana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement. Hence its importance.

4. No. 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab). (Devanāgarī).
5. MS. of the Bhandarkar Oriental Research Institute, Poona. (Devanāgarī).

The following MSS. are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śringerī Mutt, Mysore.
2. Microfilm of a Bengali MS., No. G 2-42 from the Serampur College, W. Bengal.
3. Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS. No. 1238 from Sanskrit College, Calcutta.
2. Bengali MS. No. 1428 from Vangīya Sāhitya Pariṣad, Calcutta.

कूर्मपुराणस्य इमानि त्रीण्यपि संस्करणानि शीघ्रमेव उद्धाटितानि भविष्यन्ति ।

## २. वाराहपुराणम्

वाराहपुराणस्याधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संपन्नम् :—

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारतः  
(देवनागरीहस्तलेखः) ।

२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्थैव  
(देवनागरीहस्तलेखः) ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवन पुस्तकालय-  
स्य १५७६६ संख्यात्मको हस्तलेखः ।

पुष्पिकान्तरे वर्तमानैः वक्तव्यैर्ज्ञायते यदेष हस्तलेखो  
मुगलशासकस्य शाहजहां इत्यस्य समानकालिकस्य  
कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति ।  
अतोऽस्य महत्त्वम् ।

४. होशियारपुर (पञ्जाब) स्थितस्य विश्वेश्वरानन्दवैदिकशोध-  
संस्थानस्य ११६७ संख्यात्मको हस्तलेखः (देवनागरी-  
हस्तलेखः) ।

५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनातः प्राप्तः देवनागरी-  
हस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरतः प्राप्तः ताडपत्रे लिखितः नन्दिनागरी-  
लिपिहस्तलेखः ।

२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशतः प्राप्तः जी. २—४२  
संख्यात्मको वङ्गलिपिहस्तलेखः ।

३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्तः जी. ४४१०  
संख्यात्मको वङ्गलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योगः  
प्रचरति :—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको  
वङ्गलिपिहस्तलेखः ।

२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषदः १४२८ संख्यात्मको  
वङ्गलिपिहस्तलेखः ।

3. Devanāgarī Ms. No. 111 from the British Museum, London.

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places :

1. MS., No. D 2260, Telugu script, Government Oriental MSS. Library, Madras.
2. MS., No. 2262, Grantha script; Government Oriental MSS. Library, Madras.
- 3-4 Two MSS., B. 1579, 1582/D. 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on :

1. MS. No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.
2. MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore.
3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.
- 4-5. MSS. No. 3579, 3580, Devanāgarī, India office Library, London.
6. MS. No. 6807, Grantha script, India Office Library, London.

#### OTHER WORK

##### **Purāṇapāṭha and Pravacana**

The Devi-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phalguṇa, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiramani Misra and discourses on it were given by Pt. Vishvanath Shastri Datar, Varanasi.



३. लन्दन नगरस्थ—ब्रिटिश म्युजियम' इत्यस्य १११ संख्याकः देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्यां लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१. मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य डी २२६० संख्याकः तेलगुलिपिहस्तलेखः ।  
२. उपर्युक्तसंस्थायाः एव २२६२ संख्याको ग्रन्थलिपिहस्तलेखः  
३-४. सरस्वतीमहल लाइब्रेरी, तंजोर इत्यस्य बी १५७९, १५८२/ डी १०१३०, १०१३४ संख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहारः प्रचरति—

१. ट्रिचेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य ४४० संख्याकः मलयालमलिपिहस्तलेखः ।  
२. मैसूरप्रदेशस्य उड्डपीनगस्थ—कृष्णपुरमठस्य २६६ संख्याकः कन्नडलिपिहस्तलेखः ।  
३. जोधपुर नगरस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट इत्यस्य ३५८ संख्याकः देवनागरीलिपिहस्तलेखः ।  
४-५. लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७, ३५८० संख्याकौ देवनागरीलिपिहस्तलेखौ ।  
६. लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७ संख्याकः ग्रन्थलिपिहस्तलेखः ।

## इतरकार्याणि

### पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारभ्य नवमीं तिथिं यावत्) दिवसेषु रामनगरस्थे सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरामणिमिश्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधर-शास्त्रिबापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-६) दिवसेषु रामनगरस्थे शिवमन्दिरे श्रीहीरामणिमिश्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

**Veda-pārāyaṇa**

The complete texts of the Ṛgveda-saṃhitā, with its Brāhmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt. Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15). After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the *ratna-Kaṅkaṇa* and a certificate of merit was awarded to the reciter.

**Visitors to the Purāṇa Deptt.**

The following scholars visited the Purāṇa Deptt. during this period :—

1. Maharajkumar Dr. Raghubir Singh, M. A., D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):—(10-1-72).
2. Dr. H. P. Schmidt; Prof., University of California, U. S. A.—(25-1-72).
3. Shri Visva Mohan, Asstt. Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth; Goettingen, West-Germany (21.2.72).
5. Dr. J. C. Heesterman; Institut Kern, Leiden—(4.4.72).
6. Shri. S. C. Misra; Ex-Chief Justice, Patna High Court, Chairman, O. L. L. C., Government of India, New Delhi —(29.4.72).

**ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR TRUST****Maṅgalotsava**

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening. An interesting programme of classical music and dance was gone through. The staff of the Music College, Banaras Hindu University, participated in the programme. A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*.

### वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदः सह संपूर्णया ऋग्वेदसंहिताया स्मृत्याधारेण पारायणं पण्डित कृष्णभट्ट परा-  
ञ्जये महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५)  
दिवसेषु कृतम् । पारायणसमाप्तौ पारायणकर्त्रेकङ्कणेन प्रशस्तिपत्रेण च  
सह नियता दक्षिणा दापिता ।

### पुराणविभागे आगता विद्वांसः

अस्मिन् कार्याविधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगताः —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदयः, सीतामऊ-मालवा  
वास्तव्यः (काशीराजन्यासस्य न्यासधारी) । १०-१-७२ दिनांके
२. डा० एच. पी. स्मिदत्त महोदयः अमेरिका देशस्य कैलिफोर्निया  
विश्वविद्यालयस्य प्राध्यापकः । २५-१-७२ दिनांके
३. श्रीविश्वमोहन महोदयः — शिक्षामन्त्रालये संस्कृतविषये परा-  
मर्शदाता । १२-२-७२ दिनांके
३. डा० गुष्टाव राथमहोदयः — गोटीञ्जेन, पश्चिमी जर्मनी  
वास्तव्यः । २१-२-७२ दिनांके
५. डा० जे. सी. हिस्टरमैनमहोदयः लोडेन स्थितस्य कर्नसंस्थानस्य  
अधिकारी । ४-४-७२ दिनांके
६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीशः  
श्रीशतीशचन्द्र मिश्र महोदयः । २६-४-७२ दिनांके

### महाराज बनारस विद्यामन्दिर न्यासस्य कार्य विवरणम्

#### मंगलोत्सवः

रामनगर दुर्गे वार्षिको मङ्गलोत्सवः मार्च मास ६-८ दिनांकेषु सायंकाले  
संपन्नम् । अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः  
सम्यक् संपन्नः । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीत-  
महाविद्यालयस्य सदस्याः सम्मिलिता अभवन् । अस्मिन्नवसरे रामनगरस्य  
वाराणस्याश्च बहवो विशिष्टा नगरिका द्रष्टारो बभूवुः ।

### Vasanta-Pūjā and Paṇḍita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February, 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple. A *Paṇḍita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Paṇḍitas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience. The *dakṣiṇā* was given to the Paṇḍitas in the form of sweets and money.

### Distinguished Guests at Nadesar House

1. Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghubir Singh, Sitamau, Malwa.
3. Sri Jagjiwan Ram, Defence Minister, Govt. of India.
4. Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
5. Sri Braja Narain Brajesh.
6. Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of *Vāmana Purāṇa* and a copy of *Rāmacarita-mānasa* to him.

### वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः शुभं वाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके सायंकाले वसन्तपूजा संपन्ना यस्यां वैदिकविद्वांसः वेदपाठमकुर्वन् मान्याभ्यां दम्पतीभ्यामाशोर्वादं च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता आसीत् यस्यां प्रायेण १७५ विद्वांसः सम्मिलिता आसन् । अस्मिन् उत्सवे वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डितराज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो द्रव्याणि मिष्ठानानि च दक्षिणारूपेण प्रदत्तानि ।

### नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदयः
२. महाराजकुमारो डा० रघुवीरसिंहमहोदयः
३. श्री जगजीवनराम महोदयः
४. श्री शतीशचन्द्र मिश्रमहोदयः
५. श्री ब्रजनारायण ब्रजेशमहोदयः
६. श्री एल० एम० गिरिजानन्दमहोदयः मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशशदेशस्य हिन्दुमन्दिराणां विषयकः एको ग्रन्थः समर्पितः । सर्वभारतीयकाशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा रामचरितमानसस्य एका प्रतिःसमर्पिते ।



APPENDIX—7  
INDEX OF NAMES IN THE GARUḌA PURĀṆA  
(Chowkhambha Edn. 1964.)

[abbreviations used :

d. divine	mt. mountain
f. forest	r. river
k. king	s. sage
l. r. lunar race	s. r. solar race
m. male	vr. vrata
	w. woman
	wk. work.]

Amśu	m.	I.139 (l. r.) (son of Puruhotra)
Amśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asamañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I. 143.34 (asura killed by Hanumān).
Akṣayaṇa		I. 83.22 (at Gayā, śrāddha meritorious at).
Akṣaṇḍadvāda-		I. 118.1-5 (to be observed in bright half of
śī vrata	vr.	Mārgaśr̥ṣa).
Agastya	s.	143.51;
	d.	I. 119.5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma);
Agastyārghya-		I. 119.1-6 (to be observed when Sun has
vrata	vr	not entered Kanyā Rāśī).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dīkṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

Agnidhra	m.	I. 54.1 (one of the 10 sons of Priyavrata); 54.10 (king of Jambūdvīpa) (his sons).
	s.	87.57 (at the time of Bhautya Manu).
Agnibāhu	m.	I. 54.1 & 2 (one of the ten sons of Priyavrata).
	s.	87.57 (at the time of Bhautya Manu).
Agnivarga	m.	I. 138.43 (s.r.) (son of Sudarśana).
Agniveśa	m. author	I. 147.48 (view regarding fevers).
Agniṣṭu	m.	I. 87.22 (one of ṛṣis).
Agniṣvāttāḥ	d.	class of pitṛs I. 5.3; 89.40; 89.41 (requested to protect in the east).
Agnihemaka	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Agnihotra	rite	II. 4.14 (and other Yajñas do not yield so much as Vṛṣotsarga).
Aghora	d.	I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
Āṅga	m.	I. 6.4 (son of Ruru); 6.5 (and father of Veṇa).
	k.m.	I. 139.69 (l. r.) (one of the sons of Bali).
Āṅgada	m.	I. 143.38 (monkey with whom Rāma reached Lankā); 143.41 (and other valiant warriors).
Āṅgada	d.	I. 40.10 (saluted in Maheśvarīpūjā).
Āṅgaraka	d.	I. 16.16 (Kṣītisuta, saluted during Viṣṇu-dhyāna); 39.12 (red; worshipped in the Āgneya direction in Sūryapūjā); 39.14; 60.1 (daśā-period of); 60.7 (Meṣa as his kṣetra); 60.8 (Vṛścika as his kṣetra).
Āṅgāreśa	d.	I. 83.17 (at Gayā, whose worship discharges one's debts to manes).
Āṅgiras	s.	I. 5.3 (created by Nārāyaṇa); 5.11 (daughters of); 5.26 (Āṅgirā, one of the ṛṣis); 5.71 (Dakṣa, Asiknī—their two daughters (of 60) given to); 87.2 (one of the 7 ṛṣis); 93.4 (one of the law-givers); 135.5 (worshipped on Ekadaśī in Caitra with Damanaka flowers).
	Serpant	I. 58.11 (one of the serpents in the sky in Sūryacakra);
	d.	I. 87.29 (the devatas ten in number).
Acyuta	d.	I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11; 66.2; 131.12; 137.10 (addressed as mitigator of evil); 137.11.12; 194.20; 215.10; 222.7 (yogi's desire gets fulfilled by depending on); 222.44 (benefits of doing <i>kīrtana</i> of);



- 226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on karpāsa in the Vṛṣayajña during aurdhvadehika rites); 4.50 (pītavāsas and atasīpuṣpa saṅkaśa (epithets of)).
- Aja d. I. 1.13 (Vāsudeva addressed as); 194.2 (attribute of Viṣṇu); 194.12 (Śvetadvīpanivāsī) (attribute of Viṣṇu).
- m. 138.35 (s. r.) son of Dīrghabāhu); 143.2 (son of Raghu)
- Ajamīḍa m. I. 140.8 (1. r) (one of the 3 sons of Suhotra); 140.17 (1. r.) (had a wife called Nalinī and son Nīla); 140.24 (1. r.) (another son called Rkṣa).
- Ajara d. I. 113 (Vāsudeva addressed as).
- Ajita d. I. 6.61 (one of the 49 devas).
- Ajita d. I. 42.9 (invoked during pavitrārohaṇa); 198.10 (to be worshipped in the group of Jvālamālin).
- Ajaikapād d.m. I. 6.35 (one of the 11 Rudras)
- Añjaka m. I. 6.49 (a demon born in the line of Prahlāda)
- Añṣyān d. I. 2.17 (attribute of Viṣṇu).
- Atala I. 57.2 (one of the worlds).
- Atikāya m. I. 143.44 (the valorous asura, killed by Rāma).
- Aticaṇḍikā d. fem. I. 133.12 (manifestation of Durgā).
- Atithi k. m. I. 138.38 (s.r.) (son of Kuśa).
- k. m. I. 140.32 (1. r.) (son of Akrodhana).
- 205.140 (pūjana) (is Nṛyajña).
- Atimitra d. I. 6.61 (one of the 49 devas).
- Atirātra s I. 87.22.
- Atri s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūyā); 58.9 (in the month of Jyēṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers);
- 139.1 (1. r) (son of Brahmā); 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

- happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).
- d. 15.72 (one of the 1000 names of Viṣṇu).
- Atharva(vā)-(ṇa) veda I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).
- Atharvaśiras I. 48.56 (recitation of)
- Aditi w. I.6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);
- k.m. 138.2 (s. r.) (of the royal race);
- d. 46.7 (devas guarding as Vāstudevatā);
- 46.12 (worshipping whom one gets the pleasure of gr̥hadevatā).
- Adīna k.m. I. 139.16 (l.r.) (son of Sahadeva).
- Advaita ? I.228.1; 228.2.
- Adhinemaka k.m. I. 138.52 (s. r.) (son of Kulajit).
- Adhiratha k.m. I. 139.74 (l.r.) (son of Satyadharma).
- Adhisomaka m. I. 141.1 (son of Aśvamedhadatta).
- Adhokṣaja d. I. 131.12 (Govinda addressed as).
- Adhvaktrāḥ astr. I.59.16 (stars which are).
- Anagha m. I. 5.15 (one of the sons of Vasiṣṭha and Ūrjja);
- s. 87.10
- d. 131.10 (Govinda addressed as)
- Anaṅgatrayodaśī vr. I. 117.1 (to be observed in Mārgaśīrṣa, bright half).
- Anaṅjana k.m. I. 138.51 (s. r.) (son of Kuli).
- Ananta d. I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30.6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);
- m. 138.14 (s. r.) (son of Śaryāti);
- Anantamūrti d. I. 195.4 (saluted).
- Anapala k.m. I. 139.70 (l.r.) (son of Aṅga).
- Anamitra k.m. I. 139.38 (l.r.) (son of Svadhājit and father of Nighna); 139.41 (l.r.) (Viṣṇu born in the line

- of); 139.41 (1.r) (the Vaiṣṇavas kings in the line of).
- Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);  
k. m. I. 139.20 (1. r.) (son of Haya);  
m. I. 139.20.
- Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).
- Anastīyā w. I. 1.19 (wife of Atri and mother of Datta);  
5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativrata); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).
- Anādinidhana d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (eternal) (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).
- Anādyanta d. I. 194.29 (attribute of Viṣṇu).  
(without begin-  
ning or end)
- Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).
- Anāyu w. I. 6.25 (one of the wives of Kaśyapa).
- Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 43.19; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudminī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;  
m. 141.1 (son of Kṛṣṇa);  
m. 144.8 (son of Śaṁbara, married Uṣā, daughter of Bāṇa);
- Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata);  
39.52 (1. r.) (ref. to as father of Bhīma).
- Anu k.m. I. 139.18 (1. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā;  
k.m. 139.34 (1.r.) (son of Kuruvamśa); 139.65 (race of).
- Anupadeva k.m. I. 139.47 (1.r.) (one of the sons of Vasudeva and Sahadevā).

- Anubinda k.m. I. 139.55 (l.r.) (son of Rajādhivevī).
- Anumati w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
- Anumlocā w. I. 58.12 (stays in Bhādrapada during Sun's transit there).
- Anurādhā astr. I. 59.6 (mitra star of Śakra); 59.19 (one of the Pāśvāmukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima).
- Anuhrāda m. I. 6.40 (one of the 4 sons of Prahlāda).
- Anenās k.m. I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r.) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);
- Anodanasap- vr. I. 130.5-6.  
tami
- Antarikṣa (heaven) I. 89.27 (salutation to pitṛs in)  
m. 141.6. (son of Kinnara).
- Antardhāna m. I. 6.9 (son of Pṛthu and father of Havirdhāna);  
k.m. 139.54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).
- Andhaka m. I. 139.36 (l.r.) (one of the 8 sons of Sātvata);  
223.18 (to destroy whom Śiva created the divine mothers).
- Andhakāraka m. I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 (,,).
- Andhra k.m. I. 139.70 (l.r.) one of the several sons of Bali.
- Andhradeśa I. 70.15 (padmarāga found in, are not of much value).
- Anyādrk d. I. 6.59 (one of the 49 maruts).
- Ap (water) I. 147.3 (the fever manifest in).
- Apajāpaka m. I. 139.4 (l.r.) (son of Sumantu).
- Apamṛtyu unnatural death II. 30. 1-63 (gati for them).
- Aparājita d. I. 6.35 (one of 11 Rudras).  
(unconquered) 13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).
- Aparājita d. I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohaṇa).
- Apratima s. I. 87.40 (at the time of 10th Manu).
- Abjaja (Brahmā) d. I. 3. 1

- Abhayada m. I. 140. 1 (l. r.) (son of Manasyu).  
 Abhijit (a lunar mansion) I. 59.7 (place of Brahmā).  
 Abhimanyu m. I. 140.40 (l. r.) (son of Kaiśī).  
 Abhimāna s. I. 87.22 (at the time of Cākṣuṣa Manu).  
 Abhimānī m. I. 87.56 (son of Dhautya Manu).  
 Abhūtarajas d. I. 87.19 (one of the devatāgaṇa).  
 Abhrikā I. 72.6; (a doṣa in Indranīla).  
 Amanyu m. I. 140.7 (l. r.) (son of Gardha).  
 Amara d. I. 1.13 (attribute of Viṣṇu).  
 Amāvasu m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).  
 Amitā (khyāḥ) d. I. 87.3 (one of 4 somapāyins).  
 Amitra d. I. 6.61 (one of 49 marut devatās).  
 Amūrtaraya m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).  
 Amṛta d. I. 87.19 (devatāgaṇa).  
 Amṛtayoga Astr. I. 59.37 (combinations which cause).  
 Amṛtābhā I. 87.33 (people of heaven at the time of Sāvarṇi Manu).  
 Amogha- d. I. 194.3 (an attribute of Viṣṇu).  
 pratima  
 Ambarīṣa m. I. 138.15 (s. r.) (son of Nediṣṭa).  
 m. 138.23 (s. r.) (one of the 3 sons of Bindu-  
 mahya).  
 m. 138.31 (s. r.) (son of Nābhāga).  
 Ambalika w. I. 140.36 (l. r.) (wife of Vicitravīrya).  
 Ambikā w. I. 140.36 (l. r.) (wife of Vicitravīrya).  
 Ambuja (lotus) I. 70.10 (padmarāga resembling the colour of)  
 Ambuda I. 48.13; 124.4 (a country whose king was  
 vicious Sundarasena, fond of hunting).  
 Ayācitādivrata vr. I. 133.5 (to be observed from the Śaṣṭhī in  
 connection with Mahānavamī).  
 Ayāti m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).  
 Ayutājī m. I. 139.37 (l. r.) (one of the 8 sons of  
 Bhajamāna).  
 Ayutāyu m. I. 138.32 (s. r.) (son of Sindhudvīpa).  
 m. I. 140.32 (l. r.) (son of Avādhita).  
 m. I. 141.9 (son of Śrutaśravā).  
 Ayodhyā I. 81.7 (one of the tīrthās); 132.18 (the kingdom  
 gained by Kauśika); 142.15 (the return of Rāma  
 to); 143.12 (Rāma requested by Bharata to return)

- to); 143.47 (Rāma's return to); 143.51 (Rāma's ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).
- Ayomukha m. I. 6.43 (one of the sons of Danu).
- Ayomūrti s. I. 87.40 (at the time of 10th Manu).
- Aravinda mt. I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying piṭṛs to Brahmā-loka); f. 86.5 (at Gayā).
- Ariṣṭa (an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).
- Ariṣṭanemi m. I. 6.23 (married 4 of the daughters of Dakṣa).  
w. 58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).
- Ariṣṭā w. I. 6.57 (gave birth to the great Sattvas, the Gandharvas).
- Aruci II. 23.30 (has his abode to the west of Citragupta's).
- Aruṇa m. I. 6.53 (son of Vinatā); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).
- Arundhati w. I. 6.24 (one of the daughters of Dakṣa, given to Kṛṣṇāśva); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).
- Arka(sun) astr. I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes);  
m. 140.18 (1.r.) (son of Puru).
- Arjuna m. I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (1.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa);  
m. 15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Paṇḍavas); 145.15 (marriage with Subhadra at Dvārakā); 145.16 (got Nandighoṣa, the ratha and Gaṇḍīva from Agni); 145.17

- (appeases Jātavedas with his bow) 145.18 (digvijaya of); 145.31 (fight with Karṇa); 145.36 (defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitṛs); 229.13 (Gītā and Yoga taught to).
- Arthavīra m. I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
- Artha- wk. I. 215.21 (one of the texts).  
śāstra
- Arddhendu I. 47.28 (effect of building temple in the shape  
archit (semi of).  
circular)
- Aryamā d. I. 17.7 (one of the suns); 46.10 (is placed  
besides Brahman along with others in connection  
with Vāstupṛjā); 46.19 etc. are dvipadas); 58.8  
(resides there when Bhānu is in the chariot in  
Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11  
(requested to protect, while offering is made to  
manes at Gayā).
- Arvavīra s. I. 87.7 (one of the 7 at the time of Svārociṣa  
Manu);  
m. I. 87.31 (son of Sāvārṇi Manu).
- Alambuṣā w. I. 138.11 (s. r.) (with Tṛṇabindu gives birth  
to Viśāla).
- Alarka m. I. 1.19 (Viṣṇu in the incarnation of Datta,  
teaches ānvikṣikī to); 218.2 (Dattātreya narrated  
yoga to).  
m. I. 139.11 (l. r.) (son of Ṛtudhvaja).
- Avatāra I. 1.34 (numerous); 142.2.10 (enumeration and  
(incarnation) purpose of different). 143.144 (continued as  
stories R. and Mbh.).
- Avantika (a II. 28.3 (one of the 7 cities which are Mok adā-  
place) yika).
- Avanya m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
- Avādhīta m. I. 140.31 (l. r.) (son of Jayasena).
- Avikṣita m. I. 138.7 (s. r.) (son of Karandhama).
- Avijñāta- m. I. 6.32 (one of the 2 sons of Anīla and  
gati Śiva).
- Avīci (a I. 84.38.  
naraka)

- Avyakta (unmanifest) I. 4.5 (attribute of Viṣṇu).
- Avyaya s. I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).
- Aśoka (tree) I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).
- Aśleṣā astr. (star) I. 59.3 (star of Sarpadevatā); 59.16 (one of the three which are Adhovaktras) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).
- Aśvaka m. I. 138.54 (s r.) (son of Kalmāṣapāda).
- Aśvatara I. 6.55 (a serpent).
- Aśvatthāmā s. I. 87.32 (one of the 7, at the time of Savarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the Pāṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛṣṭadyumna etc.) ; 145.36 (killed by Arjuna).
- Aśvamedha sacrifice) I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmatīrtha, at Gayā); 84.23 (daśā; a tīrtha at Gayā); 84.31 (to be done at Gayā); 142.16 (performed by Rāma); 142.48 (performed by Rāma); 145.38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayaज्ञā); II. 20.18 (is not equal in merit to dānas) .
- Aśva-medhadatta k. m. I. 141.1 (son of Śatānka).
- Aśvayuk astr. (star) I. 59.9 (of Aśvadaivata).
- Aśvaha k. m. I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).



Aśvinī	d.	I. 87.29 (devatas are two in no.);
(star) astr.	I.	59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.,); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
Aṣṭaka (8th day after full moon)	I.	89.35 (manes requested to be pleased by the offering on).
Aṣṭamī	I.	185.4 (to propitiate Vināyaka after fasting).
Asamañjas	m.	I. 138.29 (s. r.) (son of Sagara and Keśinī).
Asiknī	w.	I. 6.15 (daughter of Virāṇa) (married by Prajāpati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
Asitāṅga	d.	I. 198.2 (Bhairava is called)
Asipatravana	f.	I. 85.11 (piṇḍadāna for the redemption of one died at).
Ahalyā	w.	I. 140.20 (l. r.) (wife of Śaradvān).
Ahirbradhna	d.	I. 6.35 (one of the 11 Rudras).
	d.	59.9 (devatā of Uttarabhādrapada).
Ahīnaka	k. m.	I. 138.40 (s. r.) son of Devāṅika).
Ahninara	k m.	I. 141.4 (son of Udāna).
Ākarṣaṇi	d.	I. 198.8 (worshipped in Tripurāpūjā)
Ākāśa	(sky)	I. 141.14 (dissolves in ahamkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
Ākūti	w.	I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
Āgneya (a place)	I.	83.24 (at Gayā; if śrāddha is performed there, pitṛs reach Brahmaloḥa); 197.9 (maṇḍala drawn in Gāruḍavidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
Āja	m.	I. 87.9 (one of the sons of Auttama Manu).
Ājya	d.	I. 59.9 (devatā of Pūrvabhādrapada).
Ājyapāḥ	d.	I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protect in the West).

- Ātmārāma d. I. 195.3 (Viṣṇu called as).  
 Ātreya s. I. 146.1 (an exponent of sarvaroganidāna);  
 167.56 (as an exponent of Nidāna).  
 Āditya(Sun) d. I. 2.21 (as one of the eyes of Viṣṇu); 6.38  
 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī  
 morning); 50.25 (worshipped in the morning);  
 50.47 (propitiated with añjali); 59.3 (devatā of  
 Punarvasu); 59.34 (the three Viśakhas for  
 causes Autpatikayoga, deadly); 60.1 (das'a  
 period of); 69.15; 86.21 (one gets free from all  
 rogas by worshipping the twelve<sup>o</sup>); 87.28 (etc.  
 numbering 15); 205.72 (from the region of ); II.  
 31.2 (commends the donor of land); 35.7 (the  
 tapas of the 12 Suns at the end of pralaya,  
 there the 'pāpīns' fall and cry).  
 Ādhāra I. 47.34 (has 4 doors and 4 maṇḍapas).  
 Ānvikṣikī I. 1.19 (taught by Datta to Alarka).  
 Āpa d. I. 6.29 (one of the Vasus); 6.30 (sons of);  
 46.8 (stand as Vāstu in one Koṇa); 59.7 (devatā  
 of Pūrvāṣāḍha); 141.13 dissolves in fire); 197.2  
 (one of the maṇḍalas, the devas as lords of);  
 197.38.  
 Āpastamba s. I. 93.5 (one of the 14 law givers).  
 Āmalaka (Kī) I. 205.122 (pleases Viṣṇu on Ekādaśī) (one  
 (un)robolan) desirous of attaining wealth should bathe with);  
 II. 5.72 (to be given with piṇḍa on 10th day).  
 Āyati I. 5.9 (a daughter of Manu, married by Dhātā).  
 Āyu k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas);  
 139.7 (son of Budha); 145.3 (son of Purūravas  
 and Urvaśī).  
 Āraddha k. m. I. 139.64 (l. r.) (son of Setu);  
 I. 171.21 (used against dadrukittimakustha etc.);  
 214.30 (etc. can be taken even from a Śūdra).  
 Ārādhya d. I. 89.43 (one of the 9 clāus of pitṛs).  
 Ārdra astr. I. 59.2 (star of Raudra); 59.45 (will cause death  
 (star) if journey is undertaken in).  
 k. m. I. 138.19 (s. r.) (son of Viśvarāta).  
 Ārdraka m. I. 87.43 (son of 11th Manu).  
 Ārya d. I. 87.23 (one of the 5 gaṇas).

- Āścarya up. p. I. 215.19 (5th ; spoken by Durvāsa<sup>1</sup>).
- Āśrama (stages I. 193.5 (*ācāra* of),  
in life)
- Āṣāḍha (star) I. 59.7 (Āpa is the devatā of Pūrva<sup>0</sup>); (Vaiśva-  
astr. devata is for Uttara<sup>0</sup> ; 59.34 (Pūrva<sup>0</sup>, the three,  
cause death, disease etc. with Moon); 59.42  
(Viṣayoga caused by Bhauma in Uttara<sup>0</sup>); 60.10  
(occurs twice if there are two paṇḍarāśya) (it  
is called Dvirāṣāḍha) (Viṣṇu sleeps in Cancer).
- Āsana posture I. 218.13 (padmaka etc.); 229.13 (one of the  
aṅgas of eight-fold yoga) ;  
II. 21.9 (one of the things which given as dāna  
to a Brahmin makes the path of transition after  
death easy).
- Āhavanīyāgni I. 205.66 (Viṣṇu is called ; 205.148 (is in the  
(one of the fires) face.
- Āhi k. m. I. 139.25 (l. r.) (son of Kroṣṭa).
- Āhitāgni I. 205.149 (one who knows the 5 fires).
- Āhuka k. m. I. 139.45 (l. r.) (son of Punarvasu); (father of  
Āhukī); 139.46 (l. r.) (2 sons of).
- Āhukī w. I. 139.45 (l. r.) (daughter of Āhuka).
- Ikṣu (an ocean) I. 56.15 (one of the seven in Śākadvīpa).
- Ikṣvaku k.m. I. 87.25 (s. r.) (son of Vaivasvata Manu);  
138.2 (son of Manu); 138.17 (three sons of);  
143.2 (son of Manu).
- Itihāsa (and I. 205.42 (to be read); 205.78 (if copied and  
purāṇa) donated, donor has the doubled merit of Brahma-  
dāna); 205.152 (to be heard in the 6th and 7th  
parts of the day).
- Indu d. I. 6.21 (married 27 of the 60 daughters of Asikni  
and Dakṣa); 9.9 (worshipped during Dikṣa);  
28.3 (maṇḍala worshipped in Gopālapāṇa);  
84.21 (merits of Śraddha performed in Indu and  
Kārtikeya at Gayā).
- Indra d. m. (Lord of Devas). I. 2.10 (his visit to Kailāsa  
with Brahmā); 7.6 (saluted in Sūryapāṇa); 8.16  
(assigned to particular direction); 15.67 (Viṣṇu  
as soul of) ; 15.131 (Viṣṇu addressed as son of) ;

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālāpūjā); 30.8 (saluted in Śrīdhara arcanā); 31.21 (saluted in Viṣṇvarcanā); 31.26 (saluted in Viṣṇvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.4\* (with vāhana and parivāra is worshipped with other gods in Hayagrīva-pūjā); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākha); 68.1 (was defeated by an Asura called Bala); 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Bāṣkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṣṣara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśami); 139.52 ref. to as cause of Pārtha as son of Kuntī); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting praṇava mantras etc.) II. 28.22 ("loka"); —17.8 (one of the 12 Suns); —200.3 (the wind occurring in a middle way is called Mahendra); —58.11 (and other sarpas reside in the Sun).

- Indragopa** gem. 1.70.7 (padmarāgas resembling).  
**Indrajit** m. I. 15.92 (killed by Viṣṇu); 143.35 (Hanumān bound by the weapons of).  
**Indradevatā** d. I. 24.6 (worshipped in Tripurāḍipūjā); 197.8 (earth assigned in the direction of).  
**Indradvīpa** I. 55.4.  
**Indranilā** 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Sindhala); 72.5 (5 characteristics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the); 72.16; (characteristics which make it valuable); 72.17 (when valuable and difficult to get; 72.19 (the value of 4 māṣas of <sup>o</sup>, is equal to the price of a māṣa of Puṣparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).

- Indraprastha (place) I. 145.14-15 (Pāṇḍava's performance of Rājāsūya at).
- Indravidyā I. 48.14.
- Indrāṇī d. I. 59.11 (remains in west in Śaṣṭhī and Caturdaśī).
- Indrāyudha I. 72.17.
- Indrāśani I. 177.49; 193.16.
- Irā w. I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).
- Irāvati (place) I. 81.21.
- Ilā w. I. 138.3 (s.r.) (daughter of Manu).
- Ilāvṛta m I. 54.10 (son of Agnidhra);  
mt. I. 55.1 (in the central region).
- Ilvala m. I. 6.49 (a demon born in the family of Prahlaḍa);  
(star) 59.2 (star of Soma).
- Iṣunjaya m. I. 141.11 (son of Viśvajit).
- Iṣṭapūrta II. 33.9 (śrāddha to be performed prior to).
- Iṣṭibha m. II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Mādhava in the form of a peacock).
- Īdrk d. I. 6.59; (one of the 49 Marut devatās); 6.62 (one of the 59 marut devatas).
- Īśa d. I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu;  
16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

is of the form of Brahmā, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an interlocutor); 197.36 (and sixteen others are propitiated); 197.40 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).

- Īśāna** d. I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted) (5 kalās of); 40.11 (master of all vidyās); 48.61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).
- Īśāni** d. w. I. 13.12 (also called Kātyāyāni, who uttered Vaiṣṇava pañjara to Śaṅkara).
- Īśvara** d. I. 2.12 (epithet of Viṣṇu); 14.1 (attribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at *Naga* in *Gaya*); 87.36 (as Lord at the time of the 9th Manu the Dakṣa Sāvartī), 175.3; 177.77; 190.2 190.17; 190.21 (as an interlocutor).
- Īśvari** d. w. I. 50.47 (to be contemplated upon daily after sandhyā).
- Ugracaṇḍā** d. w. I. 133.12 (manifestation of Durgā).
- Ugrarūpa** I. 197.52 (attribute of Garuḍa).
- Ugrasena** m. I. 58.12 (resides in Bhādrapada when Sun is there); 139.46 (l. r.) (son of Āhuka); 139.48 (sons of); 144.11 (installed at Mathurā).
- m. I. 140.30 (l. r.) (one of the sons of Somāpi).
- Ugrāyudha** m. I. 140.15 (l. r.) (son of Kṛta).
- Uccaiḥśravas** d. I. 39.2 (saluted).
- Ucchrāya** I. 47.4 (of Sukarighrī, should be half the śikhara);  
(height) 47.7 (of a wall made equal to 4 times of length);  
47.8 (of a śikhara is double that of bhitti).
- Ujjayini** (place) I. 81.10 (Mahākālā at).
- Ujvala** I. 69.10; 70.6
- Utkala** m. I. 138.3 (s. r.) (son of Sudyumna).
- Utkura** m. I. 6.42 (one of the sons of Hiranyākṣa).
- Uttama** m. I. 6.1 (son of Uttānapāda).

- Uttamañja m. I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).  
 Uttambha I. 47.24 (a puṣpaka type of temple).  
 Uttara (astr.) I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ūrdhvamukhas); 59.45 (the stars will cause death in journey).  
 Uttarāyaṇa I. 145.27.  
 Uttānapāda m. I. 5.20 (son of Svāyambhuva Manu and Śata-rūpā); 6.1 (Dhruva son of).  
 Udāna m. I. 141.4 (son of Sudānaka).  
 Udāradhī m. I. 6.3 (son of Prācīnabarhis).  
 Udārya k. m. I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).  
 Udāvasu k. m. I. 138.44 (s. r.) (son of Praśruta).  
 Udumbara I. 48.8 (planted at the door); 48.38; 205.49 (stick of which to be used in cleaning teeth).  
 Uddhava m. I. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).  
 Udbhida m. I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).  
 Udveṣaṇa d. I. 6.64 (one of the 49 Marut devatās).  
 Unmatta- d. I. 198.4 (saluted).  
 bhairava  
 Upagupta m. I. 138.54 (s. r.) (son of Upaguru).  
 Upaguru m. I. 138.54 (s. r.) (son of Satyaratha).  
 Upadeva m. I. 87.46 (son of Dakṣaputra Manu);  
 m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).  
 Upadevā w. I. 139.46 (l. r.) (daughter of Devaka).  
 Upapurāṇa I. 215.17-20 (names of).  
 Upamadgu m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).  
 Upahūtāḥ d. I. 5.4 (creation of).  
 Upānat (shoe) II. 20.2 (benefits of gift of) 35.28 (to be given).  
 (Upānaḥ)  
 Upendra d. I. 45.12 (attribute of Viṣṇu).  
 Umā d. w. I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatṛīya in Śrāvaṇa along with Śiva, hutāśana in Śrīdhara-

- pñjā); 129.9 (to be worshipped in the order from Mārgatṛīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.
- Umāpati (Śiva) I. 191.22 (as an interlocutor).
- Uraga (serpent) I. 182.24 (destruction of poisons of).
- Urukṣaya m. I. 140.7 (l. r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).
- Urmilā w. I. 143.7 (her marriage with Lakṣmaṇa).
- Urvaśī d. I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (l. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).
- Ulnka (owl) II. 34.21 (a deceiver and despiser of woman born as).
- Ulnkī w. I. 6.51 (daughter of Tāmra) gave birth to Ulnkas).
- Ulkā (star) I. 198.3 (saluted in the north in Tripurāpñjā).
- Ulmukha m. I. 139.57 (l. r.) (son of Revatī and Balabhadra).
- Uśanku m. I. 139.25 (l. r.) (son of Āhi).
- Uśanas m. I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).
- Uśanah m. I. 139.27 (l. r.) (son of Tamas).
- Uśinara m. I. 139.67 (l. r.) (popular name of Mahāmanā, son of Mahāśala).
- Uśā w. I. 144.8 (daughter of Bāṇa & wife of Aniruddha).
- Uṣitaśva m. I. 138.42 (s. r.) (son of Gaṇa).
- Uṣṇa m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);  
m. 141.1 (son of Aniruddha).
- Uṣṇīṣī I. 47.25 (a Kailāsa type of temple).
- Uru m. I. 6.6 (sons of) (and how they were born).  
87.21 (one of the sons of Cākṣuṣa Manu).  
m. 87.56 (one of the sons of Bhautya Manu).
- Urjanāmā m. I. 138.51 (s. r.) (son of Śuci).
- Urjastamba s. I. 87.6 (one of the 7 at the time of Svārocīṣa Manu).



- Ūrjā w. I. 5.25 (one of the 24 daughters of Dakṣa)  
 (married by Vasiṣṭha) (5.27); 5.15 (wife of  
 Vasiṣṭha) (to whom 7 sons were born who were  
 all sages).
- Ūrṇāyu d. I. 58.16 (one of the 7 who reside in Bhāskara-  
 maṇḍala in Pauṣamāsa).
- Ūrdhva-bāhu s. I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha);  
 87.10 (one of the 7 at the time of Auttama Manu);  
 87.18 (at the time of Raivata Manu).
- Rkṣa m. I. 140.24 (l.r.) (another son of Ajamīdha);  
 m. 140.32 (l.r.) (son of Atithi).  
 (star) 214.50 (certain sinners become pure at the sight  
 of).
- Rkṣaparvata mt. I. 55.6 (one of the 7 kulaparvatas).
- Rgveda I. 215.12 (was taught to Paila by Viṣṇu in the  
 form of Vyāsa).
- Rci m. I. 139.40 (l. r.) (sons of Kauśika).
- Rciṅka m. I. 87.35 (son of Dakṣa Sāvarni Manu); 139.6  
 (l. r.) (weds Satyavati, daughter of Gādhi).
- Rjudāsa m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva  
 and Devakī).
- Rta (truth) I. 2.20 (Viṣṇu is the only truth);  
 d. 6.61 (one of the Marut devatās);  
 m. 138.56 (l. r.) (son of Vijaya).
- Rtajit d. I. 6.60 (one of the 49 Marut devatās); 58.17  
 (the 7 who reside in Bhāskaramaṇḍala in Māgha-  
 māsa).
- Rtadharmā d. I. 6.61 (one of the 49 Marut devatās).
- Rtadhāmā d. I. 87.50 (Indra at the time of the 12th Manu,  
 and Bhadra son of Dakṣa) (whose foe was Tāraka).
- Rtadhvaja m. I. 139.11 (l. r.) (son of Pratardana).
- Rtuparṇa m. I. 138.32 (l. r.) (son of Ayutāyu).
- Rteyu m. I. 140.3 (l. r.) (one of the 6 sons of Raudraśva).
- Rddhi w. I. 5.24 (one of 13 daughters of Dakṣa, married  
 by Dharma).  
 m. I. 5.30 (one of the sons of Dharma).
- Rṣabha m. I. 54.12 (son of Nābhi and Merudevi).  
 s. 87.6 (one of the 7 at the time of Svārociṣa  
 Manu); 140.27 (son of Kuśāgra).

- Ṛṣikulyā r. I. 55.9 (merits of).  
 Ṛṣipūjā I. 135.4 (to be performed on Ekādaśī).  
 Ṛṣiloka I. 135.4 (one doing Ṛṣipūjā on Ekādaśī goes to).  
 Ṛṣyamūka mt. I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).  
 Ṛṣyaśrūga s. I. 87.32 (at the time of Sāvarṇi Manu).  
 Ekacakra m. I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāṇḍavas entering the house of a brahmin at).  
 Ekajyoti d. I. 6.58 (one of the 49 Marut devatās).  
 Ekadantī d. I. 129.21 (attribute of Vināyaka).  
 Ekavira (a place) I. 81.27 (in the Sahyādri region).  
 Ekaśukra d. I. 6.59 (one of the 49 Marut devatās).  
 Ekādaśī I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśamī and); 125.7 (Rukmāṅgada attained heaven by observing the vrata of); 135.4 (Ṛṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryaṛkṣa (Hasta).  
 Ekāmra (place) I. 81.11.  
 Etana d. I. 6.63 (one of the 49 Marut devatās).  
 Etādṛk d. I. 6.62 (one of the 49 Marut devatās).  
 Elāpatra I. 6.55 (one of the serpents).  
 Ainila m. I. 140.4 (son of Medhātithi).  
 Aindri d. w. I. 38.5 (invoked in Durgāpūjā).  
 Aindhana an atonement I. 214.12 (for taking forbidden food).  
 Airāvata d. I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).  
 Ailavila m. I. 138.34 (s. r) (son of Daśaratha and father of Viśvasaha).  
 Ailaviḷā w. I. 138.10 (s. r.) (daughter of Budha).  
 Aiśika (name of a weapon) I. 145.36 (with which Arjuna kills Aśvatthāmā).  
 Ōmkāra I. 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

- Auttama Manu m. I. 87.9 (sons of).  
 Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).  
 Aurdhvadehika II. 3.8-9 (for those without any relation); 4.8  
 (obsequies) (to be performed even if bereft of a son, by one  
 who wants salvation); 4.52 (everything concern-  
 ing which have been told so far); 18 4-10 (all  
 concerning aurdhvadehika is questioned); 19.1  
 (answered 3.2 (people desirous of mokṣa to per-  
 form themselves)).  
 Kārṇsa m. I. 15 80 (Viṣṇu addressed as killer of); 15 132  
 (Viṣṇu addressed as killer of); 139.48 (son of  
 Ugrasena); 139.58 (l.r.) (killed the 6 sons of  
 Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18  
 (Kṛṣṇa killer of Kārṇsa, as his youthful sport, is  
 requested to protect).  
 Kaku'stha m. I. 138.18 (s.r.) (son of Purañjaya).  
 Kakudmān mt. I. 56.6.  
 Kakudminī w. I. 139 61 (l.r.) (wife of Pradyumna).  
 Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).  
 Kacchanīra m. I. 58.8 (resides with Mādhava).  
 Kacchapa 217.15 (one who troubles his father is born as).  
 II. 34.23 (the abuser of a brahmin is born as a  
 Kacchapī).  
 Kaṭaka (a place) I. 81.9 (one of the tīrthas).  
 Kaṭāha I. 55.4 (one of the dvīpas).  
 Kaṇva m. I. 140.9 (l.r.) (son of Ajamīḍa).  
 Kadamba (tree) I. 205.48 (the stick of which is to be used for  
 dantadhāvana).  
 Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in  
 marriage to Kaśyapa).  
 Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);  
 Kanakhala I. 81.28;  
 (place) 84.9 (at Gayā)  
 Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidyā).  
 Kapardi d. I. 6.36 (one of the 11 Rudras).  
 Kapālamocana I. 52.7.  
 (a place)

- Kapālini d.w. I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).
- Kapālī d. I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).
- Kapila d. I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṃkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of ); 45.17 (was produced as Tribinduka); 194.11 (the Sāṃkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215.19 (one of the Upapurāṇas).
- Kapilāśva m. I. 138.21 (s. r.) (son of Dṛdhāśva).
- Kapilocana I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).
- Kapota (dove) I. 217.27 (one who stealthily takes away wood shall become).
- Kamaṇḍalu II. 21.10 (merits of giving as dāna).  
(vessel)
- Kampilla m. I. 140.19 (one of the 5 sons of Mukula).
- Kambala I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).
- Kambala- m. I. 139.43 (l. r.) (son of Bhajamāna).  
barhiṣa
- Kaṇḍu I. 69.4 (merits of mauktikas obtained from).
- Karañja (ka) I. 205.48 (one of the trees, the stick of which is  
{tree} to be used in dantadhāvana).
- Karandhana m. I. 138.7 (s. r.) (son of Vibhūti);  
m. 139.63 (l. r.) (son of Bhānu).
- Karambhi m. I. 139.33 (l. r.) (son of Śakuni).
- Karavira I. 72.14 (a spurious Indranīla resembling); 72.16.
- Karavira (ka) I. 205.48 the stick of which is to be used for dantadhāvana.
- Karālī I. 201.2 (horse having the defect of, to be rejected).
- Karūṣa m. I. 87.26 (one of the sons of Vaivasvata Manu); 138.4 (the kṣatriyas called Kārūṣāḥ who sprang from).

- Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).
- Karkoṭa(ka) I.6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129.24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-śukla pañcamī) (resides in Varuṇa-maṇḍala).
- Karṇa m. I. 139.53 (l. r.) (son of Kuntī); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat); m. I. 139.74 (l. r.) (son of Adhiratha).
- Karṇānta m. I. 87.5 (one of the sons of Svārociṣa Manu).
- Karttā d. I. 89.44 (one of the 6 other clans of manes).
- Kardama s. I. 5.21 (to whom Devahūti was given in marriage).
- Karma (action) I.213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 ("yoga" (causes disease, death etc.)).
- Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).
- Karmani- d. I.87.58 (one of the 5 clans of gods at the time  
śīhāḥ of Bhautya Manu).
- Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.
- Kalanā d. I. 198.8 (attendant of Jvālāmukhī).
- Kalasa I. 47.25 (a Kailāsa type of temple).
- Kali I. 199.8 (°duḥkha indication of); 199.32 (indication of °duḥkha removed); 222.20 (has no effect on those in whose heart resides Keśava).
- Kalikā d. I. 46.12 (one of the gods, rule as Vastu).
- Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).
- Kalamāṣapāda k.m. I. 138.33 (s. r.) (son of Sudāsa and Damayantī).

- Kalki I. 1.33 (an avatāra of Viṣṇu as Viṣṇuśaśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmaṣa).
- Kalpa (period) I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).
- Kalya d. I. 89.44 (one of the 6 other clans of manes).
- Kalyatarāśraya d. I. 89.44 (one of the 6 other clans of manes).
- Kalyatahetu d. I. 89.44 (one of the 6 other clans of manes).
- Kalyada d. I. 89.44 (one of the 6 other clans of manes).
- Kalyāṇa d. I. 89.44 (one of the 6 other clans of manes).
- Kavi I. 229.11 (one who knows that the spirit is the master of the body).
- Kavyavāha I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).
- (agni)
- Kāśerumān I. 55.4 (one of the dvīpas).
- Kāśyapa s. I. 1.11 (narration of G P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).
- Kahlāra I. 71.7 (marakatas resembling the colour of āra deemed good).
- Kāṁśya I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214.26 (polluted gets pure by bhasma).
- Kāka (crow) I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).
- Kāñcana k.m. I. 139.3 (l. r.) (son of Bhīma).
- Kāñci (place) II. 28.3 (mokṣadāyikā) 81.8.
- Kāpāyana I. 140.9 (class of brahmins who sprang from Kapva).
- Kātyāyana s. I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).
- Katyāyanī w. I. 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura);

- Kādravehāḥ I. 6.54 (a class of serpents).
- Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.
- Kāpotaromaka k.m. I. 139.44 (l.r.) (son of Dhṛṣṭa).
- Kāma m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati);  
(<sup>o</sup>deva) 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrāyodaśī) 37.18 (Hari considered as); 197.46 (oneself to be thought of always as <sup>o</sup>rūpa); 198.6 (Tripurā gets pleased by the worship of).  
d. 6.64 (one of the 49 Marut devatas);
- Kāmagama I. 87.44 (the birds at the time of 11th Manu (capable of moving as they wished) (Rudra) were).
- Kāmatīrtha I. 81.9.
- Kāmadhenu I. 82.10 (the creation of).  
(divine cow)
- Kāmara I. 81.9.  
(a place)
- Kāmarūpa I. 81.15 (where Kāmākhyā remains established).  
(a place)
- Kāmī d. I. 40.7 (saluted in Māheśvarīpūjā).
- Kāmākhyā d. I. 81.15 (at Kāmarūpa).
- Kārtavīrya d. I. 15.139 (Viṣṇu addressed as).  
m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).
- Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikāś, and Agni-putra); 86.20 (by the worship of whom, one gets Brahmāloka); 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣṭhī);  
(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravardhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).
- Kārpāsa I. 217.28 (one becomes a kraunca by removing  
(cotton) stealthily).

- Kāla m. I. 6.30 (son of Dhruva).  
 d. I. 52.16 (attribute of Yama); 194.29 (saluted).  
 Kalakañjāḥ m. I. 6.47 (one of the sons of Mārīci).  
 Kālaka m. I. 6.46 (one of the sons of Vaiśvānara).  
 Kālakākṣa m. I. 87.37 (enemy of devas); (killed by Padmanābha).  
 Kālāñja k.m. I. 139.66 (l.r.) (son of Hiraṇyākṣa); 96.49.  
 Kālāñjaya k.m. I. 139.66 (l.r.) (son of Svabhānara).  
 Kālāñjara I. 81.18.  
 (a place)  
 Kālanābha m. I. 6.42 (one of the sons of Hiraṇyākṣa); 6.49 (demon born in the family of Prahlāda).  
 Kālanemi d. I. 15.140 (Viṣṇu considered as).  
 Kālāpāśa (noose of Yama); II. 23.30 (has the abode on the west of Citragupta's).  
 Kālapuruṣa I. 194.29 (saluted).  
 Kālavatī I. 19.8 (the kulika kāla which is).  
 Kālāśaka I. 89.33 (cooked pot herbs offered by ṛṣis to manes).  
 Kāla w. I. 6.25 (one of the wives of Kāśyapa).  
 Kālīka 215.20 (the 12th Upapurāṇa).  
 Kālīṅga I. 68.17 (vajras at); 68.18 (quality of vajras at).  
 Kālī (Kālīkā) d. I. 38.2 (propitiated in Durgāpūjā); 40.5 (saluted); 40.6 (saluted); 70.24; 129.9 (worshipped from Mārgatṛtīya); 133.16 (offering young buffalo to); 134.4 (saluted in Mahānavamīvrata); 198.10 (worshipped).  
 Kālīya I. 129.23 (one of the serpents saluted in Daṣṭo-  
 ddharaṇapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika); 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-  
 śuklapañcamī); 144.3 (whose pride was destroyed by Kṛṣṇa).  
 Kāleśvara I. 83.5 (by worshipping whom one gets cleared of his debts to manes); 86.32 (by worshipping whom one conquers time).  
 Kāvera I. 179.1 (a place) (where medas of the demon Bala) was spread.  
 Kāveri I. 55.7; 55.9; 81.11; 81.16.



- Kaśa k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).  
 Kaśa mt. I. 56.10 (holy).  
 Kāśirāja k.m. 145.6 (whose daughter was given to Vicitravirya).  
 Kāśī (a place) I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).  
 Kāśya k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).  
 Kāśyapa s. I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).  
 Kinśuka (tree) I. 70.7 (padmarāgas resembling flowers of).  
 Kinnara m. I. 141.6 (son of Sunakṣatra).  
 Kimpuruṣa m. I. 54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);  
 mt. 55.2. (one of the mountains on the south of Meru).  
 Kiṣkindhā I. 143.25 (where Rāma killed Vālin).  
 Kīkaṭa I. 1. 32 (birth of Buddha, Jinasuta will be born at); 82.5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).  
 Kīta (°ka) I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).  
 Kīrti w. I. 5.24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña; of Ruci; married by Dākṣāyaṇa, Dharma);  
 m. 5.30 (one of the 3 sons of Dharma).  
 Kīrtimatī w. I. 143.7 (daughter of Kuśadhva); (married by Śatrughna).  
 Kīrtimān k.m. I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).  
 Kukura k.m. I. 139.43 (l.r.) (son of Bhajamāna).  
 Kuja (planet Mars) I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraprostapadī; 60.4 (whose daśa period gives sorrow); 61.14

(good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).

Kuṭhāra (an axe) I. 228.3 (compared with good thoughts).

Kuḍava m. I. 141.8 (son of Samitra);  
II. 22.50 (a measure of weight); I. 171.43; 202.73; 202.74.

Kutsa d. I. 15.72 (name of Viṣṇu).

Kunti k.m. I. 139.20 (1.r.) (son of Dharmanetra);  
k.m. 139.31 (son of Caidya);  
139.52 (°rāja, to whom Pṛthu daughter of Śūra was given as daughter);  
w. 139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pāṇḍu and); See also Pṛthā

Kubera d. I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).

Kubjāmraka I. 81.10.  
(a place)

Kubjika d. I.26.3 (worship of).

Kumāra d. I.5.34 (son of Śambhu (Śiva) and Gaurī);  
6.33 (son of Agni, born in the reeds and called Kārttikeya being nourished by Kṛttikās);  
83.67 the doer of śrāddha at Kumārdhāra reaches); 196.9 (requested to protect);  
m. 56.14 (one of the sons of the king of Śākadvīpa); 83.67 (°dhārā, at Gayā (?), where if śrāddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa uttered by).

Kumārī w. I. 48.40; 56.15 (daughter of King of Śākadvīpa);  
I. 178.18 (Upāya for vaśikaraṇa of); 198.3 (Kaumārī, saluted in Tripurapiya).

Kumuda mt. I. 56.6.

Kumudvatī r. I. 56.13.

Kumbha m. I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

- Kumbhīpāka** I. 85.11 (for those who were dead in; piṇḍa (a hell) offered at Gayā).
- Kuru** m. I. 54.11 (one of the 9 sons of Agndīhra, king of Jambudvīpa);  
 mt. 55.3 (part of Saṁvaraṇa) (3 branches of);  
 m. 145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained).
- Kurukṣetra** I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (a place) (except at 4 places like this, at other tīrthas one has to observe muṇḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).
- Kuruvīṣa** k.m. I. 139.34 (l.r.) (son of Madhu).
- Kulajit** k.m. I. 138.52 (s. r.) (son of Anañjāna)
- Kulāmṛta** I 224.1 (uttered by Hara to Nārada); 224.23 (stotra) (merits of reading or hearing the stotra).
- Kuli** k.m. I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).
- Kulika** I. 19.7; 19.8 (holds sway during day with (planet) Rāhu); 197.13 (assigned to Āgneya in the Gāruḍīdivyā).
- Kuvalāśvaka** k.m. I.138.20 (s. r.) (son of Bṛhadāśva).
- Kuśa** k.m. I.138.37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);  
 k.m. 139.4 (l. r.) son of Balākāśva); 139.5 (4 sons of).
- Kuśadvīpa** I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).
- Kuśadhva** m. I. 138.50 (s. r.) brother of Śiradhva); 143.7 (whose daughters Bharata and śatrughna married).
- Kuśanābha** k.m. I.139.5 (l. r.) (one of the 4 sons of Kuśa).
- Kuśala** m. I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).
- Kuśāgra** m. I. 140.27 (l. r.) (son of Bṛhadratha).

- Kuśāvartta I. 81.28 (b̄y bathing there one gets rid of ...  
(a place) birth cycle).
- Kuśāśva m. I. 139.5 (l.r.) (one of the 4 sons of Kuśā).
- Kuśeśaya mt. I. 56.9.
- Kuśīda (usury) I. 205.91 (thriving by which is permitted at ...  
time of distress); 205.93-94 (its advantage ...  
kṛṣi); 205.95 (the sin by profiting out of what  
is got rid of by worship of manes etc.).
- Kusumoda m. I. 56.14 (one of the 7 sons of king of Śāśa-  
vīpa).
- Kuhū w. I. 5.11 (one of the daughters of Saptar-  
Angiras).
- Kūpya I. 69.34 (a measure of weight).
- Kūrma I. 86.10 (one of the avatāras).  
(tortoise) 87.16 (taking which form, Hari killed the asura  
Bhīmaratha); 142.3 (carried the mount Mandara  
194.13 (requested to protect); 196.9 (requested to  
protect);  
II. 22.40 (one of the 10 vāyus).
- Kṛkalāsa II. 34.19 (one who approaches guru's wife (and  
chamelion become).
- Kṛcchra (an I. 214.8 (°ardha, shall make one pure who has  
atonement) taken food at a house where a Candāla has dwelt :  
14.11 (°pāda is enjoined for those who take food  
there); 214.17 (°pāda makes pure the vessel  
polluted by madya etc. 214.19 (to be performed  
thrice).
- Kṛta m. I. 87.14 (son of Manu);  
k.m. 139.15 (l. r.) (son of Vijaya);  
k.m. 140.15 (l. r.) (son of Sannati).
- Kṛtaka I. 140.26 (l. r.) (son of Cyavana).
- Kṛta- k m. I. 139.22 (l. r.) (one of the 4 sons of  
karmā Dhanaka).
- Kṛtājīta m. I. 141.7 (son of Suparṇa).
- Kṛtāñjaya m. I. 141.7 (son of Bṛhadbhrāja).
- Kṛtabandhu m. I. 87.14 (son of Manu).
- Kṛtayuga I. 215.5 (dharma has Satya etc. as four feet);  
215.6 (people live for 400 years in); 215.7 (at  
its end brahmins are powerful) (demons are  
killed by Viṣṇu at the end of); 215.24 (nature

of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).

- Kṛta-** k.m. I. 139.50 (l. r.) (son of Hṛdika).  
**varmā**
- Kṛtavīrya** k.m. I. 139.22 (l. r.) one of the 4 sons of Dhanaka).
- Kṛtāgni** k.m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
- Kṛti** m. I. 87.21 (one of the sons of Cākṣuṣa Manu);  
 m. 87.31 (one of the sons of Sāvarṇi Manu);  
 k.m. 138.57 (son of Bahulāśva).
- Kṛtiratha** k.m. I. 138.47 (s.r.) (son of Pratindhaka).
- Kṛtirāta** k.m. I. 138.48 (s r) (son of Mahadhṛtiḥ).
- Kṛteyuka** k.m. I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).
- Kṛtoga** k.m. I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).
- Kṛttikā** d. I. 6.33 (whose apatya Kumāra is called Kārtikeya); 59.2 (star of Agni); 59.16 (is called Adhvaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).
- Kṛpa** s. I. 87.32 (at the time of Sāvarṇi Manu);  
 k.m. 140.21 (l. r.) (son of Satyadhṛti and Ūrvaśi).
- Kṛpī** k.m. I. 140.21 (l. r.) (daughter of Satyadhṛti and Ūrvaśi) (married by Droṇa).
- Kṛmi(ī)** I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇi shall become); 217.24 (one who Kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).
- Kṛśāśva** s. I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asikṇī); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

- Kṛṣi (agri-  
culture) I. 205.91 (as a living permitted at the time of  
distress).
- Kṛṣṇa d. I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra);  
15.112 (name of Viṣṇu); 28.13 (worshipped in  
Gopālapūjā); 86.11 (one of the avatāras); 131.19  
(saluted); 136.6 (saluted); 139.59 (8th son of  
Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000  
wives); 139.60 (had many sons by his 8 wives);  
139.61 (3 sons who were important among his  
sons); 144.1 (Harivaṁśa is said to expound the  
māhātmya of); 144.2 (killed Pūtana); 144.7 (had  
60,000 wives, many sons and grandsons); 145.1  
(his fight for the cause of Pāṇḍavas); 194.4  
(requested to protect); 194.18 (his bālābhava is  
requested to protect); 194.29 (saluted); 222.53  
(his prabhāva); II. 1.11 (as an interlocutor);  
m. 141.1 (son of Adhisomaka).  
śālagrāma 45.13 (saluted); 45.19 (vartulāvarta)  
45.23 (quality of); 84.36 (one of the puruṣas who  
were seen by Viśāla); 84.11.
- Kṛṣṇajihvā I. 201.1 (a horse of the type to be rejected).
- Kṛṣṇala (a  
weight) I. 73.18 (5 times equal to māṣaka).
- Kṛṣṇarūpa I. 194.29 (saluted in vaiṣṇavakavaca).
- Kṛṣṇarūpā I. 48.13 (devatā worshipped in the south in  
devatāpratiṣṭhā).
- Kṛṣṇavarṇā r. I. 55.8.
- Kṛṣṇā I. 81.21 (one of the tīrthas).
- Kṛṣṇāṣṭamī r. I. 131.3 (Rohiṇyaṣṭamī) (to be observed for  
Hari at midnight).
- Ketu d. I. 7.3 (saluted); 15.40 (Viṣṇu as pati of);  
15.146 (Viṣṇu as controller of); 16.16 (saluted);  
17.6 (to be worshipped); 23.11 (worshipped); 39.13  
(of Dhūmavarṇa to be worshipped); 39.14 (saluted)  
58.29 (the horses of his chariot are 8 in no.);  
Śukra and Guru are good in 5 with Candra and);  
61.15 (all planets are good in 11).

- Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).
- Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);  
mt. I. 55.2 (one of the mountains on the west).
- Ketumālā r. I. 55.8
- Ketuśṛṅga m. I. 87.18 (son of Raivata Manu).
- Kedāra (a place) I. 81.6; 83.5 on the way to Gayā, by worshipping the deity there one clears his dues to pitṛs; 86.32 (by worshipping whom one is happy at Śivaloka).
- Kerala I. 80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).
- Kevala k. m. I. 138.9 (s. r.) son of Nara).
- Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcaṇa); 43.26 (pūjana in the morning after upavāsa the previous night in the rite called pavitrārōhaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 (Jyotiścakra uttered by); 81.3 (Viśveśa at Vārāṇasī is); 131.11 (uttered with other names in Rohiṇyaṣṭami); 136.7 (saluted in Śravaṇadvādaśī); 137.6 (to be worshipped in Mārgaśīrṣa); 142.3 (brought the Vedas and protected the Manus etc.); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222.26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of ).
- Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).
- Keśī m. I. 15.80 (Viṣṇu as killer of ); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of ).
- Kaikaya k.m. I. 139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).
- Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

- Kaiṭabha m. I. 194.12 (Viṣṇu as killer of)  
 Kaiṭāsa I. 2.10 (where Rudra was seen by Brahma,  
 (place) Brahma, meditating on Viṣṇu); 47.19 (one of the  
 (a type 5 classes of temples); 47.20 (vṛtta); 47.25 (the  
 of temple) types of temples belonging to the class of).  
 Kaiśi w. I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).  
 Kokanada I. 70.11 (Padmarāgas resembling the colour of).  
 (red lotus)  
 Kokila (cuckoo) I. 70.11 (Padmarāgas shining like the eyes of);  
 72.4 (, like the neck of); 217.19 (if one goes to  
 brother's wife he shall be born as).  
 Koṭīrtha I. 83.23 (at Gayā); 83.55 (a visitor obtains perma-  
 (a place) nent position at Viṣṇuloka).  
 Koṭīśvara d. I. 83.13 (at Gayā, by whose darśana, debts are  
 cleared).  
 Koṇagiri I. 81.26  
 (a place)  
 Kośī I. 83.65 (Mahakaśī, the residence at which place  
 gets the merit of doing aśvamedha).  
 Koṣakāra (a trea- I. 224.9  
 surer)  
 Kaubera gem I. 69.23 (one of the 8 types of Muktaṭhālas)  
 Kaumārī d. w. I. 24.6 (worshipped in Tripurāḍipūjā); 38.5  
 (requested to appear in Durgāpūjā); 59.13 (resides  
 in Nairṛti on Dvādaśī and Caturthī); 134.3 (salu-  
 ted in Mahānavamīvrata); 198.3 (assigned to east  
 in Tripurāḍipūjā); 198.9 (saluted).  
 Kaumodakī I. 196.13 (requested to destroy enemies and  
 demons).  
 Kauruṇḍaka I. 74.2 (a type of Puṣparāga and its description).  
 Kauśalyā w. I. 143.3 (wife of Daśaratha) (gave birth to  
 (gem) Rāma).  
 Kauśika m. I. 132.9 (son of Vīra, a brahmin of Pāṭali-  
 putra); 132.10 (took Dhanapāla the bull to river  
 Gaṅgā); 132.17 (gained and ruled the kingdom  
 at Ayodhyā) (Budhāṣṭamīvrata);  
 k.m. 139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30  
 (Ṛci, son of).  
 m. 142.19 (a Brahmin leper who lived at Pra-  
 tiṣṭhāna); 142.20 (whom his wife worshipped)



- as deity and treated him as her lord); 142.21 (at his desire, was taken to a veṣṭigṛha on his wife's shoulders); 142.22 (in which process he made Māṇḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).
- Kaustubha gem I. 70.29 (is not to be worn even if a different species of gem is attached to it).
- Kratu s. I. 5.3 (creation of); 5.14 (his wife Sumati and Balakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskara-maṇḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī).
- Kratha k.m. I. 139.29 (l.r.) (son of Vidarbha),
- Kravyāda demon I. 44 (creation of).
- Kriyā w. I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Daṇḍa, Laya, Vinaya her sons).
- Krodhā w. I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).
- Kroṣṭu- k. m. I. 139.19 (l r ) one of the 3 sons of Yadu).  
manā
- Krauñca mt. I. 56.6; 56.12;  
r. 56.12  
83.43 (<sup>u</sup>pāda, a place at Gayā where the doer of śrāddha conveys his pitṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (<sup>u</sup>pāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).
- Krauñcuki m. I. 88.1 (to whom Markaṇḍeya narrated the pitṛstotra); 88.28 (to whom Markaṇḍeya narrated the story of Ruci). 89.1
- Kledinī d. I. 198.1 (saluted in Tripurāpūjā).
- Kṣatra- km. I. 139.17 (l.r.) (son of Saṅkṛti).  
dharmā

Kṣatra- vṛddha Kṣatriya	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra). I. 68.22 (quality of vajra recommended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣīrī	(a tree)	I. 205. 49 stick to be used in danta- dhāvana).
Kṣīroda (milky ocean)		I. 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Sūryapūjā); 86.24 (at Gayā, if worshipped well gets Brahmāloka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s. r.) (son of Sṛṅjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlo- cutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6.25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khaḍga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose flesh is offered to manes).

Khadira		I. 205.48 (tree, stick of which can be used for dantadhāvana)
Khanītra	k. m.	I. 138.6 (s. r.) (son of Vatsaprīti).
Khanīnetra	k. m.	I. 138.7 (s. r.) (son of Vivimśa).
Khara	m.	I. 15.91 (Viṣṇu as killer of); 142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpaṇakhā; (camel), 217.23 (one who kills kṛmi etc., a man without weapon shall become).
Khaṣṭma	m.	I. 6.49 (one of the daityas born in the family of Prahlāda).
Khecara		II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w. r.	I. 5.7 (daughter of Dakṣa, given to Bhṛgu); 56.13 (one of the mountain streams).
Gaṅgā	r.	I. 23.14 (assigned place in Śivārcana); 23.27 (to be worshipped in Sivapūjā); 28.1 (assigned a place at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇuvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Māheśvarīpūjā); 60.7 (one of the tīrthas which are 'pāpaharas' and 'mukti-pradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tīrthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138 30 (ref. to be brought to earth by Bhagīratha); 145.3 (Bhīṣma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contemplating on Hari).
Gaja (elephant)		I. 224.9 (men immersed in saṃsāra compared to vana <sup>o</sup> )

- Gajāsya (Vināyaka) d. I. 45.33 (propitiated well in the prāsāda)
- Gaṇa k. m. I. 138.41 (s. r.) (son of Vajranābha); 24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva<sup>o</sup>); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).
- Gaṇapati (Vināyaka) d. I. 1.2 (saluted in the invocatory verse); I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15; 129.18 (to be worshipped in Mārگاśrṣa and Monday Śuklaturthī with khaṇḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhādrapada, Aṣṭamī); 185.1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).
- Gaṇḍakī (Place) I. 81.21
- Gadā (a type of temple) I. 47.27 (a Trip (v) iṣṭapa type of temple).
- Gadādevī
- Gadādhara d. I. 194.7 (requested to protect in the south). I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūjā); 40.1 (as an interlocuter); 45.2 (attribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śalagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propitiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śīla); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśīras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

		(effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmaloḥa by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).
Gadāloka (place)		I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family).
Gandharva	d.	I. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).
Gandharvanagara		I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).
Gahasti	w.	I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).
Gabhīra	m.	I. 87.56 (son of Bhautya Manu).
Gaya	m.	I. 54.15 (son of Nakta);
	k. m.	138.3 (s. r.) (son of Sudyumna).
Gayā		I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1 (°māhātmya); 82.6 (Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakrośa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmaloḥa); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kīkaṭa); 83.2 (extent of the Muṇḍapṛṣṭhaat); 83.3 (extent) (°śira extent one kros'a); (a visit itself to, shall clear the debt to pitṛs); 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśira the most sacred at); 83.23 (merits of śrāddha at Gayāloka); 83.35 (there is no place where

there is no tīrtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs, etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84.3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (muṇḍana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śīrṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśīras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayāśīrṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛṣot-sarga must be done); 84.32 (°śīrṣa a pretaṣ request to a 'vapik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 ("); 85.23 (things deep rooted at Gayā) (°śīra); 86.1 (3 forms of pretaśīlās at); 86.8 (Gadādhara by the conquest of

		the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tirthas); 143.48 (the piṇḍa offered by Rāma at °śīras); 205.115 (the sacredness of the water obtained at).
Gayāsura	m.	I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).
Gariṣṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Garuḍa or		I. 6.53 (one of the sons of Vinatā).
Gāruḍa		1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to); 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by); 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlocutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇupūjā); 194.9 (requested to protect always); 196.14 (""); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

- actions); 197.55 (his narration to Kaśyapa mentioned);
- II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
- purāṇa I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
- Garuḍadhvajā d. I. 131.11 (an attribute of Viṣṇu).  
II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
- Gardabha (ass) 217.14 (one who has gone to Gurupatni or has taken his wealth or insulted friends shall be born as)
- Gardha m. I. 140.6 (son of Saṅkṛti).  
Garbha I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the pīṭha); 47.30 (°graha erected in front of the door).  
I. 47.31 (size of).
- Gavākṣaka (a round hole)
- Gaḥ d. I. 6.56 (generated Surabhi and Mahiṣa).  
Gāpḍīva bow I. 145.16 (got by Arjuna from Agni).  
Gādhi k. m. I. 139.5 (l. r) (son of Kuśāśva).  
Gāndīnī w. I. 139.41 (wife of Svaphalka (l. r.), gave birth to Akrūra).
- Gāndhāra k. m. I. 139.64 (l. r.) (son of Āraddha).  
Gāndhārī w. I. 140.37 (with Dhṛtarāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī).  
II. 22.39 (one of the 10 nāḍīs).
- Gāyatrī I. 35.1 (chandas etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadi and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');



		205.72 (who remains in regions of Sun and Brahmā is invokod and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times).
Gāruḍīvidyā		I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison)
Gārhapatyāgni (household fire)		I. 205.66 (Brahman is called).
Gārhasṭhya (life of an householder)		I. 205.24 (description of).
Gālava	s	I. 87.23 (at the time of Sāvārṇi Manu).
Gītā		I. 229.1-30 (the essence of Bhagavad gītā).
Guru (planet Jupiter)		I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59.27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Punarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers <i>sukha</i> , <i>dharma</i> and <i>rājya</i> ); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pañcasvaraśāstra); 67.3 (auspiciousness of the presence in left nāḍī); II. 34.8 (is the ruler of those who are knowers of self); See also Jīva, Jñā
Guvāṁrkṣa		I. 47.25 (a Kailāsa type of temple).
Gṛtsamada	m.	I. 139.8 (1. r.) (one of the 3 sons of Suhotra).
Gṛdhrāḥ	eagles	I. 6.51 (who came of Gṛdhrī); 77.4 (pulakas resembling the faces of) (to be rejected);

- 83.12 (whoever sees Grdhreśvara at Gayā shall get release from bondage); 83.26 (one who does śrāddha at Grddhresvara shall be free of debts to pitrs); 83.49 (the śrāddha done at Grdhrakūṭaguliā is one of the 7 which has immense benefit).
- Gr̥dhrikā w. I. 6.50 (one of the daughters of Tāmra)
- Gr̥dhri w. I. 6.51 (produced Gr̥dhrās).
- Gokarṇa (a place) I. 81.18
- Godāna (gift of cow) II. 21.1 (at the end of one's life) (its benefit)
- Godāvarī r. I. 55.8 (flowing in central region); 81.17 (one of the tīrthas); 81.26 (branching into seven distributaries).
- Gopati d. I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitrs).
- Gopāla d. I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).
- Gomaka d. I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitrs); 83.23 (merits of doing śrāddha at).
- Gomati r. I. 55.7 (flowing in the central region); 81.7 (a tīrtha).
- Gomeda mt. I. 56.3
- Gomedaka gem. I. 68.44 (imitation diamonds made out of).
- Govardhana mt. I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tīrthas).
- Govinda d. I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayana-mantra for); 131.12 (saluted in); 136.10 (saluted in śravaṇadvādaśī); 137.12 (to be saluted in aśādha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presence in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśu-pāla, son of Damaghoṣa had enlightene-

		ment); II. 4.51 (no fear for one who worships).
Gauḍī		I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gāyatrī 500 times).
Gautama	s.	I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayujī); 87.27; 93.6 (one of the 14 lawgivers).
Gaurī	d. w.	I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.1 (to be worshipped in order commencing from tṛtīyā in Mārgaśīra month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Hārī); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129.9 (to be propitiated in order starting from Mārga tṛtīyā); 131.1 (propitiated along with Śiva in Śuklaśṭamī in Bhādrapada); 178.19 (requested to give welfare and progeny); 197.55 (as interlocutor).
	r.	56.13 (a mountain stream).
Grāha	m.	I. 87.56 (son of Bhautya Manu).
Ghaṭīyantra		I. 217.11 (the birth and death in the cycle of <i>samsāra</i> is compared to).
Ghaṭotkaca	m.	I. 140.40 (l. r.) (son of Hīdimbā).
Ghṛtācī (an apsaras)	d.	I. 58.13 (one of those who reside in Ravi in Asvayujā).
Ghoṣa	m.	I. 6.27 (son of Lambā).
Cakora (a bird)		I. 70.11 (padmarāgas shining like the eyes of).
Cakra		47.27 (a Trip (v) iṣṭapa type of temple).
Cakradhara	d.	I. 226.41 (stotra on).
Cañcu	m.	I. 138.27 (s. r.) (son of Harita).
Caṇḍa (°rūpa)	d.	I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
Caṇḍanāyikā	d. w.	I. 133.12 (propitiated in Mahānavamī-vrata).

Caṇḍavatī	d. w.	I. 133.12 (").
Caṇḍā	d. w.	I. 133.12 (").
Caṇḍāla or Caṇḍāla	(an outcaste)	I. 70.30; 214.10 (if water is drunk from him, Sāntapana to be performed); 214.12 (Aindana, to be performed if food is taken of); 214.13 (if fruit is taken of the same tree, from which a Caṇḍāla has eaten the pollution is over by overnight); 214.15 (prāyaścitta for 3 nights for taking food cooked by); II. 34.23 (devalaka obtains the form of).
Caṇḍī	d. w.	I. 27.1 (propitiated for removal of poison).
Caṇḍikā	d. w.	I. 18.18 (propitiated in Mr̥tyuñjayārcana); 24.3 (Durgā propitiated in Tripurādīpuja); 24.6 ("); 45.32 (propitiated); 133.17 (to be propitiated); 134.3 ("); 198.3 (worshipped); 198.5 (saluted).
Caṇḍogra	d.	I. 133.12 (propitiated in Mahānavamī- vrata).
Caturaṅga	m.	I. 139.71 (l. r.) (son of Romapāda).
Caturjyoti	d.	I. 6.51 (on of the 49 Marut devatas).
Caturdaśyaṣṭa- mivṛāta	vr.	I. 137.2 (the worship of Śiva on).
Caturbāhu (bhuja) (four armed)	d.	I. 12.14 (assigned cakṛa in Cakrapūjā); 131.13 (Kṛṣṇa addressed as).
Caturmukha (Brahman) (four faced)	d.	I. 4.9 (In this form He was always of the nature of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I. 215.4 (a thousand of which constitute a Kalpa); 216.13 (after 1000 such cycles the <i>naimittika</i> dissolution of the universe takes place and there is no rain for 100 years).
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of).
Candra (planet)		I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is Viṣṇu); 11.41 (conch resembles full moon); 13.7 (invoked in Vaiṣṇavapañjara);

15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of starts in Viṣṇupūjā); 19.11; 42.6 (is Ōṅkāra); 43.6 (at the time of the eclipses of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛtiyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravaṇa causes amṛtayoga); 61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohiṇī).  
139-140 (decription of the race of).

Candraka	k. m.	I. 138.11 (s. r.) (son of Hemacandra).
Candraketu	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
Candrabhāgā	r.	I. 55.8 (flowing in the central region); 66.7, 81.11.
Candraśālā		I. 47.39 (built in temples).
Candrā	r.	I. 56.7 (one of the 7 which wash sin).
Candrāśva	k. m.	I. 133.21 (s. r.) (son of Dṛḍhaśva).
Campa	k. m.	I. 139.71 (1. r.) (son of Pṛthulākṣata).
Campakavana	f.	I. 83.42 (at Gayā where Pāṇḍuśilā is situated).
Carakī	d.	I. 46.21 (placed outside its vāstupūjā).
Carma	skin	I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

Calā	d.	I. 5.28 (born of Dhṛti and Dharma Dakṣāyaṇa).
Cākṣuṣāḥ	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cāpūra		I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 194.18 (the killing of, a sportive Bālabhāva is requested to protect).
Cātaka	(bird)	I. 217.31 (stealthy remover of water shall become); II. 34.18 (,,).
Cāturmāsya	vr.	I. 121.1 (to be observed in Ekādaśī or Paurṇamāsya in the month of Āṣāḍha).
Cāndriyaṇa	vr.	I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
Cāmuṇḍā	d. w.	I. 24.6 (worshipped in Tripurāpūjā); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vayukoṇa in Tripurāpūjā); 198.9 (worshipped in Tripurāpūjā).
Cāru	k. m.	I. 139.62 (l. r.) (son of Pratibāhu).
Cārudeṣṇa	k. m.	I. 139.61 (l. r.) (one of the 3 sons of Kṛṣṇa).
Cāruhāsinī	w.	I. 139.60 (l. r.) (one of the 8 principal wives of Kṛṣṇa).
Citraka	k. m.	I. 139.41 (l. r.) (in the line of Anamitra).
Citrakūṭa	a place	I. 81.7; 142.12 (reference to Rāma reaching).
	mt.	143.11 (leaving Prayāga, Rāma reaching the hill of).
Citraketu	d.	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

Citragupta	d.	II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26 (extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
Citraguptapura	a place	II. 9.2 (the extent of) (one who has made great <i>dānas</i> goes there unaffected).
Citrānagara	a place	II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
Citraratha	m.	I. 139.25 (son of Uśaṅku); 141.1 (son of Uṣṇa).
Citrasena	d.	I. 58.15 (one of those who are masters of Mārgaśīrṣa);
	m.	87.51 (one of the sons of Raucya Manu).
Citrā	(a star)	I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pāṛṣvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 (").
Citrāṅgada	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
	k. m.	I. 140.35 (l. r.) (son of Śantanu and Satya-vatī) (killed by the Gandharva Citrāṅgada).
(a Gandharva)		I. 140.35.
Cīna	a country	I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
Cūḍāmaṇi	science of divi- nation	I. 199.1 (for knowing the auguries).
Ceta	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitra	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitraka	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Caidya	k. m.	I. 139.30 (l. r.) (son of Ṛci).
Cyavana	k. m.	I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
	k. m.	I. 140.22 (l. r.) (son of Mitrāyu).

	k. m.	140.26 (1. r.) (son of Suhotra).
Chala	k. m.	I. 138.41 (s. r.) (son of Dala).
Chuchundari	I.	217.29 (one who steals <i>gandha</i> shall become).
Jagajjanilayā- dikṛt (cause of creation and dissolution of earth)	d.	I. 4.3 (attribute of Viṣṇu).
Jagat	Uni- verse	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehīdeha and with- out a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Janghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (śikhara is twice); 47.16 (length of).
Jaṭamaṇḍala- maṇḍita	d.	I. 2.13 (attribute of Viṣṇu).
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac man- sion	I. 145.11 (episode in Bhārata).
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (1. r.) (son of Purañjaya). 140.1 (1. r.) (son of Puru). 140.30 (1. r.) (one of the sons of Somāpi). 140.40 (1. r.) (son of Parīkṣit).
Janārdana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated



on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra for expounding Sūryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205.136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *labha, jaya*); II. 4.38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)

Jantu	k. m.	I. 140.23 (l. r.) (son of Somaka). (creatures) II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).
Japa	(muttering)	I. 218.37 (the glory of Lord, the merits of); 227.18 (one of the prasādhakas of yoga).
Jamadagni (Jāma <sup>u</sup> )	s.	I. 58.17 (one of the 7 who dwell in Bhāskaraṃḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of R̥cika); 142.8 (father of Paraśurāma).
Jambu	tree	I. 201.19 (the colour of a ripe fruit); 205.49 (one of the trees, the stick of which is to be used for dantadhāvana).
Jambuka	(bear)	II. 34.22 (one who has not paid a Dvija upon request shall be born as).
Jambudvīpa		I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons - Agnidhra, ruler of).

Japa (muttering) I. 218.37 (the glory of Lord, the merits of);  
227.18 (one of the prasādhakas of yoga).

Jamadagni s. I. 58.17 (one of the 7 who dwell in Bhāskaraṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of R̥cika); 142.8 (father of Paraśurāma).

Jambu tree I, 201.19 (the colour of a ripe fruit);  
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is to be used for dantadhāvana).

Jambuka (bear) II. 34.22 (one who has not paid a Dvija upon request shall be born as).

Jambudvīpa  
I. 54.4 (one of the 7 dvīpas); 54.6 (Meru  
situated on); 54.10 (the nine sons of  
Agnidhara, ruler of).

Jambūsara	a	I. 81.12. place
Jaya	d.	I. 46.8 (to be propitiated in Vāstupūjā); 87.3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu).
	k. m.	138.56 (s. r.) (son of Suśruta). 199.7 (indicated by Cūḍāmaṇi); 199.9 (indication by cūḍāmaṇi and getting). 199.11 (,,); 199.13 (,,); 199.28 (,,); 199.29 (,,); 200.7 (the wine must flow in the right if one wishes for).
Jayatsena	m.	I. 139.16 (son of Adīna).
Jayadratha	m.	I. 87.39 (one of the sons of Dharmaputra, the 10th Manu).
	k. m.	139.73 (l. r.) (son of Bṛhanmanā).
	m.	140.10 (son of Bṛhatkarma).
Jayadhvaja	k. m.	I. 139.23 (l. r.) (one of the 5 sons of Arjuna).
Jayanta	d.	I. 46.4 (to be invoked in Vāstupūjā); 46.12 (one of the three to be propitiated).
Jayanti	d.	I. 17.9 (to be propitiated in Sūryārcana); 134.4 (to be propitiated in Mahānavamī- vrata).
Jayasena	k. m.	I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā	w.	I. 6.23 (one of the daughters of Dakṣa, given in marriage to Kṛśāśva); 17.9 (propi- tiated in Sūryārcana); 197.14 (assigned to parvasandhi); 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered).
Jayī	d.	I. 6.64 (one of the 49 Marut devatas).
Jarāsandha	m.	I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9 (one of the Bārhadrathas).
Jalada	m.	I. 56.14 (one of the sons of the ruler of Śākadvīpa).
Jaleyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudr- āśva).
Jahnu	k. m.	I. 139.3 (l. r.) (son of Suhotra); m. 140.25 (l. r.) (one of the sons of Kuru). m. 140.28 (l. r.) (son of Sudhanvā).

Jātakarma (rites after child birth)		I. 214.19 (and other saṁskāras mode of their performance uttered by Vasiṣṭha).
Jātavedas	(fire)	I. 48.57; 50.30 (a Brahmin has to offer to); 145.17 'appeased by Arjuna).
Jāti	(caste)	II. 2.6 (7 nos. of antyajāti); 2.7 (13 divi- sions).
Jātī	a tree	I. 205.48 (one of the trees the stick of which is used in dantadhāvana).
Jānakī	w.	I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāva- ṇa); 143.27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).
Jānujaṅgha	m.	I. 87.13 (son of Tāmasa Manu).
Jāmadagniḥ	(Paraśu-	II. 8.39 (a comparison with his loss of rāma) valour at the sight of Rāma).
Jāmbavat	m.	I. 143.41 (one of the chieftain in Rāma's army).
Jāmbavatī	w.	I. 28.11 (one of the wives of Kṛṣṇa); 139.60('').
Jālandhara	d.	I. 198.5 (to be propitiated in Vāyukoṇa).
Jiṣṇu	d.	I. 2.14 (attribute of Viṣṇu); 15.78 (''); 87.56 (one of the sons of Bhautya Manu).
Jīmūta	mt.	I. 56.5 (in the Śālmādvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtain- ed from).
Jīva	soul	I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmani- fest Brahman).
	Jupiter	59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspi- cious in 3); 61.13 (auspicious in 5).
Jīvana	life	I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96- 97; (the 10 means of).
Jṛmbhīṇī	d. w.	I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajña).
Jñānāmṛta	stotra	I. 224.5 (narrated by Maheśvara to Nārada).
Jyāmagha	d.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarni Manu).
Jvālāmukhi	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58.9 (resides in Bhānuratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvaṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I. 7.6 (attribute of Viṣṇu).
Tattvadarśi	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s.	I. 87.21 (at the time of Raivata Manu).
Tapodhṛti	s.	87.47 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta).
	m.	139.27 (son of Pṛthuśravas).
Tarasvi	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitryajña); 207.1 (its performance pleases devas and manes).
Taḍakā	w.	I. 143.5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tāmra		I. 61.23 (one of the 8 types of Mukta-phalas)
Tāmraparṇī	r.	I. 55.8 (flowing in the central region).
Tāmṛā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Ṛtadhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari by assuming the form of a Napuṃsaka).
Tārā	w.	I. 139.1 (wife of Bṛhaspati).
Tārkaṣa	d.	I. 58.15 (one of deities controlling Mārگاśṛṣa).
	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa.
Tārkaṣya		II. 2.1 (as an interlocutor); 4.41 (""); 5.2 ("").
Tālaajāṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhva).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahā-manā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadṛā	d.	I. 81.8
Tumburu	r.	I. 58.7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from). 139.44 (son of Vioma).

Turaṣka		I. 171.4 (trees in Māṇikyagiri; mythological reference to Vāsuki dropping Balas biles at).
Turvasu	m.	I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā		I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra		I. 55.16 (country in the north west).
Tuṣṭi	w.	I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣāyaṇa); 206.36 (water to be offered to).
Tuṣṭida	d.	I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m.	I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire)	II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas		I. 197.38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiraṇyākṣa was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m.	87.56 (one of the sons of Bhautya Manu).
Taittiri	bird	II. 34.25 (one who takes away others property shall be born as).
Toya	water	I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m.	I. 138.26 (s. r.) (son of Tridhanvā).
Trayāruṇi	k. m.	I. 140.8 (l. r.) (son of Urukṣaya).
Trasadasyu	k. m.	I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikoṇa	d.	I. 47.28 (effect of building temple in).
(triangular form)		
Trijoti	d.	I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m.	I. 138.25 (s. r.) (son of Vasumanāḥ).
Tripura		I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d.	I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

Tripurāntaka	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṃhamūrti).
(°kāṛī)		
Tripuṣkara	place	II. 28,19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of Śiva, interlocutor).
Trivikrama		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute (Trai°) of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 (,); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāśra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṇakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
	d.	129.21 (attribute of Vināyaka).
Tvaritā	d. w.	I. 198.10 (attribute of Tripurā).
Tvaṣṭā	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana); 58.17 (one of those who reside in Bhāskara- maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Damśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Māriṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6.18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asiknī); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣiṇā	w.	I. 5.22 (daughter of Yajña).
Dakṣiṇāgni		I. 205.66 (Trilocana is); 205.148.
Daṇḍa	m.	I. 5.29 (born of Kriyā); 39.2
Daṇḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Daṇḍakāraṇya	f.	I. 142.12; 143.15.
Daṇḍapāṇi	m.	I. 141.4 (son of Ahīnara).
Datta,	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya);
Dattātreyā		I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattoli	m	I. 5.13 (son of Pulastya and Prīti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).



Dantavakra	k. m.	I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
Dantin		I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmaṇi).
Damaghoṣa	k. m.	I. 139.55 (l. r.) (married Śrutaśravā), (father of Śiśupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I. 135.5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhyā) vr.		I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 (").
Damayantī	w.	I. 138.33 (s. r.) (wife of Sudāsa).
Dambhoti	s.	I. 87.7 (at the time of Svārociṣa Manu).
Daridra	poor	I. 217.30 (one who stealthily removes flower shall become).
Darpa		I. 5.28 (born of Calā).
Darbhā	blade-grass	II. 19.17 (is born of Viṣṇu's Roma).
Dala	k. m.	I. 138.41 (s. r.) (son of Pāriyātra).
Daśagrīva	m.	I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m.	I. 138.34 (s. r.) (son of Mūlaka).
	k. m.	138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143.3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
Daśārha	k. m.	I. 139.31 (l. r.) (son of Nivṛti).
Daṣṭoddharaṇa- vr.		I. 129.23-28 (to be observed in Śrāvaṇa, pāñcamī, Āśvina, Bhādra, Kārttika).
Dasra	k. m.	I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādri).
Dakṣāyaṇa	d.	I. 5.24 (or Dharma, Prabhu, wives of).
Dāḍima		70.7 (padmarāgas resembling seeds of).
(promogrande)		

## Dāna

gift I. 51.9 (*bhūmidāna* as the highest); 205.78 (of a transcript of *Itihāsapurāṇa* is rewarded with merit twice that of *Brahmadāna*); 213.17 (the fruits of *Bhū*); 213.18 (*Godāna* as the best); (it protects the family); 213.19 (of food as superior); 213.20 (of *Kanyā* and other *dānas* are not in par with *annadāna*); 213.24 (one of the traditional *dharma*s); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of *Godāna*); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as *dāna* should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the *Pātheya dāna*); (i.e. *dāna* of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of *vṛṣayajña*); 4.44 undiminishing result of *Bhūridāna* made at the time of *tīrthayātrā*, observance of *vrata śrāddha*); 5.25 (the *Yamadūtas* terrify one who has not made a *dāna* of his wealth); 8.16 (13 in no.); 8.27 (*Varuṇa* receives and leaves it at the hand of *Viṣṇu* and *Viṣṇu* at *Bhāskara*'s and *preta* enjoys the benefit from *Bhāskara*); 20.1-24 (the supreme *dāna* which takes one from *Yamaloka* to *Svarga*); 21.2 (benefit of *bhūmi*<sup>o</sup>); 21.4 (benefits of *dīpa*<sup>o</sup>); 21.5 (*Dīpa*<sup>o</sup> to be done in *Caturdaśī* for those who died in the months of *Āśvina*, *Kārttika* and *Māgha*); 21.6-8 (to be given always for welfare); 31.3 (of *bhūmi*, as the best); 32.1 (for certain cases of death injunction to do *dīpa*<sup>o</sup>); 35.22 (capable of making the giver cross *Vaitariṇī*); 35.23 (appropriate time for doing); 35.25 (description of ).

Dāmodara	d.	I. 45.7 (saluted); 45.21 (,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
Dāśarathi (Rāma)	m.	I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
Dāha	cremation	II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrounding Citragupta).
Digambarāḥ	(a sect of Jainas)	II. 34.13 (and other men of bad conduct go to Naraka).
Digdaśamī	vr.	I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
Diti	w.	I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
	d.	46.7 (one of the 32 devas).
Ditija		I. 72.1 (the country called Indranīla, how it was formed at); 73.2 (Vaidūrya, its origin by the sound of).
Dilīpa	k. m.	I. 138.30 (s. r.) (son of Amśumān).
	k. m.	140.33 (l. r.) (son of Bhīmasena).
Diva	heaven	I. 217.5 (the doer of good goes to).
Divañjaya	m.	I. 6.3 (son of Udāradhī).
Divaspati	d.	I. 87.54 (Indra at the time of Raucya, the 13th Manu).
Divākara (sun)	d.	I. 36.8 (propitiated); 45.32 (has padma-hasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Ravana); 142.26 (the story about the greatness of a Pativrata on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

up at the end of 1000 Caturyuga cycles  
who drink all waters and dry up the  
3 worlds).

Diviratha	k. m.	I. 139.70 (l. r.) son of Anapāla).
Divodāsa	k. m.	I. 139.10 (l. r.) (son of Bhīmaratha).
	k. m.	140.20 (l. r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).
Divya	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sātvata).
Diṣṭa	k. m.	I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nābhāga became a Vaiśya).
Dīptiketu	m.	I. 87.35 (son of Dakṣa Sāvārṇi Manu).
Diptimān	s.	I. 87.32 (at the time of Sāvārṇi Manu)
Dīrghatama	k. m.	I. 139.9 (l. r.) (son of Kāśya).
Dīrghabāhu	k. m.	I. 138.35 (s. r.) (son of Khaṭvāṅga).
Duḥkha		I. 199.6 (indicated by augury); 199.8 ("); 199.26 ("); 199.30 ("); 199.33 ("); 218.1 (the root-cause of).
Duḥśāsana	m.	I. 145.20 (brother of Duryodhana).
Dundubhi		I. 47.25 (a Kailāsa type of temple);
	s.	56.3 (at the time of Medhātithi, king of Plakṣadvīpa);
	m.	56.11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);
	k. m.	139.45 (son of Tumburu);
	k. m.	136.56 (name of Vasudeva ?);
	a drum	II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).
Durgama	m.	I. 139.65 (son of Dhṛta).
Durgā	d. w.	I. 10.3 (to be worshipped); 24.2 (propitiated in Tripūrāpūjā); 24.8 (,); 28.3 (assigned to one of the doors in Gopālāpūjā); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

		46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133 13-14 (colours of); 133.14 (propitiated as seated on Mahiṣa); 133.16 (offering 5 year old mahiṣa to Kālī, a form of ); 134.4 (saluted in Mahānavamīvrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201 36 (when propitiated protects elephants).
Durdama	k. m.	I. 139.21 (l. r.) (son of Bhadrāsreṇī).
Duryodhana	k. m.	I. 140.37 (l. r.) (born to Dhṛtarāṣṭra and Gāndhārī); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145 23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).
Durlabha	m.	I. 87.56 (son of Bhautya Manu).
Durvāsas	s.	5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).
Duṣyanta	k. m.	I. 140.5 (l. r.) (son of Ainila).
Dūramitra	d.	I. 6.61 (one of 49 Marut devatas).
Dūrvā	(a kind of grass)	I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).
Dūrvāṣṭamīvrata	vr.	I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
Dūṣaṇa	m.	I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śurpaṇakhā).

Dṛḍha	m.	87.52 (son of Raucya Manu).
Dṛḍhanemi	k. m.	I. 140.14 (l. r.) (son of Satyadhṛti).
Dṛḍhavrata	m.	I. 87.18 (son of Raivata Manu).
Dṛḍhasenaka	m.	I. 141.10 (son of Śmaśrūma).
Dṛḍhāśva	k. m.	I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dṛḍheṣu		I. 87.43 (son of Rudraputra Manu the 11th).
Deva	d.	I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu); 83.69 ( <sup>o</sup> nadī, the river at Gayā is referred to as Devanadī);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna);
	k. m.	139.47 (l. r.) (son of Vasudeva and Sahadevā);
	k. m.	139.50 (l. r.) (son of Śūra, son of Vidū- ratha).
Devaka	k. m.	I. 138.14 (s. r.) (son of Ananta).
	k. m.	139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w.	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vāsudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m.	I. 139.34 (l. r.) (son of Devamata).
Devagaṇāḥ	d.	I. 87.29 (nine); 87.33 (twenty at the time of Sāvarṇi Manu).
Devatāpūjana (worship of deities)		I. 205.73 (to be done in the morning itself)
Devadatta		I. 23.45 (one of the Nāḍīs); II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m.	I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m.	I. 139.33 (l. r.) (son of Karambhī).
Devamīḍha	k. m.	I. 138.47 (s. r.) (son of Kṛtīratha).

Devamīdhuṣa	k. m.	I. 139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devayajña (worship of devas)		I. 205.140 (offering Homa is).
Devayānī	k. m.	I. 139.18 (l. r.) (wife of Nahuṣa, gave to 2 son).
Devarāta	k. m.	I. 138.45 (s. r.) (son of Suketu).
	k. m.	139.7 (l. r.) (son of Viśvāmitra).
Devala	s.	I. 6.34 (son of Pratyūṣa).
	d.	46.26 (Vāstu according to).
Devalaka (a caste)		II. 34.23 (shall become Cāṇḍāla).
Devaloka		I. 89.27 (manes at <sup>o</sup> ; saluted in Pitṛstotra).
Devavarddhaki	d.	I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
Devavān	m.	I. 87.46 (son of Dakṣaputra Manu);
	k. m.	139.42 (l. r.) (one of the 3 sons of Akṛūra).
Devaśrī	s.	I. 87.18 (at the time of Raivata Manu).
Devaśreṣṭha	m.	I. 87.46 (son of Dakṣaputra Manu).
Devahūti	w.	I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
Devānika	m.	I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
	m.	138.40 (son of Kṣemadhanvā).
Devāntaka	m.	I. 143.43 (the Rākṣasa whom Hanūmān killed).
Devāpi	k. m.	I. 140.33 (l. r.) (son of Pratiṭpa).
Devārcana (worship of gods)		I. 126.1-10 (yields enjoyment and releases from bondage).
Devāvṛt	mt.	I. 56.12 (when Dyutimān ruled Krauñca-dvīpa).
Devāvṛdha	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sātvata).
Devāśvamedhas	d.	I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
Devī	d.	I. 5.32 (Sati spoken as <sup>o</sup> ; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

		199.1 (the Cūḍāmaṇi is drawn contemplating on <sup>u</sup> etc.).
Devendra	d.	222.25. See also Indra.
Daitya	demon	I. 131.11 (Nṛsiṁha as killer of).
Dyāvapṛthivī (heaven and earth)		I. 89.54 (said to be led by Pitṛs.).
Dyuti	d.	I. 6.64 (one of the 49 Marut devatas);
	s.	87.36 (at the time of Dakṣa Sāvarni Manu);
	s.	87.48 (at the time of Dakṣaputra Manu).
Dyutimān	m.	I. 54.1 (one of the 10 sons of Priyavrata).
	mt.	56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa).
		56.11 (at Krauñcadvīpa, 7 sons of).
Drupada	k. m.	I. 140.24 (l. r.) (son of Pṛṣata).
Drupadā	mantra	I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnent of food taken or vomitted).
Druhiṇa	m.	I. 6.31 (son of Dhava).
Drūhya	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
Droṇa	mt.	I. 56.6
	m.	140.21 (married Kṛpī); 145.14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
Droṇa (ka)		I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
Draupadī	w.	I. 140.38 (l. r.) (sons of); 145.13 (her Śvayamvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognito); 145.36 (her wail).
Dvāparayuga		I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form



		of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men); 215.26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
Dvāra		I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Piṭha perforated as in the Dvāra).
Dvārakā	place	I. 44.14 (Hari in the form of stones at); 45.25 (Śalagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadra at); II. 28.3 (Dvāravatī, one of the 7 cities which yields <i>mokṣa</i> ).
Dvija	twice-born	I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagaya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
Dvijjyoti	d.	I. 6.58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I. 69.1 (Muktāphalas obtained from).
Dvimīḍhaka	m.	I. 140.8 (one of the 3 sons of Suhotra).
Dvimūrdhā	m.	I. 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47.28 (effect of building a temple having 16 sides).
Dvividā	m.	I. 143.42 (who destroyed Lankā);
(monkey)	m.	144.10 (a monkey defeated by Kṛṣṇa).
Dviśukra	d.	I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m.	I. 140.12 (l. r.) (son of Pāra) (Nṛpa).
Dvairatha	m.	I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)		I. 199.4 (indicated by Cūḍāmaṇi); 199.5 ("); 199.7 (its destruction); 199.8 (getting of (")); 199.9 ("); 199.10 (destruction of (")); 199.11 ("); 199.12 (getting of (")); 199.17 (destruction of (")); 199.21 (getting of (")); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 ("); 199.30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of (")); 203.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sources of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta		I. 222.50 (are respectfully praised, to get wealth).
Dhanādhipati		I. 12.4 (saluted).
Dhanaka	k. m.	I. 139.22 (l. r.) (son of Durdama) (4 sons of).
Dhanañjaya (a serpent)		I. 6.55; 58.13 (one of those who dwell in Ravimaṇḍala in Āśvayujī); 129.24; 23.45 (one of the Nāḍis).
	m.	141.7 (son of Kṛtāñjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d.	I. 17.1 (Śūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśamī).
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)		I. 132.9 (belonging to Vīra, a Brahmin of Pāṭalīputra); 132.15 (the story of its loss and recovery).

- Dhaniṣṭhā**      star      I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Ūrdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viśayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)
- Dhanurveda**      I. 215.21 (one of the 18 Vidyās).
- Dhanya**      d.      I. 89.43 (one of the 9 clans of Pitṛs).
- Dhanvantari**      k. m.      I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (l. r.) (son of Dīrghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned); 142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta); 196.10 (requested to protect from apathya); 197.55 (as an interlocutor); 201 (,,). 202.1 (medical science said to have been narrated by him to Suśruta).
- Dharaṇa**      a measure      I. 73.18 (one tenth of a Pala).
- Dharma** (°rāja) d.      I. 5.2 (creation of); 5.30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī); 197.33 (assigned & worshipped in Gāruḍīvidyā).
- righteousness**      205.4 (Sanātana<sup>o</sup> based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmacārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

- Parivrāṭ; 205.22 (sāmānyau of Varṇī and Liṅgī); 205.23-153 (of a Gṛhastha etc);  
 II. 9.7-9 (appears dreadful for sinners and contrary for good).
- Dharma d. 89.43 (one of the 9 class of Pitṛs).  
 k. m. 139.20 (l. r.) (son of Haihaya).  
 k. m. 139.64 (l. r.) (son of Gāndhāra).  
 m. 141.10 (son of Suvrata).  
 213.1 (°sāra); 213.4 (dāna is the best);  
 213.5 (protecting life as the important);  
 213.9 (one who lives for Dharma and Artha crosses difficulties); 213.24 (Satya etc. are Sanātana°); 215.5 (°in Kṛta-yuga); 215.8 (in Tretā-yuga); 215.10 (in Dvāparayuga); 215.22 (has only one Pāda at the end of Dvāpara); 222.10 (Dhyāna as the best°);  
 II. 2.30 (Artha & Kāma are born of); 2.31 (is maintained by one's ardent faith and not by mass of wealth); 3.15 (to be done, so long as the body is healthy); (when one is not well, he cannot get it done for him); 3.16 (after death the person who has not done so, roams with thirst day & night); 4.42 (even if little is done it is rewarded); 24.1-8 (description of *dharma* and *adharma*); 31.3 (Satya as the supreme°).
- Dharmada d. I. 89.47 (one of the 4 other clans of Pitṛs).
- Dharmadeśa (country) II. 2.9 (is that, where *Kṛṣṇasūra* deer is found); 2.10 (all good things are there).
- Dharmanetra k. m. I. 139.20 (l. r.) (son of Dharma).
- Dharmapa m. I. 87.52 (son of Raucya Manu).
- Dharmayūpa a place I. 83.32 (a place at Gayā, where the performer of Śrāddha discharges his debts to manes).
- Dharmarata m. I. 87.51 (son of Raucya Manu).
- Dharmaratha m. I. 139.70 (son of Diviratha).
- Dharma- a place II. 6.44 (an account of);  
 rājapura

Dharmaśāstra		I. 215.21 (one of the 18 Vidyās).
Dharmāraṇya		I. 83.11 (Dharma at <sup>o</sup> ); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Piṇḍa given at <sup>o</sup> ) 84.16 (one gets the fruit of Vājapeya sacrifice at <sup>o</sup> ).
Dhava	d.	I. 6.29 (one of the 8 Vasus),
	m.	6.31 (Druhiṇa son of).
Dhātaki	mt.	I. 56.16 (one of the 2 described as born of Śabala, ruler of Puṣkara).
Dhātā	d.	I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
	d.	6.37 (one of the 12 sons born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvārcaṇa); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Āśvayujī).
	d.	69.45 (one of the 7 other clans of Pitṛs).
Dhātrī	d.	I. 134.4 (saluted with others in Mahānavamīvrata).
Dhāmavrata	vr.	I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).
Dhāraṇā		I. 218.20 (defined); (one who does two times is considered as Yogin); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoined for those who meditate on Brahman for such a period as they would require for 10 Prāṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gītā).
Dhārmika	(a follower	I. 213.13 (is praised by all and not a of dharma) Dhanādhyā).

Dhārṣṭaka	k. m.	I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Dhundhumān	k. m.	I. 138.9 (s. r.) (son of Kevala).
Dhundhumāra	k. m.	I. 139.20 (s. r.) epithet of Dṛḍhaśva, son of Kuvalāśvaka).
Dhūtapāpā	r.	I. 56.10 (one of those in Kuśadvīpa; capable of removing all sins).
Dhūmra	m.	I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi); 199.4 (''); 199.8 (''); 199.12 (,,); 199.16 (''); 199.20; 199.24 (''); 199.28 (''); 199.32 ('').
Dhūmravarpa	d.	I. 129.21 (attribute of Gaṇapati).
Dhūmrākṣa	m.	I. 143.41 (one of the warriors who destroyed Laṅkā); 143.43 (stayed with Rāma and others to kill enemies).
Dhūmrāśva	k. m.	I. 138.12 (s. r.) (son of Candraka).
Dhṛta	k. m.	I. 139.65 (l. r.) (son of Dharmā).
Dhṛtarāṣṭra		I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī); k. m. 140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhārī and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k. m.	I. 139.74 (l. r.) (son of Dhṛti).
Dhṛti	w.	I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the Ṛṣipatnīs propitiated).
	m.	56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa).
	m.	87.51 (son of Raucya Manu).

	k. m.	138.57 (s. r.) (son of Vitahavya).
	k. m.	139.30 (l. r.) (son of Babhru).
Dhṛtimān	s.	I. 87.52 (at the time of Raucya Manu); 140.14 (l. r.) (son of Yavamānara) (son of <sup>o</sup> ).
Dhṛṣṭa	m.	I. 87.56 (son of Bhautya Manu).
	k. m.	138.2 (s. r.) (son of Manu).
	k. m.	139.44 (l. r.) (son of Kukura).
Dhṛṣṭakāvyā	m.	I. 87.14 (son of Manu).
Dhṛṣṭaketu	k. m.	I. 138.46 (s. r.) (son of Sudhṛti).
	k. m.	139.13 (l. r.) (son of Sukumāra).
	k. m.	140.24 (l. r.) (son of Dhṛṣṭadyumna).
Dhṛṣṭadyumna	k. m.	I. 140.24 (l. r.) (son of Drupada); 145.29 (his battle with Droṇa).
Dhṛṣṭiketu	m.	I. 87.35 (son of Dakṣa Sāvārṇi Manu).
Dhenuka	m.	I. 144.9 (Asura killed by Kṛṣṇa).
Dhenukā	s.	I. 56.15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya).
Dhenukāraṇya	f.	83.27 (in Gayā merits of doing Śrāddha at).
Dhaumya	s.	I. 145.21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).
Dhyāna (meditation)		I. 222.10 (praised as the best Dharma); 222.14 (spoken as the best to destroy the sinful deeds); 222.55 (most Pavitra); 227.18 (one of 6 Aṅgas of Yoga); 227.27 (definition of); 227.48 (it destroys all bad and gets exalted position); 229.13 (one of the 8 Aṅgas of Yoga as per Gītā).
Dhruva	k. m.	I. 5.34 (Dakṣa cursed by Rudra, to be born in the line of); 6.1 (son of Uttānapāda and Sunīti); 6.2 (Śniṣṭi, son of); 6.30 (Bhagavān Kālā; son of).
	d.	6.61 (one of the 49 Mārutdevatās).
	k. m.	56.2 (one of the 7 sons of Medhātithi, of Plakṣadvīpa).
	d.	6.29 (one of the Vasus).
Dhruvasandhi	m.	I. 138.43 (son of Puṣpaka).
Dhvaja (Flag)		I. 47.30 (etc. erected when building temple); 199.3 (symbol used in knowing

- augury thro' Cūḍāmaṇi); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).
- Dhvani d. I. 6.30 (one of those born of).  
6.63 (one of 49 Marut devatās).
- Dhvāṅkṣa I. 199.3 (one of the symbols used in knowing augury thro' Cūḍāmaṇi); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).
- Nakula k. n. I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya);  
(mangoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).
- Nakṣa m. I. 54.15 (son of Pṛthu).
- Nakṣatra (star) I. 69.16; 69.20 (°mālā).
- Naga (a place at Gayā) I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at).
- Nanda d. I. 15.142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (°ka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).
- Nandana I. 47.22 (a Vairāja class of temple).
- Nandigrāma a place I. 143.14 (Bharatas stay at).
- Naradighoṣa a ratha I. 145.16 (got by Arjuna from Agni).
- Nanditṛtha a place I. 81.20.
- Nandivardhana I. 47.23 (a Vairāja class of temple).
- k. m. 138.45 (s. r.) (son of Udāvasu).
- Nandīśvara d. I. 215.18 (Śivadharmā an Upapūrāṇa narrated by).
- Nabha m. I. 6.48 (one of the sons of Vipracitti and Simhikā).  
m. 87.6 (one of the sons of Svārociṣa Manu).  
m. 87.26 (one of the sons of Vaivasvat Manu).  
k. m. 138.39 (s. r.) (Nabhāḥ, son of Nalā, (Puṇḍarīka, son of)).



Namuci	m.	I. 6.49 (one of demons born in the family of Prahlaḍa).
Naya	m.	I. 87.13 (son of Manu).
	s.	87.22 (at the time of Cākṣuṣa Manu).
	k. m.	138.9 (s. r.) (son of Sudhṛti).
	k. m.	140.6 (l. r.) (son of Manyu).
Naraka	m.	I. 6.49 (one of the Daityas born in the family of Prahlaḍa); 144.10 (defeated by Kṛṣṇa).
	hell	57.4-7 (in Puṣkaradvīpa, the names of); 82.8 (one who does Yajña, Śraddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from); 84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to); 217.12-13 (one is born as various things, after release from); 217.31 (one who takes another's house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practitioner of Aṣṭāṅgayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper taker the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to); 15.40 (by bad acts of descendants one goes to).
Naranārāyaṇa	d.	I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

- Narasimha the d. I. 1.26 (12th Avatāra of Viṣṇu); 7.6 (saluted  
man.lion form in Sūryārcana);  
(Nāraṣimha  
Nṛsimha)
- 11.30 (the Mudrā called); 12.4 (saluted in  
Pūjānukrama); 15.115 (attribute of Viṣṇu);  
45.11 (satuted); 45.17 (requested to  
protect); 66.20; 86.28 (one becomes victori-  
ous in battle by his devotion to); 131.11  
(saluted in Rohiṇyaṣṭamī); 142.7 (in which  
form Viṣṇu kills Hiranyakaśipu, protects  
the Vedadharmā); 194.10 (requested to  
protect in the forest); 196.7; 196.15 (request-  
ed to protect in all directions always);  
223.1 (Stotra on); 223.5 (Śiva's meditation  
on the form of); 223.10 (on the desire  
of Śiva, appears in the form of); 223.12-17  
(Stotra addressed by Śiva to); 223.22-24  
(stotra on).
- Narastrīlakṣaṇa I. 63.1-8 (narration of); 65.1-112 (as told  
(physiognomy) by Samudra).
- Narāntaka m. I. 15.92 (Viṣṇu as killer of).
- Nariṣyanta k. m. I. 138.2 (s. r.) (son of Manu).  
k. m. 138.8 (s. r.) (son of Marutta).
- Nala k. m. I. 138.39 (s. r.) (son of Niṣadha).  
(a monkey) 143.40 (builder of Setu).
- Narmadā I 78.1 (mythological reference to the 'Rūpa'  
of the demon thrown by 'fire in the region  
of etc.).
- Nalikāvana f I. 71.4 (in Māṇikyagiri where Vāsuki  
dropped the biles of Bala).
- Nalini w. I. 56.15 (one of the 7 at the time of Bhavya,  
ruler of Śākadvīpa); 140.17 (wife of  
Ajāmīdha).
- Navakhyāti m. I. 87.13 (son of Manu).  
Navavyūha See Vyūha  
Navaśrāddha II. 16.44 (performed on 12th day after  
death).

- Nahuṣa                    k. m. I. 139.7 (l. r.) (son of Āyu) (4 sons of).  
                                  k. m. 139.17 (l. r.) (5 sons of).
- Nāga (serpent)            I. 2.48 (Vinatā made a Dāsī by); 2.50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 3<sup>o</sup>); 137.17 (to be propitiated in Śaṣṭhī); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍavidyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contempered upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
- Nāgadvīpa                I. 55.4 (one of the 9 Dvīpas).
- Nāgavīthi                m. I. 6.27 (born of Yāmi).
- Nāgādri                  mt. I. 83.40 (at Gayā on the eastern side of Brahmasaḍa).
- Nāgnajit                 d. I. 28.10 (saluted in Gopālapūjā).
- Nāṭyaśālā               I. 47.40 (constructed in temples).
- Nāḍi (ḍī)                II. 22.38-39 (10 in number; Īḍa, Pingalā etc.).
- Nānākrandapūra        a place II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
- Nābha                    m. I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
- Nābhāga                k. m. I. 138.2 (s. r.) (son of Manu).  
                                  k. m. 138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).  
                                  k. m. 138.31 (son of Śruta).
- Nābhi                    m. I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara); 54.12 (Rṣabha born of Marudevī and).

a place 83.23 (situated at the centre in Gayā).

- Nārada** I. 2.5; 2.6 (""); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjā); 30.8 (saluted in Śrīdharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānuratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmṛta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Surāṣi); 228.1 (Ātmajñāna narrated by Bhagavān to).
- Nārasimha** I. 215.17 (one of the Upapurāṇas).
- Nārasimhi** d. w. I. 38.5 (Durgā addressed as)
- Nārāca** (an iron I. 70.5.  
arrow)
- Nārāyaṇa** d. I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūjā); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pūjānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (""); 32.30 (""); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohiṇyaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

		194.29 (requested to destroy all fever)
		196.3 (Mantra called salutation to); 196.8 (requested to protect in the sky); 196.11 (requested to protect in the morning); 221.1 (contemplation on); 222.2 (what are His Dāna, Tīrtha, Tapas and Adhvara); 222.3 (the Tīrthas do not deserve comparison even with the 16th part of His name); 222.6 (greatness of constant worship of); 222.36 (one who has thought on His constantly, shall be relived of bondage); 222.42 (all Karmas good or bad to be dedicated to).
Nārāyaṇabali ( <sup>o</sup> vidhi)		II. 11.29 (one who does it for Pitṛs shall be made free from all troubles); 17.39-51 (the performance of which discharges the Pretas from Pretatva).
Nārāyaṇī	d. w.	I. 38.2 (worshipped in order starting from Mārga ṛtīya); 129.9 ("); 178.1 (offering to).
Nārī woman		214.1 (one of those who are always pure);
Nāsatya	d.	I. 139.53 (one of Aśvins ref. to as father of Nakula).
Nāsikya a place		I. 81.20
Nikara		I. 69.33 (a measure of weight).
Nikumbha	k. m.	I. 138.21 (s. r.) (son of Haryaśva)*;
	m.	143.44 (killed by Rāma).
Nighna	k. m.	I. 139.39 (l.r.) (son of Anamitra).
Nicula	s.	I. 87.6 (one of the 7 at the time of Svārociṣa Manu).
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d.	I. 194.2 (attribute of Viṣṇu).
Nityaklinnā	d. w.	I. 198.1 (Pūjā of Tripurā).
Nityāśrāddha		I. 33.1-10 (description of).
Nityā	d.	I. 198.7 (requested to destroy disease).
Nityāruṇā	d.	I. 198.8 (worshipped in Tripurāpūjā).
Nimi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
	k. m.	139.37 (l.r.) (one of the 8 sons of Bhajamāna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu; wife of Vidhātā).
Niyama	m.	I. 5.28 (born of Dhṛti).
(restraint of the mind)		218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87.17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra));
	m.	140.40 (son of Reṇumatī).
	m.	141.9 (son of Ayutāyu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirākṛti	m.	I. 87.35 (son of Dakṣa Sāvārṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kūrma requested to protect in); 205.129 (a direction).
(regent of South-western quarter)		
Nirgama (a door)		I. 47.4 (in a temple should be 1/3 or 1/5 of the Śukārighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvārṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nivṛti	k. m.	I. 139.31 (l. r) (son of Viṣṇu).
Nivṛtsadvaita	d.	I. 195.3 (attribute of Viṣṇu).
dr̥ṣṭi		
Niśaṭha	k. m.	I. 139.57 (l. r.) (son of Revatī and Balabhadra).
Niśārūpa	s.	I. 87.52 (at the time of Raucya Manu).
Niśadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra <sup>o</sup> etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nṛtisāra		I. 108.109.110.111 (for kings); 112 (,,); 113 (,,); 114; 115.
Nṛaṅja (ja?) Lotus		I. 72.1 (eyes of the demon Bala resembling).
Nṛla	m.	I. 54.8 (son of Ajamiḍha and Nalinī).
a monkey		143.41.

		70.10 (Padmarāga resembling the colour); 70.12 (Padmarāga from Saugandhika like).
Nīlakaṇṭha	d.	I. 19.26 (worshipped for removal of poison).
Nīlagrīva	d.	I. 129.21 (attribute of Gaṇapati).
Nīlaparvata	m.	I. 81.28 (merits of bathing at the Tīrtha).
Nīlotpala (lotus)		I. 223.8 (Viṣṇu resembling colour of).
Nṛkeśarin	d.	I. 13.7 (requested to protect in Nair̥ti).
Nṛcakṣu	m.	I. 141.2 (son of Sunīthaka).
Nṛpañjaya	m.	I. 141.2 (son of Medhāvi I); 141.3 (son of Medhāvi II).
Nṛyajña		1.205.140 (Atithipūjana is).
Nṛsīrha	d.	See above Narasīrha.
Nṛhari		I. 86.10 (one of the Āvatāras).
Nediṣṭha	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
	k. m.	138.15 (s. r.) (son of Nābhāga).
Nepāla (a region)		I. 79.1 (the mythological reference to the medas dropped at).
Naigameya	m.	I. 6.33 (one of the sons of Kumāra).
Naimiṣa	f.	I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Nyāya		I. 215.21 (one of the 18 Vidyās).
Pañcagavya (the five products of the cow)		I. 137.7; 214.2 (as purifier); 214.65 (is Malāpaha).
Pañcarātra		I. 137.9 (Brahmins well-versed in <sup>o</sup> to be invited in Tithivārappūjā).
Pañcahastā	m	I. 87.35 (son of Dakṣa Sāvar̥ṇi Manu); 201.4 (Madhyama).
(a kind of horse)		
Pañcendriya (five organs)		II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pataṅga	bird	II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Padma		I. 47.25 (a Kailāsa type of temple).
	Lotus	70.8 (Padmarāga in colour resembling); 47.28 (effect of building temple in the shape of); 227.16;
	a serpent	129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).

- Padmanābha d. I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiṣṇavapañjara); 15.12 (,); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālākāṣa enemy of Devas at the time of Dakṣa Sāvartī the 9th Manu); 131.11 (saluted in Rohiṇyaṣṭamī); 194.29 (saluted in Vaiṣṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
- Padmarāga (gem) I. 68.9; 70.6 (obtained from off-sea waters of Sindhala); 70.14; 70.21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruvinda*); 70.31 (quality of a good variety); 70.32 (effect of good quality); 70.33 (the price fixed for the Taṇḍula weight of *vajra* is equal to Māśa weight of<sup>o</sup>); 71.28 (*marakata* valued higher than the value of); 71.29 (Marakata defective is valued much lower than that of defective<sup>o</sup>); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māśa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (description of); 74.4 (defined).
- Padmavana f. I. 75.1 (nails of Daitya thrown by Vāyu in).
- Padmavarṇa m. I. 138.43 (son of Agnivarṇa).
- Padmasambhava d. (Brahmā) I. 5.5 (creation of Dakṣa and his wife by); 142.25 (approached by Devas to restore sunlight).
- Payasvint r. I. 55.9 (passing thro' the central region);
- Payoṣṇī r. I. 55.7 (passing thro' the central region).



Para	d.	I. 2.42 (attribute of Viṣṇu).
	s.	87.37 (one of the 3 at time of Dakṣa Sāvārṇi the 9th Manu).
Paramātmā	d.	I. 212 (attribute of Viṣṇu); 4.3 (").
Paramānanda	d.	I. 196.2 (Viṣṇu) (saluted as).
Parameśvara	d.	I. 2.15 (attribute of Viṣṇu); 16.3 (" of Viṣṇu); 18.10 (Parameś'a, Mṛtyuñjayārcana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 ("); 32.24 ("); 34.29 ("); 34.33 (Pareśvara "); 40.1 ("); 43.25 (").
	d.	2.30 (of Śiva ?); 189.6 (as an interlocutor Śiva is addressed as).
Parameṣṭhi	m.	I. 54.13 (son of Intradyumna).
Paraśu	m.	I. 87.9 (one of the sons of Auttama Manu).
Paraśurāma	d.	I. 142.8 (an incarnation of Hāri, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (reuested to destroy one's all enemies).
Parahā	m.	I. 87.17 (son of Raivata Manu).
Parāka (an atonement)	I.	214.7 (for dwelling at the house of an Antyaja); 214.11 (for visiting the house of antyaja); 214.16 (for molestation); 214.62 (capable of destroying all sins) (course to be followed in the Vrata of).
Parātpara	d.	I. 197.51 (Garuḍa conceived as).
Parāśara	s.	I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavati and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
Parikṣit	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (installed in throne after Pāṇḍavas).
Parjanya	s.	I. 87.18 (at the time of Raivata Manu).

- Paryuṣita (a preta known as) II. 12.38 (an old Brāhmaṇa was invited as the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
- Pala I. 202.75 (a measure of weight); II. 22.49 (").
- Pavamāna m. I. 5.16 (one of the sons of Vahni and Svāhā).
- Pavitra r. I. 56.10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotiṣmān ruled).  
d. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Paśupati I. 81.14 (one of the Tīrthas).
- Pārṁśu m. I. 87.26 (one of the sons of Vaivasvata Manu);  
k. m. 138.6 (s. r.) (son of Vatsapṛiti).
- Pāñcāla I. 140.19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at; and winning the hands of Draupadī).
- Paṭalīputra a place I. 132.8 (Brahmin called Vīra at).
- Pāṭhina (a kind of fish) I. 69.7. (Muktāphalas resembling the back of).
- Pāṇḍava the sons of I. 145.1 (Kṛṣṇa's fight for the case of);  
Pāṇḍu 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājāsūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
- Pātala nether world I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

Pāntha		II. 5.32 (the Preta is so called at the entrance to the house where death occurred) 6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
Pāpa	sin	II. 34.10 (signs of those who are born to Manusyas on account of their).
Pāra	k. m.	I. 140.12 (l. r.) (son of Pṛthuseṇa).
Pāralaukika		I. 69.23 (one of the 8 types of Mukta-phalas)
Pāraśavāḥ		I. 69.23 (one of the 8 kinds of Mukta-phalas).
Pārasika		I. 69.24 (Mukta-phalas obtained from).
Pārijāta	flower	I. 144.10 brought by Kṛṣṇa).
Pāriplava	m.	I. 141.3 (son of Nṛpañjaya).
Pāribhadra	mt.	I. 55.6.
Pāriyātra	k. m.	I. 138.40 (s. r.) (son of Ruru).
Pārtha (Arjuna)	m.	I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
Pārvaṇaśrāddha		II. 32.11 (to be done after the end of pollution if there be any in between).
Pārvati	d. w.	I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
Pārśatasāgara		I. 145.30 (where the Pṛthivīpālas were
(Pārśata)		killed. Patronymic name of Drupada and his son).
Palita	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pāvaka	fire.	I. 5.16 (born of Svadhā and Vahni); 141.13 14 (dissolves in ether at the time of Pralaya).
Pāṣaṇḍa		I. 196.11 (Buddha requested to protect from the association of).
Piṅgala	a serpent	I. 39.2 (saluted in Sūryārcaṇa); 129.26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapañcamī takes one to heaven).
Piṅgalā		II. 22.39 (one of the 10 Nādis).
Piṅgākṣa		I. 197.47 (Garuda contemplated as).
Piṇḍa (offering of balls of rice)		II 5.31 (reason for giving six <sup>0</sup> ); 5.39-40 (the 3 Piṇḍas by which the gods are

- pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
- Pitara s. I. 5.3 (creation of); 5.17 (Menā & Vaitarṇi born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies); 177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
- Pitāmaha d. I. 2.13 (Brahmā addressed as, an interlocutor).
- Pitṛloka II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
- Pitṛstotra (stotra on manes) I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destroy demons and ward of calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
- Pitṛyajña I. 205.140 (doing tarpaṇa is).
- Pinākadhṛk d. I. 5.34 (epithet of Śiva).
- Pipilikā ant I. 217.26 (one who takes away bread shall become).
- Piśāca I. 6.56 (are born of Krodhā, wife of Kaśyapa).
- Pitāmbaradhara d. I. 131.14 (epithet of Viṣṇu).
- Pivara m. I. 56.11 (born of Dyutimān at Krauñca-dvīpa).
- Puṇḍarīka k. m. I. 138.39 (s. r.) (son of Nabhas).
- Puṇḍarīka r. I. 56.13 (one of the 7 mountain streams).
- Puṇḍarikākṣa d. I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as);

		83.55 (one who goes to Koṭitīrtha shall attain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
Puṇḍra		I. 68.18 (quality of Vajras obtained from).
Puṇya (merit)		I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
Punarvasu (a star)		I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārśva-mukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.);
	k. m.	139.45 (l. r.) (son of Dundubhi).
Purañjaya	k. m.	I. 138.18 (s.r.) (son of Śaśada or Vikukṣi);
	k. m.	139.66 (l. r.) (son of Sṛñjaya);
	k. m.	140.16 (l. r.) (son of Sudhīra);
Purandara (Indra) d.		I. 51.17 (one desirous of getting children to propitiate always).
Purāṇa		I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
Purī		II. 28.3 (one of the 7 cities which confer final emancipation).
Puru	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
	k. m.	I. 139.74 (l. r.) (his Vamśa narrated).
	k. m.	I. 140.1 (father of Janamajeya).
	k. m.	140.18 (l. r.) (son of Suśānti).
Purukutsa	k. m.	I. 138.23 (s. r.) (one of the three sons of Bindumahya <sup>1</sup> ); 138.24 (with Naramadā begets Trasadasyu).
Purukṛtsara	m.	I. 87.8 (enemy of Indra at the time of Svārociṣa Manu and killed by Madhusūdana assuming elephant form).
Puramīdha	k. m.	I. 140.9 (l. r.) (son of Hastī <sup>1</sup> ).

Pururguru	m.	I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
Puruṣottama	d.	I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominantly worshipped in the Trailokyamohinipūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohiṇyaṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of śalagrama called); 66.7 (one of the tīrtha);
Puruhotra	d.	86.19 (rāja, attribute of Sūrya ?).
	k. m.	I. 139.35 (l. r.) (son of Anu).
Purūravas	k. m.	I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Ūrvaśī) (six sons of ); 145.2 (in whose line the Kurus were born) 145.3 (gets Āyu as a son of Ūrvaśī and).
Pulaka (gem)		I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of ); 77.4 (a pale in weight valued at 500 Rūpyas?).
Pulastya	s.	I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyam-bhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
Pulaha	s.	I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

		region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).
Pulomaja	m.	I. 6.32 (son of Anila and Śiva in the line of Uttanapāda).
Pulomā	m.	I. 6.44 (one of the sons of Danu).
	w.	6.46 (one of the two daughters of Vaiśvānara, married Mārici, their sons).
Puṣkara		I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of); 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called); 66.6 (one of the Tirthas); 81.7; 222.18; 225.4 (Viṣṇu as lord of).
	m.	90.3 (son of Varuṇa, had a beautiful daughter (Mānini) by the celestial nymph Pramlocā).
	k. m.	138.37 (s. r.) (born of Bharata).
Puṣkarākṣa	d.	I. 131.18 (Viṣṇu addressed as).
Puṣṭi	w.	I. 5.23 (one of the 13 created by Dakṣa and married by Dakṣāyaṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).
Puṣṭida	d.	I. 89.45 (one of the 7 other clans of pitṛs).
Puṣpaka		I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiraṇyanābha).
(an aerial car of Kubera)	of	142.14 (used by Rāma for his return to Ayodhya); 143.47.
Puṣpadanta	d.	I. 46.6 (one the 32 Devas).
Puṣpabhadra	r.	II. 6.3 (in Yamapura).
Puṣparāga	gem	I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).
Puṣpavān	mt.	I. 56.9 (in Kuśadvīpa).
	k m.	140.28 (l. r.) (son of Rṣabha).
Puṣya, Puṣyā	star	I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

		59.22 (one of the 9 Ūrdhvamukha stars); 59.35 (etc. cause Autpātikayoga on Friday); 59.44 (auspicious for Jātakarma etc.); 61.11 (auspicious for Kanyādāna etc.).
Pūjāśva	k. m.	I. 138.22 (s. r.) son of Hitāśva).
Pūtanā	w.	I. 15.79 (Viṣṇu addressed as killer of); 46.21; 133.17 (assigned to Nairṛti direction in Mahānavamīvrata); 144.2 (her death at the hands of Kṛṣṇa); 194.18.
Pūrū	k. m.	I. 139.18 (l. r.) (one of the sons of Yayāti and Śarmiṣṭhā) See also Purūravas.
Pūṣā	d.	I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one of the celestials worshipped in Vāstupūjā); 58.13 (reside in star Āśvayujī when sun is there). II. 22.39 (one of 10 Nāḍīs).
Prthā	w.	I. 139.51 (daughter of Śūra); 139.52 (given as daughter to Kuntirāja); 139.52 (married by Paṇḍu); See also Kuntī.
Prthivi	earth	I. 75.1; 197.2 (one of the Maṇḍaladhīpas); 197.8 (assigned in the direction of Indra- devatā); 197.22 (assigned to the feet in Garuḍavidyā); 197.23 (assigned to one's body); 197.38 (assigned to east); See also Prthvī.
Prthivīdhara		I. 47.26 (a Mālaka type of temple).
Prthu	m.	I. 6.8 (birth of); 6.9 (Antardhāna was son of); m. 54.15 (son of Vibhu); k. m. 138.18 (s. r.) (son of Anenas); k. m. 139.43 (l. r.) (son of Citraka); a Śālagrāma 45.22 (description of).
Prthuka	d.	I. 87.23 (one of the class Gaṇas).
Prthukṛti	k. m.	I. 139.26 (l. r.); (one of the best among the sons of Śaśabindu).
Prthujava	k. m.	I. 139.27 (l. r.) (one of the best of the sons of Śaśabindu).
Prthudāna	k. m.	I. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).



Prthurukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Prthulākṣa	k. m.	I. 139.71 (l. r.) (son of Caturāṅga).
Prthulaujasa		I. 6.40 (the 4 sons of Hiraṇyakaśipu were known to be).
Prthuṣravāḥ	m.	I. 87.35 (son of Dakṣasāvarṇi Manu).
	k. m.	139.27 (l. r.) (one of the best among the sons of Saśabindu).
Prthusena	k. m.	I. 140.11 (l. r.) (son of Rucirāśva).
Prthvidhara	d.	I. 46.10 (and 7 others surrounding Brahmā in Vāstupājā).
Prṣata	k. m.	I. 140.23 (l. r.) (son of Somaka).
Prṣadāśva	k. m.	I. 138.16 (s. r.) (son of Virūpa).
Prṣadhra	k. m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
Paila	s.	I. 215.12 (a disciple of Vyāsa to whom Ṛgveda was taught).
Paiṣṭi		I. 214.31 (a kind of Surā (drink)).
Paunḍra	a country	I. 68.17 (Vajras at).
	k. m.	139.70 (l. r.) (one of the several sons of Bali).
Paurandarapada (place of Indra)		I. 132.1 (said to be conferred on the observer of Śuklāṣṭamīvrata in the month of Pauṣa).
Pauravī	w.	I. 139.56 (wife of Vasudeva).
Paurṇamāsa	m.	I. 5.10 (born to Sambhūti, thro' Marīci).
Paulamāḥ	m.	I. 6.47 (son of Mārīca).
Pauṣṇa	d.	I. 59.9 (lord of star Revati).
Prakṛti	d.	I. 198.8 (worshipped in Jvālāmālīnikrama).
Pracaṇḍa	d.	I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 (rūpa " ).
Pracaṇḍa	d. w.	I. 133.12 (manifestation of Durgā).
Pracetāḥ	d.	I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
	k. m.	139.65 (l. r.) (son of Durgama).
Prajāpati (Brahmā)	d.	I. 4.21 (His creation of world); 6.14 (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha <sup>9</sup> , birth of sons to

		Kṣamā and); 6.15 (Vīraṇaprajāpati, wedding Asiknī).
Praṇava syllable 'om'	I. 205.67	(Japa to be made of); 205.68 (one who contemplates on 'shall remove all fear); 218.17 (if it is known, Brahma favours).
Pratardana	d.	I. 87.11 (Devagaṇa).
(nāḥ)	k. m.	139.10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
Pratāpavān	m.	I. 87.39 (son of 10th Manu).
Pratikṣatra	k. m.	I. 139.15 (l. r.) (son of Kṣatrapaddha).
	k. m.	139.49 (l. r.) (son of Samī).
Pratibāhu	k. m.	I. 139.62 (l. r.) (son of Vajra).
Pratibindhya	I. 140.38	(l. r.) (son of Yudhiṣṭhira and Draupadī).
Pratiratha	k. m.	I. 140.4 (l. r.) (son of Ratināra).
Pratiṣṭhā (installation)	I. 48.1	(of all Devas).
Pratiṣṭhāna	a place	I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadṛk	d.	I. 6.59 (one of the 49 Marut-gods).
Pratihartā	m.	I. 54.14 (son of Pratiḥāra, in the line of Agnīdhra).
Pratītaka	k. m.	I. 141.6 (l. r.) (son of Prativyāḥ).
Pratīndhaka	k. m.	I. 138.47 (l. r.) (son of Manu).
Pratīpa	k. m.	I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Pratīvyā	k. m.	I. 140.6 (son of Bhānuratha).
Pratiḥāra	m.	I. 54.14 (son of Parameṣṭhī) (in the line of Agnīdhra).
Pratiḥāra,	door	II. 9.5 (of Dharmadhva).
Pratiḥāra	keeper	
Pratyagra	k. m.	I. 140.27 (l. r.) (son of Vasu).
Pratyāṅga	m.	I. 87.17 (son of Raivata Manu).
Pratyāhāra (restraining organs)	I. 218.19	(described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
Pratyūṣa	I. 6.29	(one of the 8 Vasus); 6.34 (Devala was son of).
Pradaḥṣiṇāḥ (circumambulation)	I. 47.8	(are one fourth the height of Śikhara).

Pradyumna	m.	I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Suryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of ° to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,,); 32.30 (,,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destroy all fears); 195.2 (saluted).
a śalagrāma		45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
Prabhā	d.	I. 40.6 (saluted in Maheśvarīpūjā).
Prabhākara	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Prabhāsa	d.	I. 6.29 (one of the 8 Vasus);
a place		81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33 (merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
Pramlocā (a celestial nymph)	w.	I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
Prayāga		I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
Pralamba	m.	I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
Pralaya	deluge	I. 141.13 (3 types of); (the order of occurrence of); 215.4 (of the world); 216.6 (Prākṛtika° described).
Pravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Pravīra	m.	I. 87.56 (son of Bhautya Manu).

Prasadṛk	d.	I. 6.63 (one of the 49 Marut devas).
Prasusṛuta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratihartā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahlāda	m	I. 6.40 (one of the 4 sons of Hiranyakaśipu (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as <sup>o</sup> in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasūyā to whom Ānvikṣikī was narrated).
Prācīnabarhis	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudrī and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudrī).
Prājāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance of for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s.	87.6 (at the time of Svārociṣa Manu);
life breath		197.20 (in the Garuḍavidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (°smyama, one of the 8 limbs of

		Yoga); II. 19.32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
Prāṇaḥ	d.	I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
Prādhā	w.	I. 6.25 (one of the 14 wives of Kāśyapa).
Prāsāda	temple	I. 47.1 ( <sup>o</sup> lakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
Priyabhṛtya	m.	I. 87.13 (son of Manu).
Priyavrata	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
Prīti	w.	I. 5.13 (Pulastya's wife; Dattoli as son of);
Pretakuṇḍa		I. 86.1 (Pretaśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśiras).
Pretaloka		II. 10.1 (Pretas discharged from, <sup>o</sup> how eat).
Proṣṭhapa di	star.	I. 59.36 (Uttara, <sup>o</sup> Kuja in <sup>o</sup> causes Amṛta-yoga).
Plaksa		I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthās, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

Phaṇḍra		I. 71.4 (Vāsuki mentioned as; reference to mythological account of bites of demon Bala having been dropped by).
Phalgucanḍī	d. w.	I. 83.16 (worshipped at Gayā).
Phalgutīrtha		I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
Phalgunī	Star I.	59.4 (Uttara, star of Aryamā); (Pūrva; star of Bhāgyadevatā); 59.5 (Uttarā° traya, to be avoided on Saturday for certain acts); 59.37 (pūrva°, Amṛtayoga caused by Śukra in).
Phalgviśā		I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
Baka (a demon) m.		I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
	a crane	217.28 (the stealthy remover of fire becomes).
Badrikāśrama		I. 81.6 (one of the sacred places); 2.2 Śūtas statement about his visit io).
Bandhūka	(name of a tree)	I. 70.7.
Babhru		I. 47.27 (a Trip (v) śṭapa type of temple).
	k. m.	I. 139.30 (l. r.) (son of Romapāda).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajmāna).
Babhruvāhana	k. m.	II. 17.5 (in the Tretāyuga, at Mahodayapura) (his story)
Bahiṣada	d.	I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
Bala	(an asura)	I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

		guṇa); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
	m.	144.10 (killed by Kṛṣṇa).
Balabhadra	d.	I. 86.18 (merits of worshipping Him at Gayā); 86.26 (?); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to <sup>o</sup> ) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
Balākāśva	k. m.	I. 139.4 (l. r.) (son of Apajāpaka).
Balādhṛṣya	d.	I. 6.64 (?) (one of the 49 Marut devas).
Balāhaka	mt.	I. 56.6 (in Plakṣadvīpa).
Bali	m.	I. 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from); 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvārṇi Manu); reference to his offer of 3 feet measures of place to Viṣṇu); 87.41 (enemy of devas at the time of 10th Manu, and killed by Hari);
	k. m.	139.69 (l. r.) (son of Sutapā); 139.69,70 (several sons of); 205.140 (offering <sup>o</sup> is Bhutayajña).
Bahukarmaka	k. m.	I. 141.9 (son of Svakṣetra).
Bahugati	k. m.	I. 140.2 (l. r.) (son of Sambhu?).
Bahudā	w.	I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
Bahuputra	m.	I. 6.22 (to whom Bahudā was given by Dakṣa).
Bahūrūpa	d.	I. 6.35 (one of the 11 Rudras).
Bahurūpā	d. w.	I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulāśva	k. m.	(s.r.) I. 138.57 (son of Dhṛti).
Bāṇa	m.	I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

			Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
Barhadraṭhah			I. 140.27-141.11 (kings called).
Bālakhilyāḥ	m.		I. 5.14 (60 in number born of Kratu and Sumati).
Bālacandra	d.		I. 129.21 (one of the forms of Gaṇapati).
Bāṣkala	m.		I. 6.41 (son of Saṁhlāda, one of the sons of Hiraṇyakaśipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bāhu	k. m.		I. 138.28 (s.r.) (son of Vṛka, who became a king).
Bāhula	k. m.		I. 141.8 (son of Śuddhodana) (in the royal line).
Binda	k. m.		I. 139.55 (l. r.) (son of Rājādhivevī, Rājādhiveva, son of Śūra).
Bindumahya	k. m.		I. 138.22 (s. r.) (son of Māndhātā); 138.23 (3 sons of); (had 50 daughters married to Saubhari muni).
Bindusara			I. 81.21 (one of the Tīrthas, Viṣṇupādo-daka).
Buddha	m.		I. 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destroy the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); 145.40 (Vāsudeva is said to be taking form of° for destroying enemies of celestials); 196.11 (requested to protect from the assembly of heretics).
Buddhi	w.		I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dākṣāyaṇa); 5.29 (Bodha said to be born of).
Buddhirāt	m.		I. 54.15 (son of Nara, in the line of Agnidhra, King of Jambūdvīpa).
Budha (a planet)	d.		I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped



	in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in "); 58.10 resides in Āṣāḍha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of ); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of ); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 ( <i>mithuna</i> is his Kṣetra); 60.8 ( <i>kanyā</i> is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bīja Mantra of ); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);
	k. m. I. 138.10 (s. r.) (son of Vegavān).
Budhāṣṭamī	v r. 132.8 (story about).
Bṛka	k. m. I. 138.28 (s. r.) son of Ruruka).
Bṛhatkarmā	k. m. I. 139.72 (l. r.) (son of Bhadraratha); k. m. 140.10 (l. r.) (son of Bṛhaddhanu).
Bṛhadaśva	k. m. I. 138.20 (s. r.) (son of Śrāvasta); k. m. 141.6 (l. r.) (son of Vatsavyūha).
Bṛhadīṣu	k. m. I. 140.10 (son of Ajamiḍha).
Bṛhaduktha	k. m. I. 138.45 (s. r.) (son of Devarāta).
Bṛhadguṇa	s. I. 87.6 (at the time of Svāroci a Manu).
Bṛhaddhanu	k. m. I. 140.10 (l. r.) (son of Bṛhadīṣu).
Bṛhadbalāḥ	I. 141.5 (name of princes who would be born in the race of Ikṣvāku).
Bṛhadbhānu	k. m. I. 139.72 (l. r.) (son of Bṛhatkarmā); k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
Bṛhadbhṛāja	k. m. I. 141.7 (son of Kṛtājī).
Bṛhaddyumna	m. I. 87.35 (son of Dakṣa Śavarṇi, 9th Manu).
Bṛhanmanā	k. m. I. 139.73 (l. r.) (son of Bṛhadbhānu)
Bṛhaspati	d. I. 7.3 (saluted in Sūryādīpūjana); 17.5

- (a planet) (assigned to Yāmya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver);  
 k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
- Bodha m. I. 5.29 (born of Buddhi ?).
- Brahmadatta k. m. I. 140.13 (l. r.) son of Aśvaha and Kṛti).
- Brahmamandira I. 47.24 (a Puṣpaka type of temple).
- Brahmayajña I. 205.140 (teaching is).
- Brahmarakṣas I. 177.65 (prescription to convey them to Mokṣa);  
 II. 1.12 (one who abducts another's wife shall become).
- Brahmaloka I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmācārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍādāna etc. at Gayā); 82.13 (""); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to); 83.20 (bathing at Brahmasadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bathing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmahṛda, one conveys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to); 83.29 (bathing at Gayā conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścira at Gayā one attains); 86.3 (Śrāddha at Preta-Śilā conveys one to); 86.6 (mt. Krauñca-pāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 ("); 86.31 ("); 86.37 (by Śrāddha, Piṇḍadāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).

**Brahmasadas**

**Brahmā**

I. 83.21 (one of the Tīrthas at Gayā).

I. 2.5 (as narrator of GP.); 2.9 (as an interlocutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 ("); 5.18 (creating Manu as a manifestation of self); 8.14 (His place in the worship of Viṣṇu); 8.15 ("); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of "); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35.2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tāntudevatā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43.9 (one of the Tāntudevatā); 43.10 (one of the Devatā in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devatā of Rohiṇī); 73.1 (as an interlocutor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 ("); 89.6 (his appearance before Ruci); 89.56

- (saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika); 31.2 (commends the donor of earth); I. 81.11 (a tirtha at Gayā);
- d. I. 2.19 (Viṣṇu is said to be ° among Brahmins); 2.20; 2.44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30.8 (an attribute of Viṣṇu);
- a Śalagrāma 45.22; 45.31 (description of).
- Brahmāṇi (nī) d. I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Pratiṣṭhānamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).
- Brahmāṇḍa 215.20 (10th Upapurāṇa).
- Brahmāraṇya f. I. 83.40 (at Gayā).
- Brahmeśvara d. I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).
- Brāhma I. 59.7 (Abhijit (noon) is known as).
- Bhaga d. I. 6.38 (one of the Suns); 17.7 (,).
- Bhagavati d. w. I. 38.5 (worshipped in Durgāpūjā)
- Bhagīratha k. m. I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

Bhajamāna	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139.43 (father of Kukura and Kambalabarhiṣah).
Bhajina	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Bhadra	d.	I. 28.2 (assigned to the east in the Gopāla-pūjā); palanquin 47.31 (dimension of). d. 87.50 (Indra at the time of Dakṣaputra Manu) (Ṛtadhāmā).
Bhadra		I. 47.22 (a Vairāja class of temple).
Bhadrakālī	d.	I. 134.4 (worshipped in the Mahānavamī-vrata).
Bhadradeva	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadraratha	k. m.	I. 139.72 (l. r.) (son of Haryāṅga).
Bhadraśreṇya	k. m.	I. 139.21 (l. r.) (son of Mahiṣmān).
Bhadrasenaka	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadra	d. w.	I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy). w. 139.56 (wife of Vasudeva).
Bhadrāśva	m.	I. 54.11 (one of the 9 sons of Agnidhra, ruler of Jambūdvīp); mt. 55.1 (in the east).
Bhanandana	k. m.	I. 131.5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I. 59.9 (Yama as the Devatā of), 59.16 (an Adhvaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
Bharata	m.	54.12 (son of Rṣabha in the line of Agnidhra who stationed at Śalagrāma, was a Vrati); 54.13 (his son was Sumati); k. m. 138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyana story); 143.4; 143.7 (marries

			Maṇḍavī); 143.8 (and Śatrughna going to their uncle Yudhājit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s. r.) (son of);
	k. m.	139.24 (l. r.)	(son of Talajangha);
	k. m.	140.5 (s. r.)	son of Duśyanta and Śakuntalā); 145.3 (in the line of Āyu).
Bharatāśrama (a place)		I. 83.40	(at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
Bharadvāja	s.	I. 58.14	(and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
Bharga	w.	I. 58.16	(an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
	k. m.	139.13 (l. r.)	(son of Vitihoṭra).
Bhargabhūmi	k. m.	I. 139.13 (l. r.)	(son of Bharga).
Bhallāṭa	d.	I. 46.7	(one of the 32 Devas assigned in Vāstu).
Bhallātaka	gem	I. 71.22	(a type of Marakata).
Bhava (Śiva)	d.	I. 5.26	(married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācīnabarhiṣaḥ).
Bhavana		I. 47.24	(a Puṣpaka class of temple).
Bhaviṣṇu	m.	I. 142.10	(Rāma, son of Daśaratha is spoken as).
Bhaveśvara	d.	I. 193.16	(Śiva as an interlocutor addressed as).
Bhavya	m.	I. 54.1	(born in the line of Agnidhṛa); 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I. 2.13	(Viṣṇu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
Bhāga		I. 202.75	(a measure of weight, defined as 20 Palas).
Bhādrapada	star	I. 59.9	(Pūrva, Ājya as lord of); and (Uttara, Ahirbradhna as lord of).

Bhānavā	m.	I. 6.27 (born of Bhānu).
Bhānu	w.	I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
Sun	d.	15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59.29 (purifies Dvādaśī); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class).
	k. m.	139.63 (l. r.) (son of Bhārga).
Bhānumatī	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Bhānumān	k. m.	I. 138.50 (s. r.) (son of Śīradhvaja).
Bhānuratha	k. m.	I. 141.6 (son of Brhadaśva).
Bhāmini	w.	I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at); (epic) 145.1 (narration of).
Bhāratī	d. w.	I. 198.8 (worshipped).
Bhārgava (a constellation)		I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharanī causes Viṣayoga); 60.2 (Daśa period of); 60.8 (Tulā is the place of);
	k. m.	139.63 (l. r.) (son of Vahni);
	s.	(Paraśurāma); 215.20 (an Upapurāṇa spoken by).
Bhāvya	d.	I. 87.23 (one of the Gaṇas, clans).
Bhāsa	d.	I. 6.63 (one of the 49 Marut devatas).
Bhāsāḥ	d.	I. 6.51 (were born of Bhāsi).
Bhāsi	d. w.	I. 6.50 (born of Tāmra); 6.51 (Bhāsas were born of).
Bhāskara (Sun)		I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 (, in Māgha)

- 59.26 (Aṣṭamī auspicious on the day of);  
137.17 (gives wealth in Saptamī); 205.123  
(merits of bathing in); 205.135 (worshipped).
- Bhitti wall I. 47.2 (in a temple should be 48); 47.7  
(built on 12 divisions); (height made equal  
to 4 parts of); 47.8 (height of Śikhara,  
double that of); 47.11 (twice the breadths  
of Garbha).
- Bhīma m. I. 127.1 (his observance of Dvādaśī Vrata  
in Māgha); 139.53 (son of Pṛthā, got by  
Vāyu); 145.9; 145.33-145.34 (Duryodhana,  
killed by); 145.38 (consoling Yudhiṣṭhira,  
after the war).  
k. m. (l. r.) 139.3 (son of Amāvasu); 139.32 (son  
of Vikṛti).
- Bhīmadvādaśī vr. I. 127.2 (origin of).
- Bhīmaratha k. m. I. 139.10 (l. r.) (son of Ketumān);  
k. m. I. 139.32 (l. r.) (son of Vikṛti).
- Bhīmarathā r. I. 55.8 (flowing the central region).
- Bhīmarathāḥ m. 87.16 (enemy of Śibi); (killed by Hari).
- Bhīmasena k. m. I. 140.30 (l. r.) (one of the sons of Somāpi).  
k. m. 140.33 (l. r.) (son of Rkṣa).
- Bhīṣaṇā d. w. I. 198.5 (worshipped in Vāyukoṇa in  
Tripurāpūjā).
- Bhīṣma k. m. I. 83.26 (°tarpaṇa, at particular place in  
Gayā, its merits); 140.35 (born to Śantanu  
and Gaṅgā); 145.4 (endowed with all  
qualities); 145.14 (permitting Pāṇdavas to  
be invited and given half the kingdom);  
145.25 (was the commander in the Bhārata  
war on the side of Duryodhana on the  
opening day); 145.27 (laid on the bed of  
100 arrows by Arjuna & Śikhaṇḍī, awaited  
Uttarāyaṇa, meditating on Gadādhara and  
left his body).
- Bhīṣmaka gem I. 73.1 (its test); 76.1 (°ratna); 76.2  
(°pāṣāṇa, resembling); 76.3 (°maṇi, worn  
in the neck set in 'gold' gets all Saṃpat);



		76.5 ( <sup>0</sup> maṇi, if endowed with good qualities, adorning the finger, good effects of); 76.6-7 (effects of good & bad kinds of); 76.8 (its value depends on its place of origin).
Bhīṣmapañcaka	vr.	I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
Bhujīṣyā	w.	I. 145.7 (through whom Vyāsa begot Vidura).
Bhuvana (a world)		II.5.2 (16 in no. in Yamaloka).
Bhūtapa	d.	I. 185.25 (Śiva addressed as an interlocutor).
Bhūtayajña		I. 205.140 (offering Bali is).
Bhūtasantāpana	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Bhūti	d.	I. 89.43 (one of the 9 class of Pitṛs).
Bhūtikṛt	d.	I. 89.43 (one of the 9 clas of Pitṛs).
Bhūtida	d.	I. 89.43 (one of the 9 clans of Pitṛs).
	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Bhūteśa	d.	I. 2.16 (as an epithet of Viṣṇu);
	d.	6.54 (Śiva addressed as an interlocutor); 58.28 ( " ); 177.27 ( " ); 185.28 ( " ); 189.16 ( " ).
Bhūteśvara	a place	II. 28.20 (merits of dying at).
Bhūdhara		I. 47.26 (a Mālaka type of temple).
Bhūpa	k. m.	I. 138.6 (s. r.) (son of Khanitra).
Bhūmisuta	(Mars)	I. 58.25 (Ratha of ); 59.25 (Tṛtiyā good on the day of ); See Kuja.
Bhūmukha		I. 47.26 (a Mālaka type of temple).
Bhūri	k. m.	I. 140.34 (l. r.) (son of Somadatta);
	k. m.	141.10 (son of Senajit).
Bhūridyumna	m.	I. 87.39 (son of 10th Manu, Dharmaputra).
Bhūriśravas	k. m.	I. 140.34 (l. r.) (son of Bhūri).
Bhūriśreṇī	m.	I. 87.38 (son of 10th Manu, Dharmaputra).
Bhūrvarāha	d.	I. 12.4 (saluted).
Bhṛgu	s.	I. 2.7 (reference to his visit to Brahmaloka and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of); 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to

- Khyāti and); 5.26 (""); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).
- Bhrgukṣetra (a place) II. 28.19 (mertis of death at).
- Bhr̥gūgīśa d. I. 5.34 (an epithet of Śiva).
- Bhairava d. I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).
- Bhoja k. m. I. 139.38 (l. r.) (son of Mahābhoja).
- Bhauma (Mars) d. I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhanīṣṭhās causes Mṛtyu, roga etc.); 59.42 (in Uttarā-ṣāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
- Bhauvana m. I. 54.16 (son of Dhīmān of Jambūdvīpa).
- Bhr̥ājins d. I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Bhr̥ājīṣṇu d. I. 157.8 (epithet of Viṣṇu).
- Makaradhvaja d. I. 196.9 (requested to protect).  
(god of love)
- Makarakṣa m. I. 143.44 (killed by Rāma).
- Magha star I. 59.3 (of Pitṛdevatā); 59.16 (are Adhvak-tras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
- Maṅgala d. I. 2.46 (Hari identifying Himself with);  
(planet Mars) 7.3 (saluted); 23.10 (saluted); 59.26 (Ṣaṣṭhi good on the day of); 59.41 (in Aśvini causes Siddhayoga).

Maṅgaḷa	d. w.	I. 38.2 (etc. one worshipped in order commencing from Tṛtiyā in Mārgaśīrṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
Maṇi	gem	I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 ( <sup>o</sup> ratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 ( <sup>o</sup> vidhi told for fixing the value).
Maṇḍapa		I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
Maṇḍaleśvara	m.	I. 87.5 (son of Svārociṣa Manu).
Ma(a)taṅga (elephant)		I. 68.17 (Vajras of); 68.18 (quality of Vajra from); 69.6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83.31 ( <sup>o</sup> vāpī of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 ( <sup>o</sup> vāpī, merits of bathing in) 84.15 (").
Matsya	fish	I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pralambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyapuṭa		I. 69.36 (vessel used in cleaning Mauktikas).
Mathurā (a place)		I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

Madanatra-	vr.	I. 137.1 (Kāmadeva to be worshipped
yodaśī		with Damanaka etc. in).
Madanātura	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Madāmohā	d. w.	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w.	I. 139.50 (wife of Vasudeva).
Madgura (a kind	I.	217.25 (stealing whose flesh one shall be
of fish)		born as a crow).
Madhu (honey)	I.	48.35; 75.2 (quality of Karketana of the
		colour of).
	k. m.	139.23 (l. r.) (one of the 5 sons of Arjuna).
	k. m.	139.24 (l. r.) (son of Vṛṣaṣeṇa) (the origin
		of Vṛṣṇivārṇśa).
	k. m.	139.34 (l. r.) (son of Devakṣatra).
Madhucchanda	k. m.	I. 139.7 (l. r.) (son of Viśvāmitra).
Madhuratha	k. m.	I. 139.33 (l. r.) (son of Bhīmaratha).
Madhuvana	f.	I. 143.37 (Hanumān burning fruit (trees)
		at).
Madhuśī	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Madhusūdana	d.	I. 50.58 (saluted); 81.15 (in Mandāra
Viṣṇu		mentioned in the list of Tīrthas); 87.8
		(assuming the form of elephant, killed
		Purukutsara); (at the time of Svārociṣa
		Manu); 131.10 (saluted); 194.12 (requested
		to destroy all enemies); 222.12 (benefits of
		meditating on); 222.32 (efficacy of contem-
		plation on).
	a Śalagrāma	I. 45.4 (saluted).
Manasyu	k. m.	I. 140.1 (l. r.) (son of Janamejaya).
Manu	m.	I. 5.12 (creation of Svāyambhuva <sup>o</sup> ); 5.2
		(2 daughters of); 5.18; 5.19 (,); 5.21
		(daughters of); 87.1 (14 in number); (first
		is Svāyambhuva <sup>o</sup> ) (his sons were Agnidhra
		etc); 91.1 (Svāyambhuva etc.); (propitiated
		Hari).
		6.65 (etc. worshipping Hari).
	the second	87.5 (Svārociṣa, his son was Maṇḍaleśvara).
	the third	87.9 (sons of Auttama <sup>o</sup> ).
	the fourth	87.13 (sons of Tāmasa <sup>o</sup> ).
	the fifth	87.17 (sons of Raivata <sup>o</sup> ).
	the sixth	87.21 (sons of Cākṣuṣa <sup>o</sup> ).

- 6.4 (birth of Cākṣuṣa Manu, as son of Ripu).
- the seventh 138.2 (Vaivasvata Manu, his birth and his sons etc).
- 138.3 (father of Ilā); 87.25 (sons of Vaivasvata<sup>o</sup>, were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣvāku from).
- the eighth 87.31 (sons of Sāvartya<sup>o</sup>, the Bhaviṣya).
- 87.35 (son of Dakṣasāvarṇi, the ninth<sup>o</sup>)
- 87.38 (sons of Dharmaputra, the 10th<sup>o</sup>).
- 87.42 (sons of Rudraputra, the 11th).
- 87.46 (sons of Dakṣaputra, the 12th).
- 87.51 (sons of Raucya, the 13th).
- 87.55 (sons of Bhautya, the 14th<sup>o</sup>).
- 93.14 (as a Law-maker); 73.17 (according to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (<sup>o</sup>smṛti, quotation from).
- Manudeva k. m. I. 141.6 (son of Pratitaka).
- Manojava d. I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).
- Manonmani d. w. I. 40.5 (saluted);  
a knot I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).
- Manoramā w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
- Manoharā w. I. 6.31 (sons of).
- Manda (Saturn) I. 61.13 (good in 4); 61.14 (good in 6).
- Mandaga m. I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
- Mandara 47.22 (a Vairāja class of temple);  
mt. 1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).
- Mandira I. 47.24 (a Puṣpaka class of temple).
- Mandehā (a group of demons) I. 205.61 (their number); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140.6 (l. r.) (son of Vitatha)
Mayanadi	r.	I. 83.40 (at Gayā; Brahmāraṇya situated to the west of).
Marakata	gem.	I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless <sup>o</sup> set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Marīcasaptami	vr.	I. 130.1 (worship of Kārtikeya in Bhādra-pada).
Marīci	s.	I. 5.3 (created by Brahmā); 5.10 (married Sāmbhūti); 5.26 ("); 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvārī Manu); 89.52 (etc. said to be led by Pitṛs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
Maru	k. m.	I. 138.44 (s. r.) (son of Śighra);
	k. m.	138.47 (s. r.) (son of Haryaśva).
Marut	d.	I. 6.58 (49 in no.); 87.28 (").
	k. m.	139.64 (l. r.) (son of Karandhama).
Marutta	k. m.	I. 138.8 (s. r.) (son of Avikṣita).
Marudvatī	w.	I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
Marudvanta	m.	I. 6.26 (born to Marudvatī, wife of Kṛśāśva).
Malaya	mt.	I. 55.6.
Maśīvaka	m.	I. 56.14 (one of the 7 sons of Bhāvya; lord of Śakadvīpa).
Mahākāla	d.	I. 18.17 (worshipped); 23.14 (worshipped); 23.27 ("); 40.4 (saluted).

		a place 66.7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas);
	m.	87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).
Mahākālī	d. w.	I. 38.5 (Durgā).
Mahācaṇḍī	d. w.	I. 83.15 (at Muṇḍapṛṣṭha, in Gayā) (merits of worshipping).
Mahātala		I. 57.2 (one of the 7 regions).
Mahātma	d.	I. 89.46 (one of the clans of Pitṛs).
Mahādeva (Śiva)	d.	I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Muṇḍapṛṣṭha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
Mahādaitya	m.	I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
Mahādruma	m.	I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śakadvīpa).
Mahādhr̥ti	k. m.	I. 138.48 (s. r.) (son of Vibudha).
Mahān	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahānadi	r.	I. 55.8 (flowing in the central region); 81.26 (one of the Tīrthas); (at Gayā) 82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
Mahānavamī	vr.	I. 133.3 (observed in Śuklaṣṭamī, Uttara-ṣāḍha); 134.6 (merits of Pūjā).
Mahānabha	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Mahānīla	gem	I. 72.18 (Indranīla is called so when it exits blue rays in milk).

Mahānemi	d.	I. 15.140 (Viṣṇu addressed as).
Mahāpadma (a Serpent)		I. 6.55 (born to Kadrū); 58.15 (lord of Mārgaśīrṣa); I. 47.25 (a Kailāsa type of temple).
Mahāpārśva	m.	I. 143.44 (demon killed by Rāma).
Mahāprāṇa	m.	I. 87.17 (son of Raivata Manu).
Mahābala	m.	I. 6.44 (one of the sons of Danu wife of Kaśyapa); m. 87.21 (son of Cākṣuṣa Manu); d. 89.46 (one of the clans of Pitṛs).
Mahābāhu	m.	I. 6.42 (one of the sons of Hiranyākṣa); m. 6.44 (one of the sons of Danu, wife of Kaśyapa).
Mahābhoja	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sātt- vata).
Mahāmanā	k. m.	I. 139.67 (l. r.) (son of Mahāśāla, better known by the name Uśīnara).
Mahāmīna	d.	I. 13.10 (Viṣṇu saluted as).
Mahāroma	k. m.	I. 138.48 (s. r.) (son of Kṛtārata).
Mahalakṣmī (consort of Viṣṇu)	d. w.	I. 10.1 (saluted); 10.3 (""); 18.18 (wor- shipped); 45.32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsyā); 81.27 (the Kṣetra where She is worshipped).
Mahāviṣṇu	d.	I. 15.4 See Viṣṇu.
Mahāvīra	m.	I. 56.16 (son of Puṣkara, Śabaleśa).
Mahāvīrya	k. m.	I. 138.46 (s. r.) (son of Brhaduktha).
Mahāśāla	k. m.	I. 139.67 (l. r.) (son of Janamejaya).
Mahita	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahimāvān	d.	I. 89.46 (one of the clans of Pitṛs).
Mahiṣāsura	m.	I. 13.13 (killed by Kātyāyana).
Mahiṣmān	k. m.	I. 139.21 (l. r.) (son of Sāhañji).
Mahendra	mt.	I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
Mahendrāṇī	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Maheshāna (Śiva)	d.	I. 14.2 (an interlocutor); 40.3 ("").
Maheshā (Śiva)	d.	I. 34.54 (an interlocutor).
Mahēśvara (Śiva)	d.	I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-



- locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 (""); 190.30 (""); 191.13 (""); 192.45 (""); 196.1 (""); 197.55 (Gāruḍīvidyā as narrated to Gaurī by); II. 4.50.
- (Viṣṇu) d. 15.37; 15.38.
- Ma(a)heśvarī d. w. I. 24.6 (worshipped in Tripurāḍipajā); (Consort of Śiva) 27.1; 86.22 (merits of worshipping).
- Mahodayapura II. 17.5 (Babhruvāhana was king at).
- Mahodara m. I. 143.44 (killed by Rāma). (a demon)
- Magadha s. I. 87.57 (at the time of Bhautya Manu); I. 141.8 (princes of).
- Māgha a month I 172.31 (a season commences with); 205. 119 (one should bath in the morning in).
- Māṇikyagiri mt. I. 71.4 (the mythological reference to the biles of Bala dropped by Vāsuki at).
- Māṇḍavī w. I. 143.7 (daughter of Kuśadhvaja); (married by Bharata).
- Māṇḍavya s. 142.22 (while undergoing painful troubles, was made to swing by Kauśika seated on wife's shoulder); 142.23 (his curse).
- Mātrgaṇas d. I. 223.1-2 (addressing Śamkara, express their desire to devour the world); 223.18 (were formerly created by Śiva to destroy Andhaka).
- Mādri w. I. 145.8 (wife of Pāṇḍu, births of sons to).
- Madhava d. I. 15.32 (Viṣṇu addressed as); 15.37; 58.8 (in Jyēṣṭhā when Sun is there); 83.7 (merits of propitiating on); 87.55 (killing Iṣṭima taking the form of a peacock); 131.10 (saluted in Aṣṭamīvrata); a Śālagrāma I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śālmala); 58.5; 84.6 (by going to Uttara <sup>o</sup> one shall attain Siddhi); 84.7 (Piṇḍadāna at Dakṣiṇa <sup>o</sup> removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśivrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Mārīṣā	w	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Mārīca	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Mārīci	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mrkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (°śvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci narrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by°).
Malikā		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttāyata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māsopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśi Śuklapakṣa in Āśvini).
Māhiṣmati (a place)		I 81.18.
Māhendri	d. w.	I. 134.3 (worshipped); 198.4 ("); 198.9 (").
Māheś or	d. w.	I. 38.5 (saluted); 40.1; 40.2 ("); 40.14 (Pūjā); 59.10 (her place or position);
Māheśvarī		134.3 (worshipped in Mahānavamīvrata); 198.2; 198.9 (").

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devas).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 (""); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravṛnda	d. w.	I. 28.11 (worshipped).
Mīmāṃsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryaśva); 140.19 (ruled Pāñcāla); (5 sons of).
Mukulī		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Mukta-phala (maṇi)	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of gems obtained from Ahiśira); 69.22; 71.23 (an unset Vijāti of the gem shall shoot up rays).
Muktapāṇīya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamanḍapa (Pavilion in front of a temple)		I. 47.10 (its measurement and place of location).
Mukhābāṇa	m.	I. 141.2 (son of Nṛcakṣu) (in the line of Śatānīka).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarni Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
	s.	87.10 (at the time of Auttama Manu).
Muṣṭika	m.	I. 15.80 (wrestler slain by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭapa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Muhūrtajas were born of).
Mūrcchanā	d.	II. 23.31 (has his abode in the Āgneya direction of Citragupta's).
Mūla (lā)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhvaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mṛkaṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkaṇḍeya).
Mṛga (Mṛgaśīrṣa)	star	I. 59.14 (good for journey); 59.19 (a Pārśvamukha star); 59.44 (good for Jāta-karma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādha	d.	I. 6.36 (one of the 11 Rudras).
Mṛpāla (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch <sup>u</sup> ).
Mṛtagaṅgā	r.	I. 53.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśī).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhatithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plakṣadvipeśvara, 7 sons of).
	s.	87.36 (at the time of Dakṣa Savaṇṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kapva).
Medhāvī	m.	I. 141.2 (son of Mukhābāṇa).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyēsthā when Sun is there).
Menā	w.	I. 5.17 (born to pitṛs and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

Meru		I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
	mt.	54.6 (in Jambūdvīpa) (its extent); 55.2 (Kimpuruṣavarṣa lying south of).
Merudevi	d.	I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12 (Ṛṣabha born as son of Nābhi and).
Maithilī (Sītā)	w.	I. 143.32 (Hanumān addressing <sup>o</sup> ); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).
Mainda	a monkey	I. 143.42 (in the Rāmāyaṇa story).
Mohinī	d. w.	I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 (").
Mauktika	gem.	I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Mukṭā, Mukṭāphala.
Yajurveda		I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).
Yajña	m.	I. 5.22 (born to Ākūti and Ruci); 196.10 (requested to protect).
Yati	k. m.	I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Yadu	k. m.	I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).
Yama	d.	I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).
(The god of death)	d.	15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharanī); 52.16 (worshipped); 59.9 (lord of Bharanī);

- 84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's request to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitiyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava).
- II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men); 8.1 (hears the words of Śravaṇas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata<sup>o</sup> is the punishing authority for secret sins);
- I. 93. 4 (one of the 14 law givers).
- self-control I. 229.13 (one of the Aṅgas of Yoga).
- Yamaja (tiwn) I. 201.3 (type of horse to be rejected).
- Yamalārjuna m. I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).
- Yamaloka (place of Yama) II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described); 5.2 (narration of); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).
- Yamunā r. I. 18.17 (worshipped); 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door); 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.
- Yayāti k. m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayānī); 139.18 (got 3 sons thro' Śarmiṣṭhā).

Yavīnara	k. m.	I. 140.14 (l. r.) (son of Dvimīḍa).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Yaśas	m.	I. 5.30 (born to Dharma).
Yaśa		II. 22.39 (one of the 10 Nāḍīs).
Yaśoda	w.	I. 131.9 (Arghya offered to <sup>o</sup> ; in Aṣṭamī-vrata).
Yājñavalkya	s.	I. 92.17 (obtained the favour of Viṣṇu to lay down rules of conduct); 93.1 (Dharma according to); 93.3 (as interlocutor); 94 (as interlocutor); 95 (,,); 93.7-13 (Varṇa-dharma according to); 94.1-32 (,,); 95.1-33 (Gṛhasthadharma-nirṇaya according to); 96.1-72 (Gṛhasthavidhi according to); 97.1-10 (Dravyaśuddhi according to); 98.1-19 (Dānavidhi according to); 99.1-39 (Śrāddhavidhi according to); 100.1-16 (narrating Vināyakopasrṣṭa lakṣaṇa); 101.1-12 (Grahaśānti according to); 102.1-16 (Vānaprasthadharma according to); 103.1-5 (Bhikṣudharma according to); 104.1-4 (description of what happens to a sinner as told by); 105.1-70 (,,); 106.1-25 (pollution by death accordig to).
Yādava	a race	I. 15.129 (Viṣṇu addressed as one mindful of the welfare of); 145.39 (annihilation of).
Yādavanandana d. (Balarāma)	I.	194.18 (requested to kill one's enemies with his plough).
Yāmāḥ	d.	I. 87.3 (one of the 4 Somapāyins).
Yamī	w.	I. 6.24 (one of the 10 daughters of Dakṣa, married by Kṛśāśva); 6.27 (Nāgavīthi born to).
Yāmyapura (the abode of Yama)	II.	5.79 (Preta's way to); 5.80 (the different cities on the way to); 6.3 (reached by Preta on the 18th day).
Yugāntara	k. m.	I. 139.40 (l. r.) (son of Kulī) (a Śaiveya).
Yudhājit	k. m.	I. 143.8 (maternal uncle of Bharata and Śatrughna).
Yudhiṣṭhira	k. m.	I. 139.53 (born to Pṛthā, by God of Virtue); 145.9 (mighty and valiant); 145.

		18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parikṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
Yuvanāśva	k. m.	I. 138.19 (s. r.) (son of Ārdra).
	k. m.	138.24 (s. r.) (son of Ambariṣa).
Yuvanāśvaka	k. m.	I. 138.22 (s. r.) (son of Pajāśva).
Yūthī		I. 205.48 (one of the trees, used in cleaning the teeth).
Yonistoyā	r.	I. 56.7 (In Plakṣadvīpa).
Yaudheyī	k. m.	I. 140.39 (l. r.) (son of Yudhiṣṭhira).
Raghu	k. m.	I. 139.19 (l. r.) (one of the 3 sons of Yadu).
	k. m.	143.2 (born in the line of Ikṣvāku).
Raja	m.	I. 54.16 (one of the 4 sons of Bhauvana).
	k. m.	138.3 (s. r.) (son of Ilā and Budha).
Rajogātra	s.	I. 5.15 (one of the 7 sons of Vasiṣṭha and Ūrjā).
Raji	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
Ratī	w.	I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
Ratināra	k. m.	I. 140.4 (l. r.) (son of Rteyu).
Ratna	gem	I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Pūjā to be done); See also Maṇi and other individual names.
Rathinara	k. m.	I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
Rathaujā	s.	I. 87.10 (at the time of Auttama Manu).
Ramaṇa	m.	I. 6.31 (son of Manoharā).
Ramā (consort of Viṣṇu)	d. w.	I. 71.5 (gracing the region beyond Himālayas).



Rambhaka	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
Rambhā	d. w.	I. 58.10 (dwells in Āṣāḍha when Sun is there); 58.19 (, in Phālguna).
	w.	132.9 (wife of Vira, resident of Pāṭaliputra).
Rambhāṭṭīyā	vr.	I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pauṣa to observe fast).
Ramya	m.	I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
Ramyaka	mt.	I. 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d.	I. 42.6 (one of the Tantudevatās of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayujī, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Dakṣiṇāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptamī); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramaṇa, bathing at night is prescribed);
	m.	87.5 (one of the sons of Svārociṣa Manu).
Rasātala	place	I. 89.25 (where Nāgas worship the manes).
Rākā	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Rāghava (Rāma)	d.	II. 142.18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhīṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
Rājavarddhana	k. m.	I. 138.8 (s. r.) (son of Tama).

- Rajasūya (a sacrifice) I. 84.16 (Phala); 145.15 (performed by Pāṇḍavas).
- Rājadhiveśi w. I. 139.52 (daughter of Śūra); 139.55 (2 sons of).
- Rāma d. I. 1.31 (as Viṣṇu's 19th Avatāra); 52.25 (greatness of wife of); 86.10 (as an Avatāra of Viṣṇu); 86.11 (Dāśarathi); 138.36 (one of the 4 sons of Dāśaratha); 138.37 (Kūśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Citrakūṭa etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Tāḍakā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śrīgaverapura with Sītā & Lakṣmaṇa discarding the kingdom); 143.13 (Bharata's rule of his kingdom); 143.14 (moves to the hermitage of Atri); 143.15 (makes obeisance to Sūtikṣṇa and Agastya and reaches Daṇḍakāraṇya); 143.16 (disgraces Śūrpaṇakhā); 143.18 (kills Khara, Duṣaṇa etc.); 143.19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of); 143.22 (returns and finds the Paṇḍalā empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at R̥ṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Duta of); (and asks for something which Rāma may identify); 143.35 (at the court of Laṅkā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to Laṅkāpurī); 143.39 (confers the wealth of Laṅkā on Vibhīṣaṇa taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

		Rākṣas as); 143.50 (rules for 11000 years);
s.		I. 87.32 (at the time of Sāvaṇi Manu);
m.		I. 139.6 (l. r.) (son of Jamadagni) (ie. Paraśurāma).
Rāmagiryāśrama		I. 81.8.
(a place)		
Rāmatirtha (a		I. 83.4 (at Gayā, merits of performing
place)		Śrāddha at); 83.83 and 83.64 (merits of
		bathing at).
Rāmaratha	k. m.	I. 138.53 (s. r.) (son of Anenas).
Rāmahrada a		I. 83.24 (at Gayā ; merits of performing
		Śrāddha at).
Rāmāyaṇa		I. 143.1 (narration of merits of hearing).
Rameśvara (a place)		I. 81.9 ; 83.14; 86.31.
Rāvaṇa	m.	I. 15.91 (Viṣṇu addressed as destroyer of);
		142.14 (killed by Rāma); 143.18 (instigated
		by Śurpaṇakhā, came to abduct Sītā);
		143.21 (abducted Sītā); (defeated Jaṭāyu
		and reached Laṅkā); 143.30 (Hanumān
		saw Sītā scolded by); 143.35 (Hanumān
		addressed); 143.46.
Rāvaṇagaṅgā	r.	I. 70.4 (in Siṃhaladeśa); 70.14 (nature of
		Kuruvindakas obtained from).
Rāvaṇi (Indrajit)	m.	I. 143.46 (killed by Lakṣmaṇa).
Rāhu (a planet)	d.	I. 7.3 (saluted); 16.16 (saluted); 17.6
		(worshipped); 19.7; 19.8 (its rule over the
		day in the order); 23.11 (worshipped);
		39.13; 39.14 (saluted); 60.2 (Daśa period
		of); 60.5 (effects of Daśa of); 61.15 (good
		in 11th house); 67.2 (etc. are deemed to be
		controlling the right nostril); 205.116
		(bathing in night permitted only when
		one sees).
Ripu	k. m.	I. 6.3 (son of Divaṅjaya in the line of
		Uttānapāda); 6.4 (Śrīmān, son of).
Rukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of
		Rukmakavaca).
Rukmakavaca	k. m.	I. 139.28 (l. r.) (son of Śitagu) (5 sons of).
Rukmāṅgada	m.	I. 125.7 (obtained Mokṣa, after observing

Ekādaśī Vrata, remaining awake and hearing Purāṇa).

- Rukmiṇī (consort d.w. I. 28.10 (worshipped); 139.60 (one of the of Kṛṣṇa) 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).
- Rucaka I. 47.22 (a Vairāja class of temple)
- Ruci m. I. 1.20 (Yajña born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyam-bhuva Manu); 88.2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocāś words to); 90.7 (get a son named Raucya thro' Mānini, daughter of Pramlocā).
- Rucirāśva k. m. I. 140.11 (l. r.) (son of Senajit).
- Rudra I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 (""); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 (""); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 (""); 2.43 (""); 2.46 (""); 2.55 (""); 2.56 (""); 3.1 (heard the Purāṇa from Viṣṇu); 3.8 (""); 4.2 (as an interlocutor); 4.8 (""); 4.11 (Hari becomes<sup>o</sup> rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Satī, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajña); 5.34 (gets angry and destroys Dakṣayajña); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 (""); 31.4 (""); 31.16 (""); 31.26 (Viṣṇu saluted as worthy of worship by); 31.29 (an interlocutor); 32.18 (""); 33.6 (""); 34.15 ("");

34.21 ("); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 ("); 34.41 ("); 34.53 ("); 35.2 (Gāyatrī spoken as 'śikhā); 36.1 (an interlocutor); 39.9 (,,); 39.4 (,,); 39.6 (,,); 39.10 (,,); 39.11 (,,); 39.7 (worshipped); 39.2 (,,); 39.4 (,,); 39.10 (,,); 40.3 (,,); 40.14 (,,); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 (,,); 55.5 (,,); 57.9 (,,); 59.1 (,,) (star of); 59.43 (an interlocutor); 59.5 (,,); 62.12 (,,); 63.14 (,,); 63.17 (,,); 66.14 (,,); 83.5 (worshipped at Gayātrīrtha); 86.9 (Mahā<sup>o</sup> as an Avatāra of Viṣṇu); 86.30 (Iśvara, worshiped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, 19, 47, 67, 70, 73, 83 (,,); 178.9 (,,); 178.10 (,,); 178.20 (an interlocutor); 178.22 (,,); 179.2 (,,); 182.19 (,,); 182.21 (,,); 182.26 (,,); 183.4 183.13 (,,); (,,); 183.16 (,,); 184.24 (,,); 185.3 (,,); 185.20 (,,); 185.24 (,,); 185.36 (,,); 186.3 (,,); 186.7 (,,); 186.14 (,,); 187.2 (,,); 187.14 (,,); 188.2 (,,); 189.14 (,,); 190.2 (,,); 190.14 (,,); 190.15 (,,); 190.18 (,,); 191.3 (,,); 192.23 (,,); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).

Rudra	d.	I. 6.36 (11 in number); 87.29.
Rudra	k. m.	I. 138.3 (s. r.) (son of Ilā and Budha).
Rudrapāda (a place)		84.20 (at Gayā, merits of doing Śrāddha at); 84.23.
Rudraputrāḥ		I. 5.6 (were in many and were valarous);
Rudraloka		I. 86.30 (obtained as a merit of worshipping Rudraśvara);
		II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42.9 (in the sacred thread).
Rudrākṣa		I. 172.19 (is worn while reciting Mantras).
Rudhira	gem	68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m.	I. 6.4 (son of Cākṣuṣa Manu) (Śrīmān, as son of).
	d.	24.7 (one of the 8 Bhairavas).
	k. m.	138.40 (s. r.) (son of Ahīnaka).
Ruruka	k. m.	I. 138.28 (s. r.) (son of Vijaya).
Rurubhairava	d.	I. 198.2.
Ruṣadratha	k. m.	I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w	I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Kareṇumatī, Mbh. Ādi. 95.79).
Revata	k. m.	I. 138.14 (s. r.) (son of Devaka).
Revatī	star	I. 38.5; 59.9 (star of Pauṣa); 59.14 (auspicious for journey); 59.19 (Pārśva-mukha); 59.34 ("traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddha-yoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jāta-karma etc.); 60.11; 61.11 (good if well situated).
		II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and).
	w.	138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śaraṇa etc.).
Revanta	d.	I. 86.22 (at Gayā); (merits of worshipping).
Raivata	d.	I. 6.36 (one of the 11 Rudras).
	k. m.	I. 138.4 (s. r.) (son of Revata).
Romaka	gem	I. 80.2 (said to be one of the best varieties of Vidruma).
Romapāda	k. m.	I. 139.30 (l. r.) (son of Vidarbha).
	k. m.	139.71 (l. r.) (son of Dharmaratha).
Rohaka		II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs); 12.43 (had face resembling a mountain).

Rohiṇī (star)		I. 59.2 (of Brahmā); 59.15 (auspicious for wearing garments); 59.22 (Ūrdhvamukha); 59.35 (causes on the day of Guru, Autpātika-yoga); 59.40 (Saturn in <sup>o</sup> , causes Siddha-yoga); 59.43 (Śukra in <sup>o</sup> , causes Viṣayoga);
	w.	139.56 (wife of Vasudeva); (mother of Balabhadra).
Rohita	m.	I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
	d.	87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).
Rohitākṣa	k. m.	I. 138.27 (s.r.) (son of Hariścandra).
Raucya	m.	I. 89.67 (son of Ruci); 90.7 (birth of).
Raudrāśva	k. m.	I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).
Raurava (a Naraka)		I. 85.10 ; 217.31.
Lakṣmaṇa	m.	I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Laṅkā with); 143.46 (kills Rāvaṇi).
Lakṣmaṇā	w.	I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).
Lakṣmī	d. w.	I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted); 40.6 ("); 66.21; 86.23 (worshipped at Gayā); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).
Lakṣmīnārāyaṇa	(a Śāla-grāma)	I. 45.26 (requested to protect); 45.27 (,); 66.1.
Laṅkāpurī		I. 143.21 (Rāvaṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa); 143.40 (Rāmas arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at ° by Rāma).
Lajīṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
Lambana	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Lambā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛṣṇāśva); 6.27 (Ghoṣa born to).
Lambodara	d.	I. 129.21 (Vināyaka).
Laya	m.	I. 5.29 (Vinaya born to).
Lava	k. m.	I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
Lavaṇa	demon	I. 143.50 (killed by Śatrughna); 6.10 (his daughter Sāmudrī was married by Prācīna-barhis in the line of Pṛthu).
Lavali		I. 72.1 (a flower at Sīṃhaladeśa).
Lakṣā		I. 70.8 (Padmarāga resembling in colour).
Lābha	d.	I. 87.40 (one of the 47 Marut devatas).
Lābhaga	s.	I. 6.64 (at the time of 10th Manu).
Linga (form of Śiva)		I. 47.11 (measurement of °) (should be equal with Pīṭha); 47.13 (construction of a temple based on the measurement of).
Lekhāḥ	d.	I. 87.23 (one of the clans (Gaṇa)).
Lokāntara		I. 69.24 (Muktāphalas obtained from).
Lobha		I. 5.28 (born to Puṣṭi).
Vakra		I. 47.27 (a Trip (v)īṣṭapa type of temple).
Vakratuṇḍa		I. 129.21 (a form of Vināyaka worshipped).
Vaṅga	k. m.	I. 139.69 (l. r.) (one of the several sons of Bali).
Vajra		47.27 (a Trip (v)īṣṭapa type of temple).
	gem	68.9; 68.15 (its Parikṣā); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not



to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);

k. m. I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 (") (succeeded Kṛṣṇa as a king).

Vajranābha	k. m. I. 138.41 (s. r.) (son of Vuktha).
Vaṭa	k. m. I. 139.48 (l. r.) (son of Ugrasena).
Vaṭukā	d. w. I. 198.5 (saluted).
Vaḍavāmukha	d. I. 194.15 (requested to destroy the sins).
Vatsajāti	k. m. I. 140.2 (l. r.) son of Sañjāti).
Vatsaprīti	k. m. I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāṃśu and Khanitra).
Vatsara (year)	I. 66.8-13 (names of cycle of years-namely Prabhava etc.).
Vatsavyūha	m. I. 141.5 (son of Urukṣaya).
Vanabandhu	m. I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharma Dakṣāyaya); 5.29 (Vyavasāya born to).
Vapuṣmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śālmala; and his sons—all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who d. grants boons)	d.	I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
	d.	89.45 (one of the clans of Pitṛs).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varānanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hiranyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktaṭphalas obtained from); 69.8.
Variṣṭha	m.	I. 87.31 (son of Savarṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āśāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak); 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Varuṇya	d.	I. 89.45 (one of the clans of Pitṛs).
Varuṇa	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktaṭphalas obtained from).
Vardhavarvata	mt.	I. 54.8 (their names and location in Jambudvīpa).

Varṣopala	hail	I. 69.9 (a variety of Muktaṭhālas which resemble).
Valabhī		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavaḥ	d.	I. 6.26 (born of Vasu, wife of Kṛśāśva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Ūrjā); 5.15 (his 7 sons who were all sages); 15.72 (Viṣṇu addressed as); 58.10 (dwells in Āśāḍha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhāśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.26 (Vasavaḥ born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Śavarṇi Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as "priya"); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Māriṣā); 139.56 (referred to as Dundubhi); 139.57 (getting six sons thro' Devakī); 139.58 (his 6 sons killed by Kāṁsa); 144.1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I. 138.25 (s. r.) (son of Haryaśva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svaha to); 5.26.

	k. m.	139.63 (l. r.) (a scion of the race of Turvasu).
Vāgīśvara (Brahman)	d.	I. 206.36 (Tarpapa offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvārṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vatāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requested to protect); 196.7 (requested to protect).
	a Sāla-	I. 45.5 (saluted); 45.20 (Vartula and grāma hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān).
		215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75.1 (mythological reference to the nails of the demons carried thrown in Padma-vana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasī	a place	I. 52.7 (merits of bathing at); 66.6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārāhi	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
a Śakti	d. w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

		ṭaka and Padmanābha are stationed in); I. 215.20 (the 11th Upapurāṇa).
Vāruṇī	m.	I. 87.35 (the 9th Manu) (Dakṣa Sāvārṇi).
Vārṣapārvaṇī	w.	I. 6.45 (one of the daughters of Svar- bhānu).
Vālin	the monkey	I. 143.25 (killed by Rāma).
Vāsava (Indra)	d.	I. 59.8 (lord of Dhaniṣṭhā).
Vāsuki		I. 6.54 (one of the important serpents); 17.9 (worshipped); 43.2 (his brother's words to Hari); 58.7 (dwells in Caitra when Sun is there); 71.1 (mythological reference to the bites of the demon Bala being carried by); 129.23 (to be worshipped on certain days in particular months); 129.25 (").
Vāsudeva	d.	I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa becomes Vāḥana of Hari, by the grace of); 4.3; 7.6 (saluted); 12.4 (saluted); 12.9 ("); 12.14 (one of these forming Navavyūha); 14.3; 31.23 (saluted); 32.3; 32.6 (saluted); 32.17 ("); 32.19 (contem- plated upon); 32.21 (worshipped); 32.24 ("); 32.29 ("); 32.40 (worshipped); 45.8 (saluted); 126.6 (saluted); 131.10 (worship- ped in Aṣṭamī); 131.19 (saluted); 136.6 (saluted); 138.16 (Rathīnara as a devotee of); 144.1 (born to Vasudeva); 145.15 (Arjuna marrying Subhadrā the sister of); 145.40 (His incarnation again to protect Devas and to destroy wicked); 194.5 requested to protect); 194.24 (His Cakra is requested to destroy sin); 194.29 (requested to destroy all Jvaras); 195.1 (Mantra saluting); 222.11 (the importance of contemplation on); 222.17 (His Mantra is always purifying); 222.22 (importance of contemplating upon); 222.25 (benefit of having one's mind firm on); 222.31 (compared with shade of a tree); 222.47 (no greater Tīrtha than).

- a Śalagrāma I. 45.14 (worshipped); 45.28 ("); 47.43 (worshipped); 66.2.
- Vimśaḥ k. m. I. 138.6 (s. r.) (son of Kṣupa).
- Vikataḥ d. I. 129.21 (as a form of Gaṇapati).
- Vikukṣi k. m. I. 138.17 (s. r.) (son of Ikṣvāku (known as Śaśāda) (had a son Purañjaya).
- Vikṛti k. m. I. 139.32 (l. r.) (son of Jīmūta).
- Vikṣipa d. I. 6.63 (one of the 49 Marut devatas).
- Vighnarāja, Gaṇapati d. I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
- Vicitra m. I. 87.51 (son of Raucya Manu).  
k. m. 140.35 (l. r.) (son of Śantanu and Satya-vatī); 140.36 (married Ambikā and Ambalikā); 145.6 (married daughter of Kāśīrāja); (after his death, sons were born to them thro' Vyāsa).  
k. m. II. 6.20 (of Citranagara).
- Vijaya I. 47.27 (a Tripiṣṭapa type of temple).  
m. 87.31 (son of Sāvarṇi Manu).  
k. m. 138.27 (s. r.) (son of Cañcu).  
k. m. 138.56 (s. r.) (son of Jaya).  
k. m. 139.15 (l. r.) (son of Sañjaya).  
k. m. 139.73 (l. r.) (son of Jayadratha).
- Vijayasaptamī vr. I. 130.7 (one desirous of victory advised to observe).
- Vijayā d. w. I 17.9 (worshipped); 38.2 (worshipped in order from Mārga tṛtīyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to);  
w. 132.9 (daughter of Vīra, a Brahmin of Pāṭalīputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

		Budhāṣṭamīvrata, to liberate her mother from the pangs of hell).
Vijayī	w.	I. 140.39 (wife of one of the Pāṇḍavas).
Vitatha	d.	I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m.	140.6 (l. r.) (son of Bharata).
Vitala		II. 57.2 (one of the 7 Lokas).
Vitr̥ṣṇā	r.	I. 56.7 (in the Śālmaladvīpa).
Vidarbha	k. m.	I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
Vidarbhā	r.	I. 55.9 (flowing in the central region).
Vidura	k. m.	I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
	k. m.	145.7 (son of Bhujiṣyā)
Vidūratha	m.	I. 187.46 (son of Dakṣaputra Mnau).
	k. m.	139.48 (l. r.) (son of Bhajamāna).
	k. m.	139.49 (l. r.) (son Śūra).
	k. m.	140.16 (l. r.) (son of Purañjaya).
	k. m.	140.31 (l. r.) (son of Suratha).
Vidyā	d.	I. 86.23 (at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
Vidyādhara	d.	I. 86.29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
Vidyujjihva	m.	I. 143.43 (killed by Rāma).
	d.	223.6 (an attribute of Viṣṇu).
Vidyuta	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Vidyudambā	r.	I. 56.10 (in Kuśadvīpa).
Vidruma	mt.	I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I. 68.10; 80.1 (obtained from Keralā); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhātā	m.	I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇuvarcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (,,).
Vidhārāṇa	d.	I. 6.62 (one of the 49 Marut devas).
Vidhṛti	r.	I. 56.7 (in Śālmaladvīpa).
Vinata	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
	k. m.	138.3 (s. r.) (son of Sudyumna).
Vinatā	w.	I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 (,,); 2.53 (Garuḍa addressed as son of).
Vinaya		I. 5.29 (born to Laya).
Vināyak		I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati); 81.8 (Vaināyaka).
	a tirtha	
Vintā	m.	I. 87.9 (one of the sons of Auttama Manu).
Vindhya (ka)	mt.	I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
Vipr̥thu	k. m.	I. 139.43 (l. r.) (son of Citraka).
Vipracitti	m.	I. 6.44 (son of Danu and Simhikā); 6.48.
Vibudha	k. m.	I. 138.48 (s. r.) (son of Devamīḍha).
Vibhīṣaṇa	m.	I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpurī).
Vibhu	m.	I. 54.14 (son of Prastara).
	k. m.	I. 87.20 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhūti	k. m.	I. 138.7 (s. r.) (son of Khanīnetra).
Vibhṛja	k. m.	I. 140.13 (l. r.) (son of Sukṛti).



Vimalā	d. w.	I. 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana).
Vimāna		I. 47.22 (a Vairāja class of temple). 47.24 (a Puṣpaka class of temple).
Vimukta	d.	I. 6.63 (one of the 49 Marut devatas).
Vimocanī	r.	I. 56.7 (in Śālmaladvīpa).
Virāja	m.	I. 5.10 (one of the sons of Paurṇamāsa); s. 87.22.
Virajā (a place)		54.16 (one of the children of Bhauvana); 81.16; 81.19; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
Virāt	d.	I. 6.64 (one of the 49 Marut devatas).
Virāṭa		I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
Virūpa	k. m.	I. 138.16 (s. r.) (son of Ambarīṣa).
Virocana	m.	I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvarni Manu).
Vilomā	k. m.	I. 139.44 (l. r.) (son of Kapotaromaka).
Vivasvān	d.	I. 6.38 (one of the Suns); 17.8 (?); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādra- pada). m. 138.2 (birth of) (birth of Manu).
Vivimśaka	k. m.	I. 138.6 (s. r.) (son of Viṃśa).
Vivikṣipa	m.	I. 87.13 (one of the sons of Tāmasa Manu).
Viśakha		I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
Viśakhā	star	59.5 (Indrāgni as lord of); 59.16 (Adho- vaktraḥ); 59.34 (Mṛtyuyoga caused by Sun in); 59.45 (causes death in journey).
Viśāla	w.	I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra). m. 84.34 (benefited by Piṇḍadāna at Gayā); 84.35 (was told by Brahmins how he will

- get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).
- k. m. 138.11 (l. r.) (son of Tṛṇabindu and Alambuṣā).
- a country 139.13 (its rulers known as Vaiśālakas).
- Viśva** m. I. 87.43 (one of the sons of Rudraputra Manu).
- d. 89.43 (one of the 9 clans of Pitṛs).
- Viśvakarmā** m. I. 6.34 (son of Prabhāsa).
- Viśvaksena** d. I. 126.9 (worshipped).
- Viśvajit** k. m. I. 140.11 (l. r.) (son of Jayadratha).
- k. m. 141.11 (son of Satyajit).
- Viśvapātā** d. I. 89.45 (one of the clans of Pitṛs).
- Viśvabhuk** d. I. 89.43 (one of the nine clans of Pitṛs).
- Viśvarāta** k. m. I. 138.19 (s. r.) (son of Pṛthu).
- Viśvartipa** m. I. 6.35 (son of Tvaṣṭṛ).
- Viśvasaha** k. m. I. 138.35 (s. r.) (son of Ailavila).
- k. m. 138.42 (s. r.) (son of Uṣitāśva).
- Viśvā** w. I. 6.24 (one of the wives of Kṛṣṇaśva); 6.26 (Viśvedevās were born to).
- Viśvāci** d. I. 58.14 (one of those who rule in Kārttika).
- Viśvāmitra** s. 139.5 (son of Gādhi); 58.19 (resides in Phālguna); 87.27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of; from Subāhu and others); 145.42 (as father of Suśruta).
- Viśvāvasu** d. I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).
- m. 139.2 (one of the 6 sons of Purūravas and Urvaś).
- Viṣṭi** m. I. 87.25 (one of the sons of Vaivasvata Manu).
- Viṣṇu** d. I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 ("); 13.6 ("); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is<sup>0</sup>); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Storra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamaṇḍala); 58.20 (,,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurṇamāsya); 81.15 (at Mohadaṇḍa, a Tīrtha); 81.21 (the

rivers originating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Bāṣkali killed by); 87.12 (killing Pralamba, assuming the form of a fish); 87.20 (as killer of Asura Śāntaśatru); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 (,); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of<sup>o</sup>); 193.17 (if remembered when taking *auṣadha*, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all *siddhis*); 194.29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanīya fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with *amalaka* in Ekādaśī); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Saṁsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 ("); 224.15 ("); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worshipped always); 224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śālagrāma 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

Viṣṇuuloka	(abode of Viṣṇu)	I. 14.12 (obtained as a result of reading of this ch.); 31.30 (one who hears, reads etc. the Viṣṇuvarcana described here shall reach); 32.41 (,,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by/ reading which one reaches); 33.16 (,,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārōhaṇa which conveys one to); 83.55 (one who visits Koṭīrtha shall make Pitṛs reach); 121.8; 213.22 (by doing certain deeds one goes to);
		II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
Viṣvakjyoti	m.	I. 54.16 (son of Śatajit).
Viṣvaksena	d.	I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
	k. m.	140.13 (l. r.) (son of Brahmadatta).
Vistara	s.	I. 87.43 (during the time of Rudraputra Manu).
Vihāṅgama (birds)		I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
Vihartā	d.	I. 6.61 (one of the 49 Marut devas).
Vitahavya	k. m.	I. 138.57 (s. r.) (son of Sunaya).
Vitihotra	m.	I. 139.13 (son of Dhṛṣṭaketu).
Vīra	m.	I. 132.8 (a Brahmin of Pāṭaliputra ); 132.16 (was approached by Kauśika).
Vīraṇa	m.	I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr.	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Dakṣaputra Manu).
Vuktha	k. m.	I. 138.41 (s. r.) (son of Chala).
Vṛkadeva	k. m.	I. 139.46 (l. r.) (son of Devaka).
Vṛkṣa		47.25 (a Kailāsa type of temple).
Vṛṣa	d.	I. 87.45 (Indra at the time of Rudraputra Manu).
Vṛṣaṇa	k. m.	I. 139.23 (l. r.) (one of the 5 sons of Arjuna).
Vṛṣadarbha	k. m.	I. 139.68 (l. r.) (son of Sivi (Śibi?)).
Vṛṣadhana	k. m.	I. 139.16 (l. r.) (son of Kratu).
Vṛṣa (bha)	d.	I. 6.41 (as an interlocutor); 7.7 ("); 9.6 ("); 13.12 ("); 15.3 ("); 15.159 ("); 16.16 ("); 31.2 ("); 31.12 ("); 31.20 ("); 32.6 ("); 32.20 ("); 33.2 ("); 34.5 ("); 34.6 ("); 34.16 ("); 34.22 ("); 34.32 ("); 34.44 ("); 34.47 ("); 34.48 ("); 39.19 ("); 40.2 ("); 40.7 ("); 40.8 ("); 40.10 ("); 42.13 ("); 43.3 ("); 45.31 ("); 54.6 ("); 55.1 ("); 55.11 ("); 57.1 ("); 58.2 ("); 58.4 ("); 59.5 ("); 59.18 ("); 59.42 ("); 62.11 ("); 176.7 ("); 177.18 ("); 177.38 (i); 177.54 ("); 177.57 ("); 177.65 ("); 181.4 ("); 182.25 ("); 182.28 ("); 185.22 ("); 186.10 ("); 186.13 ("); 187.2 ("); 187.9 ("); 190.16 ("); 190.21 (");
Vṛṣaparvā	m.	I. 6.44 (one of the sons of Danu).
Vṛṣabha		I. 47.26 (a Mālaka type of temple).
Vṛṣasena	m.	I. 87.39 (son of Dharmaputra Manu).
Vṛṣākapi	d.	I. 6.36 (one of 11 Rudras).
Vṛṣnimān	m.	I. 141.2 (son of Śucidratha) (in the line of kings).
Vṛṣṇī (ṇi)		I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Vārṇa of); 139.31 (son of Kuntī, son of Caidya).
	k. m.	139.36 (l. r.) (one of the 8 sons of Sātvata)

		k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
		k. m. 139.41 (l. r.) (in the line of Anamitra).
Vegavati		d. w. I. 198.1 (Tripurā addressed as).
Vegavān		k. m. I. 138.10 (s. r.) (son of Dhundhumān).
Veṇa		k. m. I. 6.5 (who was unrighteous and was killed by sages).
Veṇī	r.	I. 81.21.
Veṇīratna		I. 143.33 (given by Sītā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
Veṇukā	a tree	I. 56.15 (in the Śākadvīpa).
Veṇumān	m.	I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
Veṇvātaṭa		I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
Vedabāhu	s.	I. 87.18 (at the time of Raivata Manu).
Vedasmṛti	r.	I. 55.7 (flowing in the central region).
Vaikunṭha		I. 45.24 (description of one of the śāla-grāmas).
	d.	87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
Vaitaraṇī	w.	I. 5.17 (born to Pitara and Svadhā) (Brahmavādinī).
	r.	83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
Vaituṇḍya	m.	I. 6.30 (son of Āpa, in the line of Uttāna-pāda).
Vaidīśa	a place	II. 17.22.
Vaiḍūrya	gem	I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranīla); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good



		one brings the wearer good luck and vice-versa); 73.9 (Vijātiś of); 73.11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of).
Vainateya	d.	I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
Vaibhṛāja	m.	I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
Vairāja		I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
Vairāṇī	w.	I. 6.15 (married by Prajāpati and birth of 1000 sons to).
Vaiyasvata	d.	I. 52.16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins).
Vaiyasvatapura		II. 9.3-4 (Dānas pleasing the people of).
Vaiyasvata (Manu)	m.	I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
Vaiśampāyana	s.	I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
Vaiśvānara	d.	I. 6.46 (whose 2 daughters were married by Mārīca); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulence if worshipped in Kṛṣṇapakṣa Pratipat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
Vaiṣṇavī	d. w.	I. 24.6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekadaśī or Tṛtīyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīyā); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūjā); 198.9 (worshipped outside in Tripurāpūjā).

Vyāṁśa	m.	I. 6.48 (one of the sons of Vipracitti and Sindhika).
Vyavasāya		I. 5.30 (born to Ātmaja).
Vyāḍi	m.	I. 69.37 purifying Mauktika as told by).
Vyāsa	s.	I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 ("); 2.1 ("); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 ("); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 ("); 83.63 ("); 84.21 ("); 87.32 (at the time of Savarṇi Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had <i>niyoga</i> with the wives of Vicitravīrya); 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
Vyūhakṣetra	k. m.	I. 140.8 (l. r.) (son of Manyu).
Vyomā	k. m.	I. 139.32 (l. r.) (son of Daśārha).
Śakaṭa	m.	I. 144.3 (killed by Kṛṣṇa).
Śakuni	m.	I. 6.42 (one of the sons of Hiranyākṣa).
	m.	139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Sakuntalā	w.	I. 140.5 (wife of Duṣyanta).
Śakra	d.	I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyēṣṭha); 139.14 (takes away 500 sons of Rāji).
Śaṁkara (Śiva)	d.	I. 2.11 (addressed as an interlocutor); 4.13 ("); 6.19 ("); 13.12 ("); 14.12 ("); 30.4 ("); 31.13 ("); 31.28 ("); 32.2 ("); 32.8 ("); 32.21 ("); 32.25 ("); 32.26 ("); 32.27 (,,); 32.28 (,,); 32.40 (,,); 34.3 (,,); 34.14 (,,); 34.27 (,,); 34.33 (,,); 34.34 (,,); 34.55 (,,); 39.5 (,,); 39.14 (,,); 39.15 (,,); 40.12 (,,); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 (,,); 66.7 (,,); 87.50 (,,); 133.4

		(Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,,); 177.10 (,,); 177.26 (,,); 177.57 (,,); 177.62 (,,); 177.69 (,,); 180.4 (,,); 182.4 (,,); 184.16 (,,); 184.22 (,,); 185.14 (,,); 185.24 (,,); 185.28 (,,); 186.2 (,,); 188.2 (,,); 188.8 (,,); 191.15 (,,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).
	m.	6.43 (one of the sons of Danu).
	d.	15.85 (as an attribute of Viṣṇu).
Śaṅku	s.	I. 87.10 (at the time of Auttama Manu).
Śaṅkuśiraḥ	m.	I. 6.43 (one of the sons of Danu).
Śaṅkha		47.25 (a Kailāsa type of temple).
	gem	69.1 (Muktāphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).
Śaṅkhaṇḍa	a serpent	I. 58.12 (dwells in Bhādrapada when Sun is there); 197.12 (assigned to Pārthivamaṇḍala in the way of worship called Gāruḍividyā).
Śaṅkhalikhita	m.	I. 93.6 (one of the law-givers).
Śacī (consort of Indra)	w.	I. 206.36 (worshipped).
Śacīpati (Indra)	d.	I. 222.32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one's heart).
Śaṭha	m.	I. 139.57 (one of the sons of Revatī and Balabhadra).
Śatajit	m.	I. 54.16 (son of Rajas);
		139.19 (l. r.) (son of Sahasrajit).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Śatadrū	r.	I. 55.9 (flowing in the central region).
Śatadyumna	m.	I. 87.21 (one of the sons of Cakṣuṣa Manu).

	k. m.	138.50 (l. r.) (son of Bhānumān).
Śatabhiṣak		I. 59.8 (of Varuṇa); 59.43 (Viṣayoga caused by Jupiter in); 59.44 (auspicious for Jāta-karma etc.).
Śatarūpā	w.	I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughters of).
Śātānanda	m.	I. 140.20 (son of Divodāsa, the 2nd).
Śātānika	m.	I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
	k. m.	140.38 (l. r.) (son of Nakula and Draupadī).
	m.	141.3 (son of Br̥hadratha).
Śatāyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purū-ravas).
Śatrājit	m.	I. 139.39 (son of Nighna).
Śatrughna	m.	I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,); 143.4; 143.7 (married Kirtimatī); 138.38 (sons of); 143.50 (killed Lavaṇa).
Śanaīścara (saturn)		I. 7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Śaṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Nairṛti); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Catur-daśī); 59.35 (Uttarāphālgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revatī causes bad Yoga); 60.2 (Daśa period of); 60.5 (Daśa destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
Śāntanu	k. m.	I. 140.34 (l. r.) (one of the sons of Pratīpa); 140.35 (births of sons thro' Gaṅgā and Satyavatī); 145.3 (born in the line of Āyu); 145.4 (Bhīṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavatī).

Śabala	m.	I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
Śabalāśva	m.	I. 6.17 (names of 1000 sons born to Dakṣa and Asiknt).
Śambara	m.	I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144.8 (killed by Pradyumna, son of Kṛṣṇa).
Śambalagrāma (a place)		I. 81.6.
Śambhu (Śiva) d.		I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
Śaraṇa	m.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	s.	87.10 (at the time of Auttama Manu).
Śarmiṣṭhā	w.	I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
Śaryāti	m.	I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanyā was married by Cyavana).
Śarva		I. 6.36 (one of the 11 Rudras).
Śalya	m.	I. 6.48 (one of the sons of Vipracitii and Śimhikā).
	m.	145.32 (his fight with Dharmaputra).
Śaśabindu	k. m.	I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons, (among whom Pṛthukīrti and others were the best).
Śaśāṅka (moon) d.		I. 61.8 (in 12th Avasthā, causes death); 61.13 (good in 4 to house).
Śaśāṅkakṛtasekara d. (Śiva)		I. 183.1 (as an interlocutor); 191.20 (,,); 192.19 (,,).

Śaśi (moon)	d.	I. 51.19 (one who wishes strength should adorn); 59.29 ( <i>ekādaśi</i> is good in the association of); 59.34 (the Pūrvaṣaḍhā three good in); 61.1 (is looked upon by people as Guru, on Dvitiyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
Śākya	m.	I. 141.7 (son of Sañjaya).
Śākha	m.	I. 6.33 (son of Kumāra).
Śatātapa	m.	I. 93.5 (one of the law-givers).
Śāpa		I. 73.18 (as a measure of weight) (4 Māṣas).
Śantabbava	m.	I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
Śantaśatru	m.	I. 87.20 (a daitya) killed by Viṣṇu).
Śanti	w.	I. 5.24 (one of the 13 married by Dharma Dakṣāyana); 5.30 (Kṣema born to <sup>o</sup> ); 40.8 (saluted); 206.37 (Tarpaṇa offered to <sup>o</sup> and other Ṛṣipatnīs); 140.17 (son of Nīla).
Śāntidevī	w.	I. 139.47 (daughter of Devaka)
Śāntirindra	m.	I. 87.39 (as one of the sons of Dharmaputra Manu).
Śārngadhārī	d.	I. 81.19 (at Śukratīrtha).
Śāla	k. m.	I. 140.35 (l. r.) (father of Śantanu).
Śālagrāma	(stone)	I. 45.1 (Lakṣaṇa of); 45.14 (description of different kinds of).
	a place	54.12 (where Bharata, son of Ṛṣabha ruled); 66.5 (the place where <sup>o</sup> stones are found, is said to be sacred); 66.6 (a place which yield <i>mukti</i> ); 81.14 (., yields all things).
Śālagrha		I. 47.24 (a Puṣpaka class of temple).
Śālmala		I. 54.4 (one of the Dvīpas); 56.5 (Vapuṣ-mān as ruler of).
Śikhaṇḍin		I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arjuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
Śikhivrata	vr.	I. 129.1 (merits of observing).

Śitagu	k. m.	I. 139.28 (l. r.) (son of Uśana),
Śini (nī)	k. m.	I. 139.38 (l. r.) (son of Svadhajit); 140.7 (l. r.) (son of Amanyu).
Śibi	m.	I. 6.41 (one of the sons of Samhlāda); 87.16 (at the time of Tāmasa Manu whose enemy Bhīmarathāḥ were killed by Hari).
	k. m.	139.39 (l. r.) (son of Anamitra).
	k. m.	139.68 (son of Uśinara).
Śibikāveśma		I. 47.24 (a Puṣpaka class of temple).
Śiva	d.	I. 2.39 (as an interlocutor); 2.43 (,,); 2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one of 1000 names of Viṣṇu); 17.3 (as an interlocutor); 18.18 (worshipped); 19.1 (Prāṇeśvara rite as told by); 20.1 (collection of antras Muttered by); 22.1 (Arcana for); 22.2; 23.1 (Arcana of °); 23.13 (worshipped); (,,) 23.17 23.24 (°pada); 23.25; 23.26 (as an interlocutor); 23.27 (pūjā); 23.31; 23.32; 23.33 (by doing Bhūtaśuddhi one shall become°); 23.49 (one has to contemplate an ); 25.10 (saluted); 32.17 (saluted); 33.12 (saluted); 42.1 (investiture of sacred thread for); 42.4 (as an interlocutor); 42.6 (one of those who govern the threads of sacred thread); 42.19 (°tattva saluted); 42.20 (saluted); 43.6 (as an interlocutor); 43.9 (as residing in Tantus); 59.8 (as an interlocutor); 59.35 (,,); 66.20 (saluted); 81.12 (and others have place in Jambūsara, a Tirtha); 82.3; 82.4; 86.30 (worshipping Somanātha, one shall attain Śivaloka); 86.32 ("Kedāra"); 129.5 (to be worshipped in Kṛṣṇatṛtīya, along with Umā); 131.1 (to be propitiated in Bhādrapada Aṣṭamī); 148.16 (the Doṣa compared to weapon of); 177.23 (as an interlocutor); 177.28 (as an interlocutor); 177.30 (as an interlocutor); 177.41 (");

- 177.46 ("); 177.77 ("); 177.81 ("); 182.23 ("); 184.6 ("); 184.25 ("); 184.32 ("); 185.21 ("); 185.27 ("); 185.37 ("); 186.11 ("); 187.1 ("); 188.7 ("); 188.10 ("); 188.11 ("); 190.11 ("); 191.16 ("); 192.32 ("); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsiṃha);
- m. 26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).
- Śivadūtī d. w. I. 38.5 (Durgā addressed as).
- Śivadharmā I. 215.18 (4th Upapurāṇa; narrated by Nandiśvara).
- Śivarātri vr. I 124.1 (on the story of).
- Śivā w. 6.32 (wife of Anila).  
d. I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Māheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Tṛtīyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).
- r. I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).
- Śiśira m. I 6.31 (son of Manoharā).  
m. 56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).
- Śiśupāla I. 73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).  
k. m. 139.55 (son of Damaghoṣa and Śrutaśravā); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222.54; 227.45 (attained Siddhi).



Śighra	k. m.	I 138.44 (s.r.) (son of Padmavarṇa).
Śighraga		II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin); 12.44 (had a cow's face).
Śuka		I. 87.1 (etc. as son of Manu).
Śukāḥ		I. 6.51 (born of Śukī).
Śukāṅghri		I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Pīṭha and Garbha); 47.16.
Śukī		I. 6.50 (born of Tāmra); 6.51 (Śukas born to).
Śukti		I. 202.72 (a measure of weight defined).
Śuktimān	mt.	I. 55.6.
Śukra	s.	I. 5.15 (one of the 7 sons of Ūrjā and Vasīṣṭha).
a planet		7.3 (saluted); 15.28 (Viṣṇu addressed as Lord). 16.16 (saluted in Viṣṇudhyāna); 53.10 (dwells in Āṣāḍha); 58.24 (description of the chariot of); 59.26 (Śaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga); 59.37 (in Pūrvaphālgunī causes Amṛtayoga); 59.41 (in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things). 66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions). 87.3 (one of the Somapāyins). 87.12 (at the time of Auttama Manu).

	s.	87.57 (at the time of Bhautya Manu).
Śukratīrtha	I.	81.18 (one of the Tīrthas).
Śukrā	r.	I. 56.7.
Śuci	d.	I. 2.15 (an attribute of Viṣṇu).
	m.	5.16 (one of the 3 sons of Svāhā and Vahni).
	m.	87.9 (one of the sons of Auttamaputra).
	m.	87.17 (one of the sons of Raivata Manu).
	's	87.57 (at the time of Bhautya Manu).
	d.	87.59 (Indra at the time of Bhautya Manu).
	k.m.	138.50 (s.r.) (son of Antaka).
	m.	141.10 (son of Bhūrī).
Śucigrdhrikā	w.	I. 6. 50 (one of the daughters of Tāmra).
Śucidratha	m.	I. 141.2 (son of Citraratha).
Śucipada	d.	I. 2.15 (attribute of Viṣṇu).
Śuddhodana	m.	I. 141.8 (son of Śākya).
Śubbhānana	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Śūkara (boar) (a	I.	13.6 (requested to protect in the <i>āgneya</i>
form of Viṣṇu)		direction);
	a place	66.6 (as one of the Tīrthas).
Sūra	k. m.	I. 139.23 (l. r.) (one of the sons of Arjuna).
	k. m.	139.48 l. r.) (son of Vidūratha); 139.50
		(3 sons of); 139.51 (his another wife called
		Māriṣā and 10 sons thro' her); 139.51-52
		(daughter of).
Śūrasena	k. m.	I. 138.38 (s. r.) (son of Śatrughna).
	k. m.	139.23 (l. r.) (one of the sons of Arjuna).
Śūrpaṇakhā	w.	I. 143.15 (at Daṇḍakāraṇya, came to
(demoness sister		devour Rāma and others); 142.13 (whose
of Rāvaṇa)		nose was cut by Rāma).
Śṛīgavera (a place)	I.	142.12 (Rāma going to); 143.10 (Rāma
		going so).
Śṛṅgī	mt.	I. 54.8 (in the north).
Śeṣa		I. 6.54 (one of the chief serpents among
		the 1000 born to Kadrū); 17.9 (the ser-
		pent worshipped).
Śailāgama	II.	6.16 (at the end of the 3rd month
		after death Preta entering).

Śailūṣa (an actor)		I. 143.50 (Bharata ref. to as).
Śaivya	w.	I. 139.29 (wife of Vidarbha, gave birth to 3 sons).
Śoṇa		I. 81.11 (one of the Tīrthas).
Śaunaka	s.	I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 ("); 47.1 ("); 47.11 (,,); 47.12 (,,); 80.3 (,,); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasir̥hastuti narrated to).
	k. m.	I. 139.9 (son of Ghṛtsamada).
Śauri	d.	I. 131.10 (worshipped in Aṣṭamīpūjā).
Śniṣṭi	m.	I. 6.2 (son of Dhruva, valiant and powerful).
Śmaśruma	m.	I. 141.10 (son of Dharma).
Śyāmalā	d.	I. 48.13 (one of those assigned and worshipped in one of the directions).
Śyenā		I. 6.51 (born of Śyenī).
Śyenī	d.	I. 6.50 (one of the 6 daughters of Tāmṛā); 6.51 (Śyenā born to).
Śraddha	w.	I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to <sup>o</sup> ).
Śramā	m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa		I. 59.7 (star of Viṣṇu); 59.22 (one of the tīrdhvamukha star); 59.36 (amṛtayoga caused by Candṛa is); 136.1 (Śravaṇadvādaśī to be observed when Śravaṇa occurs on Ekādaśī etc.); 59.44 (good for Jātakarma etc.).
Śravaṇāḥ	d.	II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about <sup>o</sup> ); 7.13 (their creation; 12 in no.); 7.15 (why they are called as <sup>o</sup> ); 8.1 (hearing whom Yama acts).
Śravaṇadvādaśī vr.		I. 136.1 (narration of when to be observed etc. of <sup>o</sup> ).

Śrānta	m.	I. 6.30 (one of the sons of Āpa).
Śrāvaṇa a (month)		I. 129.4 (Śrīdhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
Śrāvasta	m.	I. 138.19 (son of Yuvanāśva).
Śrī	d. w.	I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of <sup>o</sup> etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭamī); 137.16 (worshipped).
Śrījaya		I. 47.26 (a Mālaka type of temple).
Śrīdevī	w.	I. 139.47 (daughter of Devaka).
Śrīdhara (name of Viṣṇu)	d.	I. 8.14; 8.16; 29.1 (Pūjā and Mantras know as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śrāvaṇa); 131.4 (worshipped in aṣṭamī); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śālagrāma of the form of) (saluted).
Śrīnivāsa	d.	I. 30.13 (saluted in a Stotra).
Śrīpati	d.	I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
Śrīpūrṇaka		I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
Śrīphala	a place	II. 28.19 (merit of dying at).
Śrīmān	s.	I. 87.22 (at the time of Cakṣuṣa Manu).
Śrīraṅga	(a place)	I. 81.26.
Śrīvatsa		I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāja class of temple).
Śrīvatsaśūka	d.	I. 131.14 (worshipped).
Śrīvallabha	d.	I. 30.14 (Śrīdhara saluted as).

Śrīvṛkṣa		I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d.	I. 131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas).
Śruta	m.	I. 5.29 (born to Medhā).
	m.	138.31 (son of Bhagīratha).
Śrutakarmā	k. m.	I. 140.38 (l. r.) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc to and Kaikaya).
	m.	140.38 (son of Arjuna and Draupadī).
Śrutañjaya	m.	I. 141.10 (son of Bahukarmaka).
Śrutadevī	w.	I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m.	I. 140.29 (one of the sons of Somāpi).
Śrutaśravā	w.	I. 139.51 (one of the daughters of Śūra); 139.55 (Śīsupāla born to Damaghoṣa and); 141.9 (son of Somāpi)
Śrutasena	m.	I. 140.30 (one of the sons of Somāpi).
Śrutasoma	m.	I. 140.38 (son of Bhīma and Draupadī).
Śrutātmaka	m.	I. 139.2 (a son of Urvaśī and Purūravas).
Śrutāyu	k. m.	I. 138.52 (s. r.) (son of Adhinemika).
Śvaphalka	m.	I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6.55 (one of the serpents).
		I. 47.27 (a Tripiṣṭapa type of temple).
	mt.	I. 54.8 (in the north).
	m.	I. 56.5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains).
Śvetadvīpa		81.7 (one of the Tīrthas).
Ṣaṇmukha	d.	I. 45.33 (installation & worship of; at temples).
Samyāti	m.	I. 139.17 (one of the 5 sons of Nahuṣa).
Saṁvaraṇa	k. m.	I. 140.25 (l. r.) (son of Ṛkṣa).
Saṁvartta	m.	I. 93.5 (one of the 14 law-givers).
Samhlāda	m.	I. 6.40 (one of the 4 sons of Hiraṇya-

		kaśipu).
Sagara	k. m.	I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to 'thro' Sumati); (Asamañjas as son of Keśinī and).
Saṅkarṣaṇa	d.	I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32.5 (Viṣṇu is spoken of as existing in 5 forms like <sup>o</sup> etc.); 32.6 (Saluted); 32.16 (is contemplated); 32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66.2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
	(a form of Śalagrāma)	I. 45.15 saluted); 45.28 (description of).
Saṅkalpa	m.	I. 6.28 (born to Saṅkalpā).
Saṅkalpā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva).
Saṅkṛti	k. m.	I. 139.17 (l. r.) (son of Jayatsena).
	m.	140.6 (son of Nava).
Saṅkrandana	m.	I. 87.56 (one of the sons of Bhautya Manu).
Saṅgati	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Saṅjaya	k. m.	I. 139.15 (son of Pratikṣaya).
	m.	139.40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Saṅjati	m.	I. 140.2 (son of Bahugati).
Sati	w.	I. 5.25 (one of the girls created by Dakṣa; married by Bhava).
		I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satya	d.	I. 205.66 (Kumāra is spoken to be <sup>o</sup> ).
	m.	140.27 (l. r.) (a son of Vasu).
Satyaka	k. m.	I. 139.40 (l. r.) (son of Śibi).
Satyakarmā	d.	I. 2.18 (attribute of Viṣṇu).
Satyaketu	k. m.	I. 139.12 (l. r.) (son of Sunīta).
Satyajit	d.	I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

Satyadharmā	k. m.	I. 139.74 (l. r.) (son of Dhṛtavrata).
Satyadhṛti	k. m.	I. 140.14 (l. r.) (son of Dhṛtimān).
	m.	140.20 (son of Śātānanda); 140.21 (was attracted by Urvaśī).
Satyanāmā	s.	I. 87.18 (at the time of Raivata Manu).
Satyabāhu	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
Satyabhāmā	w.	I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
Satyarata	k. m.	I. 138.26 (l. r.) (son of Trayyāruṇa) (later known as Triśaṅku).
Satyaratha	m.	I. 138.54 (son of Rāmaratha).
Satyaloḥa		II. 1.4 (referred to by Garuḍa as seen).
Satyavati	w.	I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
	w.	139.6 (daughter of Gādhī, married by R̥cika).
	w.	145.5 (wife of Śāntanu).
Satyavāk	m.	I. 87.31 (one of the sons of Sāvārṇi Manu).
Satyahita	k. m.	I. 140.28 (l. r.) (son of Puṣpavān).
Satyā (Satya- bhāmā)	w.	I. 15.144 (Viṣṇu addressed as dear to <sup>n</sup> ).
	d.	87.11 (one of the 5 Devagapās at the time of Auttama Manu).
Satvaśruta	m.	I. 139.35 (son of Anīśu).
Sadaśiva		I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
Sadr̥k (Sadr̥kṣa)	d.	I. 6.59 (one of the 49 Marut devas); 6.62 (,).
Sanaka	s.	I. 5.2 (creation of); 205.131 (is requested to purify).
Sanatkumāra	s.	5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
Sanadvāja	k. m.	I. 138.51 (s. r.) (son of Ūrjanāmā) (son of).
Sanātana	s.	I. 5.2 (creation of).
Santateyu	m.	I. 140.3 (one of the 6 sons of Raudrāśva).
Santoṣa	m.	I. 5.28 (Tuṣṭi born to <sup>n</sup> ).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapiṇḍikaraṇa (rite performed after death)	I.	212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitr̥s feel happy); 16.21-22 (by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvarkī Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samīta	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidūratha).
Samīraṇa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇa <sup>9</sup> , Prācīnabarhi married the daughter of <sup>9</sup> ).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śākadvīpa).
Sampātī (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Sambhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted); 7.7 (worshipped); 7.8 (saluted); 7.9 (different energies of ); 7.11; 10.4 (saluted); 18.18 (worshipped in



		Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioned as black in colour); 37.4 (saluted along with Gāyatrī); 38.2 (worshipped respectively from Mārgatṛīyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshipping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga tṛīyā).
	r.	52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
Saryāti	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Sarva	d.	I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
Sarvakāma	m.	I. 138.32 (son of Ṛtuparna).
Sarvaga	d.	I. 2.12 (an attribute of Viṣṇu).
	m.	5.10 (one of the sons of Paurṇamāsa).
	m.	140.40 (son of Subhadrikā).
Sarvatobhadra		I. 47.22 (a Vairāja class of temple).
Sarvatraga	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Sarvada	d.	I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
Sarvaduḥkhani-	d.	I. 194.3 (an attribute of Viṣṇu).
vāraṇa		
Sarvadeva	d.	I. 2.43 (attribute of Viṣṇu); 194.22.
Sarvapa	d.	I. 15.14 (an attribute of Viṣṇu).
Sarvaprāpihṛ-	d.	I. 2.12 (an attribute of Viṣṇu).
disthita		
Sarvabhūta-	d.	I. 223.6 (an attribute of Viṣṇu).
bhavodbhava		
Sarvabhūta-	d.	I. 15.13 (a name of Viṣṇu).
hṛdisthita		
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhi- pati	d.	I. 12.4 (an attribute of Viṣṇu).
Sarvalokeśvare- śvara	d.	I. 2.37 (an attribute of Viṣṇu).
Sarvavyāpī	d.	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 (,,)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 (,,); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshipped in the Maṇḍala of <sup>o</sup> ); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Sṛṅjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 ( <sup>o</sup> ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrājī).
Sahasrākṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasraṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sahya, Sahyādri	mt.	I. 55.6; 81.27.
Saṅkhyā		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sātvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of )
Sātyaki	k. m.	I. 139.40 (l. r.) (son of Satyaka).

Sādhya	w.	I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛśṇa); 6.26 (Sādhya's born to).
Sādhyaḥ		I. 6.26 (born to Sādhya).
Sāntapana (an atnment)		I. 214.10 (observance of); 214.13; 214.48.
Sāndīpanī	m.	I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
Sāmaveda		I. 215.12 (taught by Vyāsa to Jaimini).
Sāmba	k. m.	I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
Sāraṇa		I. 139.57 (son of Revatī and Balabhadra).
Sāvitra		I. 46.8; 59.4 (lord of star Hasta).
Sāvitrī		I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Hamsa becomes pure by); 83.10 (worshipping <sup>n</sup> in midday is fruitful); 205.67 (worshipped while doing Homa); 265.68 (no fear for one who worships); 206.37 (offering of water to).
Sahañji	k. m.	I. 139.21 (l. r.) (son of Kuntī)
Simha	d. archit.	I. 11.35 (as an attribute of Viṣṇu); 47.26 (a Mālaka type of temple).
Simhala		I. 55.4 (one of the Dvīpas); 69.24 ( <i>muktas</i> obtained from); 69.38 (the people of; their method of teting Muktaka); 69.38 (the method of wearing Muktaka, as followed by people of); 70.3 (mythological reference to fall of Ratnabīja in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eys of the demon falling at).
Simhikā	w.	I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
Siddheśa (śvara)		I. 83.17 (at Gayā; merits of worshipping); 86.32 (,,).

Sinīvālī	w.	I. 5.11 (one of the daughters of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Śiradhvajā); 52.25 (greatness of); 142.17 (did not think any-one but Rāma while at Rāvaṇa's abode); 142.18 (a Pativrata like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativrata dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅguriya to); 143.33 (gave the <i>veṇīratna</i> to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with <sup>o</sup> ).
Śiradhvajā	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvajā).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukālina	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpeśvara, Bhavya).
Sukumāri	k. m.	139.12 (l. r.) ( <sup>o</sup> ka) (son of Suvibhu).
Sukṛti	r.	I. 56.15 (in Śākadvīpa).
	s.	I. 87.40 (at the time of Dharmaputra Manu).
	k. m.	140.12 (l. r.) (son of Pr̥thu); 140.13 (Vibhrāja, as son of).
Suketu	m.	I. 87.9 (one of the sons of Auttama Mauu);
	k. m.	138.45 (s. r.) (son of Nandivarddhana).
Sukṣetra	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sukha		I. 5.30 (born to Rddhi).
Sukhada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugṛta	m.	143.24 (Rāghava's friendship with); 143.26 (send monkeys in search of Sita); 143.38 (Rāma goes to Laṅkāpurī with); 142.14 (Rāma returns to Ayodhyā with).

Sugrīvi	w.	I. 6.50 (one of the 6 daughters of Tāmra); 6.52 (Pakṣigaṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāh	m	I. 5.15 (one of the sons of Vasiṣṭha and Ūrjā).
	s.	87.10 (at the time of Auttama Manu).
	d.	87.33 (people of heaven at the time of Sāvarṇi Manu).
	s.	87.48 (at the time of Dakṣaputra Manu).
	m.	139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called <sup>a</sup> in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutīkṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (°cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted);
	k. m.	138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śalagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śatānīka).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayanī thro' Kalmāṣapāda).
	m.	140.22 (son of Cyavana).
Sudeva	m.	II. 17.24 (a vaiśya in the city of Vaidīśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protection).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Śudhīrā	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m. I. 138.9 (s. r.) (son of Rājavarḍhana). k. m. 138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m. I. 141.6 (son of Manudeva).
Sunadā	w. I. 28.10 (worshipped).
Sunaya	k. m. I. 138.56 (s. r.) (son of R̥taḥ). m. 141.3 (son of Pāriplava).
Sunāmā	k. m. I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w. I. 6.1 (birth of Dhruva to Uttānapada and <sup>9</sup> ). k. m. 139.11 (l. r.) (son of Sannati).
Sunthaka	m. I. 141.2 (son of Suśeṇa).
Sunilaka	I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m. I. 87.52 (one of the sons of Kauçya Manu)
Sundarasena	k. m. I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śivarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m. I. 141.7 (son of Antarikṣa).
Supārśva	k. m. I. 138.52 (s. r.) (son of Śrutāyuh). k. m. 138.55 (s. r.) (son of Suvarcas). k. m. 140.15 (l. r.) (son of Dṛḍhanemī)
Suprajā	w. I. 6.23 (one of the daughters of Dakṣa married by Kṛśāsva).
Suprathā	w. I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
Subala	w. 6.45 (one of the daughters of Svarbhānu). m. I. 87.9 (one of the sons of Auttama Manu).
Subāhu	m. 141.11 (son of Sumatī). k. m. I. 138.8 (s. r.) (son of Śatrughna); m. 143.6 (demon killed by Rāma, while guarding Viśvāmitra's sacrifice).
Subrahmaṇya	I. 12.5 (saluted).
Subhadra	d. I. 28.2 (one of the Dakṣas)
Subhadrā	w. (sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 (,). w. 139.62 (wife of Aniruddha).

Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Bālahilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dṛḍhasenaka, who were called Bārhadrathas).
Sumatī	w.	I. 138.29 (birth of 60000 sons to Sagara and <sup>o</sup> ).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣṇi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interluctor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣita	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati	d.	I. 12.4 (saluted).
(Indra)		
Surāri	d.	I. 87.49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayujī when Sun is there).
Sureśvara		I. 45.20 (a type of Śalagrāma).
Sureśvari	d. w.	I. 81.27 (at Sahyādri).

Suvarcā	m.	I. 87.39 (one of the sons of Dharmaputra Manu).
	k. m.	138.55 (s. r.) (son of Svanara).
Suvarṇa		73.17 (as a measure of weight equal to 16 Māśas).
Suvibhu	k. m.	I. 139.12 (l. r.) (son of Vibhu).
Suvistāra	d. w.	I. 197.8 (contemplated upon).
Surata	m.	I. 141.10 (son of Kṣemya).
Suśarmā	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Suśānti	k. m.	I. 140.17 (l. r.) (son of Śānti).
Suśilā	d. w.	I. 28.11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k. m.	I. 138.55 (s. r.) (son of Supārśvata).
	s.	142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
	m.	I. 145.42 (son of Viśvāmītra).
Suśeṣa	d.	I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayujī when sun is there).
	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
	m.	I. 141.2 (son of Vṛṣṇimān).
Suhotra	k. m.	I. 139.3 (l. r.) (son of Kāñcana).
	k. m.	I. 139.8 (l. r.) (son of Kṣatrayddha) (3 sons of).
	k. m.	I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
	k. m.	I. 140.26 (l. r.) (son of Sudhanu).
	k. m.	I. 140.40 (l. r.) (son of Vijayī).
Sūcaka	m.	II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hence known as); 12.44 (etc, one of the forms of



- the Pretas, which they got as a result of their past actions).
- Sūrya            d. I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for *namasakāra* etc.); 7.11 (Pavitrārōhaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 (,); 11.41 (,); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaīścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryār-cana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (<sup>o</sup>maṇḍala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsana); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 (,); 39.5 (<sup>o</sup>Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas assigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by *apsaras* etc); 60.8 (*siṃha*, his Kṣetra); 81.12 (at Jambū-sāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 (,); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);

- 142.23; 142.24; (eager to devour the rising);  
 205.61 (reference to demons named  
 Mandeha; 205.62 (destroys those who do  
 not perform Sandhyopāsana); 206.32;  
 (mode of doing Japa of Mantras on);  
 47.2 (as denoting the number twelve);  
 67.33 (one of the Nādis).
- Srñjaya** k. m. I. 138.12 (l. r.) (son of Dhūmrāśva).  
 k. m. 138.53 (s. r.) (son of Supārśva).  
 k. m. 139.66 (l. r.) (son of Kālāñjaya).  
 k. m. 140.19 (l. r.) (one of the 5 sons of  
 Mukula).
- Setu** k. m. I. 139.64 (l. r.) (son of Druhya).
- Setubandha** a place I. 52.7 (merits of bathiag at).
- Senajit** d. I. 6.60 (one of the 49 Marut devas); 58.14  
 (is the master in Kārttika).  
 k. m. 140.11 (l. r.) (son of Viśvajit).  
 m. 141.8 (son of Bāhula).  
 m. 141.10 (son Śrutañjaya).
- Saimhalika** I. 69.23 (one of the 8 types of muktas).
- Soma (moon)** d. I. 5.12 (one of the sons of Atri and  
 Anastūyā); 6.29 (one of the Vasus); 6.30  
 (Varccā was son of); 6.37 (27 wives of); 7.3  
 (saluted); 11.17; 17.5; 23.10 (worshipped);  
 30.8 (saluted); 31.21 (saluted); 32.17  
 (saluted); 34.44 (worshipped); 39.10  
 (worshipped); 39.14 (saluted); 40.11  
 (saluted); 43.9 (one of the Devatas who  
 reside in the threads of the Pavitra);  
 46.7 (one of the Devas assigned outside  
 in Vāstu); 58.22 (his horses and chariot);  
 59.2 (Ilvalā as star of); 59.40 (in Citrā  
 causes Viśayoga); 60.1 (Daśa periods  
 of); 60.3 (Daśa confers Sukha); 60.7 (Kar-  
 kaṭa as is Kṣerta); 62.14 (merits of the  
 day of); 62.15; 67.9 (the Vāmanāḍī is said  
 to be controlled by); 84.11 (requested  
 to protect); 89.31 (the manes said to float

		in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 (°vañśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of°).
Somaka	r.	I. 56.3 (at Plakṣadvīpa).
	m.	140.23 (son of Sahadeva) (2 son of).
Somakuṇḍa		I. 83.68 (at Gayā; benefits of bathing at).
Somatīrtha (at Gayā)		I. 83.24 (merits of performing Śrāddha at).
Somadatta	m.	I. 138.13 (son of Kṛśāśva);
	m.	140.34 (son of Vāhlika).
Somanātha	d.	(a form of Śiva) I. 81.4 (at Prabhāsa, a Tīrtha); 86.30 (merits of worshipping).
Somapada		I. 83.51 (merits of bathing at).
Somapāḥ	d.	I. 89.40 (one of the clans of manes).
Somānaka		I. 74.3 (description of; a type of Puṣparāga).
Somāpi	k. m.	I. 140.29 (son of Sahadeva); 141.9; 140.30 (sons of°).
Saugandhika	(a place)	I. 70.6; 70.12 (Padmarāgas from nature of).
Saudāsa	k. m.	I. 140.22 (l. r.) (son of Sudāsa)
Saubhari	s.	I. 138.23 (married the 50 daughters of Bindumahya).
Saumya (Budha)	d.	I. 59.40 (in Rohiṇī causes Siddhayoga); 62.13; 67.3 (in Vāmanāḍī; good for action); 197.9 (resembles Indranīla in colour).
Saurabha	s.	I. 87.40 (at the time of Dharmaputra Manu).
Saurāṣṭra		I. 64.17 (Vajras at); 68.18 (quality of Vajras at).
Saurāṣṭrika		I. 69.23 (one of the 8 types of Mukṭāphalas).
Sauri	d.	II. 6.21 (brother of Yama; ruler of Citranagara).
Sauripura		II. 6.10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45.33 (worshipped in Vāstupujā); 134.3 (the rice-paste image of

- the enemy to be cut and offered to); 198.2 (saluted).
- wk. 215.18 (said to be the 3rd Upapurāṇa uttered by Kumāra).
- Stanubhīni d. w. I. 198.10 (worshipped in Tripurāpūjā).
- Stbaṇḍileyu k. m. I. 140.3 (l. r) (one of the 6 sons of Raudrāśva).
- Sthaviṣṭha d. I. 2. 17 (attribute of Viṣṇu).
- Snāna (bathing) I. 205. 105-110 (description of 8 kinds-Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarṣaṇa, Mārjana, Ācāmana and Avagāha).
- Spha(ā)ṭika gem. I. 68.10; 68.44 (experts make imitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmarāgas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73.9 (a Vijāti of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
- Sphūrja d. I. 58.16 (dwells in solar region in Pauṣamāsa).
- Smṛti w. I. 5.11 (wife of Aṅgīrasa; their children).
- Syonāka (a kind of pulse) I. 76.2 (Vaidūrya resembles).
- Svakarmāṇaḥ d. I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
- Svakṣetra m. I. 141.9 (son of Nirmītra).
- Svadharmāṇaḥ d. I. 87.37 (were enemies of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like<sup>o</sup>); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

Svadhā	w.	I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
Svadhājī	k. m.	I. 139.38 (l.r.) (son of Sumitraka).
Svadhāma	s.	I. 87.18 (at the time of Raivata Manu).
Svadhāmānaḥ	d.	I. 87.11 (one of the Devagṇas at the time of Auttama Manu).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Svanara	k. m.	I. 138.55 (s. r.) (son of Svāgata).
Svabhānara	k. m.	I. 139.66 (l. r.) (son of Anu).
Svayambhoja	k. m.	I. 139.49 (l. r.) (son of Pratikṣatra).
Svaromāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
Svarga	heaven	I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarṇaromā	k. m.	I. 131.49 (s. r.) (son of Mahāromā).
Svarbhānu	m.	I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
Svastika		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Svāgata	k. m.	I. 138.54 (s.r.) (son of Upagupta).
Svātī (a star)		I. 59.5 (of Vāyudevata); 59.19 (is a Pārśva-mukha star); 59.37 (Amṛtayoga caused by Śanaīścara in <sup>o</sup> ).
Svāyambhuva	m.	I. 5.18 ( <sup>o</sup> Manu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
	d. Brahmā	89.56 (saluted by Ruci).
Svāhā	w.	I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
Haṁsa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śantaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of all sins); 47.26 (a Mālaka type of temple).
Hanumant		143.29 (crosses the ocean after hearing words of Sampātī); 143.33 (receives the

- Vepīratna from Sītā); 143.34 (destroys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laukā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
- Haya m. I. 139.19 (son of Śatajit).
- Hayagriva d. I 13.8 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon); 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvāhana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (pūjā); 45.23 (description of).
- (a Śalagrāma)
- Hayasīrā w. I. 6.45 (one of the daughters of Svarbhānu).
- Hara (Śiva) d. I. 2.40 (as an interlocutor); 5.16 (,,); 5.18 (,,); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 (,,); 33.5 (,,); 34.26 (,,); 39.9 (,,); 39.12 (,,); 39.13 (,,); 39.17 (,,); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 (,,); 42.1 (,,); 42.11 (,,); 43.5 (,,); 43.33 (,,); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 (,,); 56.11 (,,); 59.42 (,,); 62.1 (,,); 66.20 (,,); 67.1 (,,); 175.1; 177.21; 177.57 (,,); 177.72 (,,); 177.73 (,,); 182.2 (,,); 183.14 (,,); 185.37 (,,); 187.1 (,,); 187.12 (,,); 189.5 (,,); 189.10 (,,); 192.11 (,,); 192.18 (,,); II. 4.43. See also Śiva.
- d. 6.35 (one of the Rudras).
- Hari (Viṣṇu) d. I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naraṇārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehicle of); 3.6; 3.7; 3.8; 4.10 (as destroyer

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 (,,); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 (,,); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Saṅkarṣaṇa etc.); 33.2 (Pūjā to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahakāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 (,,); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incar-

nation, protects the races, destroying the Daityas, and propagates Vedadharmā; 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇāvatāra); 144.6 (8 wives of<sup>o</sup> Satyabhāmā etc.); 144.9 (fight between Śamkara and<sup>o</sup>); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 (,,); 178 (,,); 178.2; 179 (as an interlocutor); 180(""); 181 (""); 182 (""); 183 (""); 184 (""); 185 (""); 186 (""); 187 (""); 187.12 (is saluted daily); 188 (as an interlocutor); 189 (""); 190 (""); 191 (""); 192 (""); 193 (""); 194 (""); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras*); 195 (as an interlocutor); 196 (""); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all<sup>o</sup>); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222.5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).

- m. I. 139.28 (one of the 5 sons of Rukmakavaca); 139.59 (marries 16000 wives).  
 m. I. 141.3 (son of Nṛpañjaya).  
 mt. I. 55.2 (in the south & west); 56.9 (in Kuśadvīpa).

(a form of I. 45.13

Śalagrāma)

Harita

mt. I. 56.5 (at Śalmadvīpa).



	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
	k. m.	I. 138.24 (s. r.) (son of Yuvanāśva).
	k. m.	I. 138.27 (s. r.) (son of Rohitāśva).
Haridvāra	a place	I. 81.2 (river Gaṅgā at).
Harivarṣa	m.	I. 54.10 (one of the sons of Agnidhra, ruler of Jambūdvīpa).
Hariścandra	m.	I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
Hareśvara	d.	I. 185.14 (Śiva addressed as an interlocutor).
Haryaṅga	k. m.	I. 139.72 (l. r.) (son of Campa).
Haryaśva	k. m.	I. 138.21 (s. r.) (son of Dṛḥāśva).
	k. m.	138.25 (s. r.) (son of Anarāya).
	k. m.	138.46 (s. r.) (son of Dhṛṭaketu).
	m.	140.18 (son of Arka).
Havirdhāna	m.	I. 6.9 (son of Antardhāna in the line of Uttānapāda)
Haviṣmān	s.	I. 87.22 (at the time of Cakṣuṣa Manu).
	s.	87.40 (at the time of Dharmaputra Manu).
	s.	87.43 (at the time of Rudraputra Manu).
Haviṣya	s.	I. 87.43 (at the time of Rudraputra Manu).
Havi (Laji)- ṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
Havuṣkadhi	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Havyakavya	s.	I. 87.36 (at the time of Dakṣa Savṛgi Manu).
Hasta (tā) a star		I. 59.4 (star of Sāvitrī); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a <i>pārīva-mukha</i> star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for <i>jātakarma</i> etc.).
Hastimukha	d.	I. 129.22 (one of the Names of Gaṇapati worshipped).
Hasti	m.	I. 140.8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I. 69.23 (one of the 8 kinds of Muktaṣṭhalas).
Hārīta	m.	I. 93.6 (one of the law-givers); 147.48 (critical days in <i>sannipāta</i> fever according to).

Hāhā (A gandha- rva)	d.	I. 58.9 (dwells in <i>Bhāskaramaṇḍala</i> , in <i>jyeṣṭha</i> ).
Hidimbā	w.	I. 140.39 (wife of Bhīma).
Hitaśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabiting the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiraṇyakaśipu	m.	I. 6.39 (born to Diti); 6.40 (4 sons of); 142.7 (Viṣṇu in the form of Narasimha, kills).
Hiraṇyagarbha		I. 194.11 (Viṣṇu addressed as).
Hiraṇyanābha	m.	I. 138.42 (son of Viśvasaha).
Hiraṇyaromā	s.	I. 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (Viṣṇu assumed the form of boar and killed).
Hiraṇvān	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambudvīpa).
	mt.	55.1 (situated in south east).
Hutabhuk (Fire-good)	d.	I. 78.1. See Hutāśana below.
Hutahavyavaha	m.	I. 6.31 (son of Druhiṇa, in the line of Uttānapāda).
Hutāśana (Agni) d.		I. 51.18 (one wishing for wealth to propitiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of Svayambhoja).
Hṛjikeśa (a name of Viṣṇu)	d.	34.1 (addressed by Rudra as an interlocutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold	I. 69.38 (used in wearing <i>mauktika</i> );
	m.	139.69 (son of Ruṣadratha).
Hemaka		I. 69.23 (one of the 8 kinds of Mukta-phalas).

APPENDIX 7—INDEX OF THE NAMES IN GP. 387

Hemakūṭa	mt.	I. 54.8 (in the south); Cf. Hemaśaila below.
Hemacandra	k. m.	I. 138.11 (s. r.) (son of Viśāla).
Hemaśaila	mt.	I. 56.9 (in Kuśadvīpa).
Haiḥaya	k. m.	I. 139.19 (l. r.) (son of Śatajit).
Hrasvaroman	m.	I. 139.49 (son of Svarṇaroman).
Hrada	m.	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu).
Hri		I. 28.8 (woshipped).

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पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ; उपनिदेशक,  
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,  
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## पुराणम्—PURĀṆA

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[February 8, 1973

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# महेश्वरकृता देवीस्तुतिः

(बराहपुराण, वेङ्कटे. संस्क., अ. २८)

[हृते वृत्रामुरे भीमे तदा सर्वे दिवौकसः ॥२९  
प्रणोमुर्जय \*युद्धे त्वमिन्धमीशः स्तुतिं जगौ ।]

महेश्वर उवाच ॥

जयस्व देवि गायत्रि<sup>१</sup> महामाये महाप्रभे ॥३०  
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कमलामनजे देवि सरस्वति नमोऽस्तु ते ॥३३

नमः पङ्कजपत्राक्षि महामायेऽमृतस्रवे<sup>७</sup> ।  
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गर्वमत्त्वहिते देवि नमस्ते परमेश्वरि ॥३७

(Var.-P. 28.30-37)

## विशिष्टपाठान्तराणि

(Important variant readings from collated Mss.)

- \* युद्धे (v. 1. कृत्ये, कृत्ये) ति स्वयमीशः (Mss.; also Bib. edn.).  
1. (Sl. 30c)—गायत्रे (Majority of the Mss., also Biblioth. edn.).  
2. (32 b)—त्रयक्षरे त्वं; अक्षरस्थे. 3. (32 d)—त्रिवाचिनि; त्रिलोचने. 4. (33 a)—  
भीमनेत्रे 5. (33 a)—भीमवक्त्रस्थे. 6. (33 b)—भीमयुद्धे. 7. (34 b)—नमो  
महाऽमृतस्रवे. 8. (34 c)—सर्वाङ्गि. 9. (34 d)—स्वधे ध्रुवे; स्वधात्मिके; सुधात्मिके.  
10. (35 b)—भास्कराभे. 11. (35 c)—महावेद्ये (Beng. Mss.). 12. (36 b)—  
किरातिनि; पुरातिनि; वरप्रदे. 13. (36 d)—स्वं गीस्. 14. (37 b)—तत्त्वेति परिकीर्त्तिता.



## NOTE ON THE DEVĪ-STUTI

The brief context in which this *stuti* of the Goddess occurs in the *Varāha-Purāṇa* is as follows :—

King Sindhuvīpa, who in his previous birth was the son of Tvaṣṭr and was killed by Indra by means of sea-foam, performed severe penances for procuring a son who might be able to kill Indra. During the time of his penances the presiding Goddess of the river Vetravatī approached him in human form for begetting a son from him. A son was consequently born to them, who was known as Vṛtrāsura. He became the king of Prāgjyotiṣa country and vanquished Indra and other gods. The gods resorted to Lord Śiva for help ; God Śiva took them to Brahmā, who at that time was engaged in reciting the *Gāyatrī*, standing in the waters produced from Viṣṇu's feet. The gods cried to Brahmā for help. Brahmā then pondered over the matter, when a divine girl with eight hands and wearing white garments, garland and diadem rose from the waters and riding on a lion came out. She fought with the demon Vṛtrāsura for a thousand divine years and killed him. The gods were overjoyed and bowed to her and God Śiva (Maheśvara) praised her with the above *stuti* ("स्वयमोशः स्तुतिं जनौ").

From this context it appears that this Goddess might be Gāyatrī, the presiding deity of the *gāyatrī* verse which Brahmā had been muttering. But in the beginning of the Adh. (28.1) the interlocutor King Prajāpāla puts the question to sage Mahātāpas how the formless Goddess Māyā called also as Durgā or Kātyāyanī was born in a form :—

कथं माया समुत्पन्ना दुर्गा कात्यायनी शुभा ।

आदिक्षेत्रे स्थिता सूक्ष्मा पृथङ् सूर्या व्यजायत ॥

From this question it is clear that this *stuti* relates to Goddess Durgā ; such epithets in this *stuti* as विशूलिनि, त्रिनेत्रे etc. also confirm it. According to the Purāṇic conception, however, the different Goddesses—Savitṛī, Gāyatrī, Sarasvatī, Kamalā, Pārvatī, Durgā etc.—are the female divine manifestations of the same Absolute Reality which is devoid of all names and forms, yet all

the conceivable names and forms including those of Gods and Goddesses may also be said to belong to this Highest Absolute Reality, which has been called in the *Var.-P.* (17.73f.) as Viṣṇu, Vedānta-puruṣa, Nārāyaṇa and Janārdana, from which all Gods and Goddesses originate (17.23-25) and are also identical with It (17.59-61) :—

त्वमग्निस्त्वं तथा प्राणस्त्वमपानः सरस्वती ।  
 त्वमाकाशं धनाढ्यक्षस्त्वं शरीरस्य धातवः ॥  
 अहंकारो भवान् देव त्वमादित्योऽष्टको गणः ।  
 त्वं माया पृथिवी दुर्गा त्वं दिशस्त्वं महत्पतिः ॥  
 त्वं विष्णुस्त्वं तथा धर्मस्त्वं विष्णुस्त्वं पराजितः ।  
 अक्षरार्थस्वरूपेण परमेश्वरसंज्ञितः ॥

Thus, being the manifestations of the same Reality, different Gods and Goddesses are also often treated and described as identical with each other, and hence in the Purāṇas the same epithets are often found used for the different Gods and Goddesses.

In Śl. 30 in the *stuti* the epithet *Gāyatrī* is used for Durgā. The *Devī-Purāṇa* (Adh. 45) explains this epithet of Goddess Durgā or Devī as—“गायनाद् गमनाद्वापि गायत्री त्रिदशार्चिता”. In the *Devī-Bhāgavata* (VIII 30.81) and also in the *Matsya-Purāṇa* (13.51) we have ‘गायत्री वेदवदने पार्वती शिवसन्निधौ’. The epithet *Mahāmāyā* (Śl. 30d) is generally used for Durgā, as in the *Devī-Mahātmya* of the *Mārkaṇḍeya-Purāṇa*.

The epithet *Veda-mātṛ* (वेदमाता) (Śl. 32a), though generally used for Goddess *Gāyatrī* (cf. *Kūrma-P.*, cr. edn., II. 14.55 ; *Padma-P.*, Sr.-Kh., 17.309; etc.), is also cited as one of the 1008 names of *Pārvatī* or *Durgā* in the *Kūrma-P.* (I. 11. 149). The epithets *gītr.*, *gau*, *dhī*, *akṣara* and *Omkāra* (Śl. 33) are also generally used for *Gāyatrī*, *Savitrī* or *Sarasvatī*, but here in this *stuti* and also elsewhere these epithets have also been used for Goddess *Durgā*. The epithet *Sarasvatī* (33d) is used here for *Durgā*, as in the *Durgā-stotra* by Arjuna in the *Bhīṣma-Parvan* (23.12) of the *Mahābhārata* :—

स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।  
 सावित्री वेदमाता च तथा वेदान्त उच्यते ॥

The epithets *Svāhā* and *Svadhā* (Śl. 34 d) in this *stuti* of the *Varāha-P.* for Goddess *Durgā* also occur in the above quoted Śl. of the *Bhīṣma-Parvan*.

Not only the epithet *Sarasvatī* is used here (Śl. 33 d) for Goddess Durgā, but she has been eulogised in the same tone of the metaphysical and philosophical description as Goddess *Sarasvatī* in the *Sarasvatī-stotra* of the *Mārkaṇḍeya-Purāṇa* (23.30-47) and the *Vāmana-P.* (cr. edn., स. म. 11.6-22). Thus the description of Goddess Durgā in our *stuti* as त्रिलोकस्थे, त्रितत्त्वस्थे, त्रिद्वारस्थे (v. 1. त्र्यक्षरे, त्र्यक्षरस्थे, त्रिवह्निस्थे) is to be compared with the following description of Goddess *Sarasvatī* in the *Sarasvatī-stotra* referred to above :—

ऊंकाराक्षरसंस्थानं यत्र देवि स्थिरास्थिरम् ।  
तत्र मात्रात्रयं सर्वं, अस्ति यद् देवि नास्ति च ॥  
त्रयो लोकास्त्रयो वेदास्त्रैविध्यं पावकत्रयम् ।  
त्रीणि ज्योतींषि वर्गश्च त्रयो धर्मादयस्तथा ॥  
त्रयो गुणास्त्रयो वर्गस्त्रियो देवास्तथा क्रमात् ।  
एतन्मात्रात्रयं देवि तव रूपं सरस्वति ॥

(*Mārka.-P.*, Śls 34-37;

*Vām. P.* Śls. 10-12).

The epithet *Mahāvidyā* (Śl. 33c) may mean here Durgā or a form of Durgā. In the Tantra-works ten *Mahāvidyā*-s ('a class of personifications of the Śakti or female energy of Śiva') are mentioned, and they are also mentioned as identical with the ten *Avatāra*-s of Viṣṇu, for Viṣṇu has been identified with *Prakṛti* and Śiva with *Puruṣa* :—

प्रकृतिर्विष्णुरूपा च पुंरूपश्च महेश्वरः ।  
एवं प्रकृतिभेदेन भेदास्तु प्रकृतेर्दश ॥  
कृष्णरूपा कालिका स्यात् रामरूपा च तारिणी ।  
बगला कूर्ममूर्तिः स्यान्मीनो धूमावती भवेत् ॥  
छिन्नमस्ता नृसिंहः स्याद्वराहश्चैव भैरवी ।  
सुन्दरी जामदग्न्यः स्याद्दामनो भुवनेश्वरी ॥  
कमला बौद्धरूपा स्याद् दुर्गा स्यात् कल्किरूपिणी ।

—(मुख्यमालातन्त्र, as q. in शब्दकल्पद्रुम)

Thus, Durgā as one of the ten *Mahāvidyā*-s has been identified with Kalki, a would-be *avatāra* of Viṣṇu in Kaliyuga.

*Kirāti(-a-)nī* (Śl. 36b) is also an epithet of Goddess Durgā (Umā or Pārvatī), for Goddess Umā also assumed the form of a *Kirāti* (a female mountaineer belonging to a *Kirāta* tribe)

when she accompanied Śiva, who had already assumed the form of a *Kirāta*, at the time of his fight with Arjuna ; cf. *Mbh*, Vana-Parvan, Chitrasala Press edn. 39.1-4 :—

पिन कपाणिर्भगवान् सर्वपापहरो हरः ।  
 कैरातं वेषमास्थाय काञ्चनद्रुमसन्निभम् ॥  
 निष्पपात महावेगो दहनो देहवानिव ।  
 देव्या सहोमया श्रीमान् समानव्रतवेषया ॥

### Variant readings

Some of the variant readings given in footnotes above deserve our notice—

2. The v. l. चक्रस्थे for शक्रस्थे connotes the same sense, for the *Akṣara Onikāra* is also said to be consisting of three *akṣara*-s—अ, उ, म्.
7. The v. l. नमो महामायेऽमृतस्रवे for महामायेऽमृतस्रवे is a good reading, for the epithet महामाये has already been used in Śl. 30.
8. The v. l. सर्वाङ्गि for सर्वगे—Both these readings bring out the cosmic aspect of the Goddess; the v. l. सर्वाङ्गि (having all the created beings and elements as Her limbs) denotes a concrete or physical conception of Durgā, while the reading सर्वगे (pervading everywhere) stands for the mental or subtle conception of the Goddess.
12. The v. l. पुरातनि and वरप्रदे for किरातिनी might have been the results of an effort for substituting an easier reading for the original किरातिनि. The reading किरातिनि might be due to metrical exigency, the correct reading is किराति (Vocative of किराती). The epithet *Kirāti* for Durgā has already been explained above.
14. The v. l. तत्त्वेति परिकीर्त्तिता for तत्त्वे चापि परिस्थिता makes the Goddess as identified with the *Tattva* or *Reality*, and not merely as residing in the *Reality*, as the reading in the text would mean.
- Śl. 36c. The reading महामागे is uniformly given in all the collated Mss, and also in the Bib. edn. But महामागा perhaps would have been a better or correct reading here; or, still better the word स्वं preceding the word महामागे may be taken as redundant.

—Anand Swarup Gupta

# SOCIETY AND SOCIO-ECONOMIC LIFE IN THE BRAHMAVAIVARTAPURĀṆA

By

Anantray J. Rawal

## SOCIETY

### I. SOCIAL ORGANIZATION

[ अस्मिन् निबन्धे विदुषा लेखकेन ब्रह्मवैवर्तपुराणे वर्णितस्य सामाजिक-आर्थिक-विवरणस्य साङ्गोपाङ्गं विस्तृतं विवेचनं कृतम् । ब्रह्मवैवर्तपुराणे वर्णश्रमविवरणे कासां जातीनां वर्णनं तासामुत्पत्तिश्च कथं जाता तद्विषये साम्प्रतिकं विदुषां कानि मतानीत्यादिविषया विस्तारेणोपनिबद्धाः । आश्रमव्यवस्थायाश्च का स्थितिरित्यपि विस्तरेण विवेचितम् । तत्प्रसङ्गे ब्रह्मचारि-गृहस्थवानप्रस्थसंन्यासाश्रमाणां विस्तृतं विवरणं च प्रदत्तम् । विवाहविषये विवाहस्य के के भेदाः कथं च प्रत्येकं भवति इत्यपि विवेचितम् । एवं हिन्दुजीवनपद्धतेर्विविधसंस्काराणां विधिरपि प्रदर्शिताः । आर्थिकजीवनस्य का स्थितिः तदासीत् इत्यस्यापि साङ्गोपाङ्गं विवरणमस्ति । संक्षेपेण तात्कालिकजीवनपद्धतेः ये ये विषया ब्रह्मवैवर्तपुराणे आगताः सन्ति तेषां संक्षेपेण सप्रमाण-मत्र विवरणं प्रस्तुतम् । ]

### Introduction

In the study of cultural history, social structure is important and for it, one studies the caste-system, the behaviour of the different units of the society in their inter-relationship, their belief, superstitions, customs, conventions, systems of marriage, family etc.

In the study of the Indian social structure, the study of the caste is very important.<sup>1</sup> The terms used to denote the caste are generally Varṇa, Jāti and Jñāti. The word Varṇa occurs as early as the RV, where in most of the passages<sup>2</sup> it means<sup>3</sup> 'colour' or 'complexion' or 'light'. The four Varṇas viz. Brāhmaṇa, Rājanya, Vaiśya and Śūdra are mentioned in the Puruṣasūkta,<sup>4</sup> but the word Varṇa does not occur therein.

It is significant to note that the word *Varṇa* does not occur in the BVP, to denote a *Varṇa* system. It, however, occurs in the word *Varṇasaṁkarāḥ* (1.10.14). The word used in the BVP (1.10.16) to denote the main four castes viz. *Varṇas*—is '*Jāti*'. The word *Jāti* in the sense of caste can be traced back at least to the time of *Nirukta* (12.13), but it hardly occurs in the sense of caste in the Vedic literature<sup>5</sup>.

The word *Jāti* implies the heridity connotation, while the word *Varṇa* implies the colour connotation, which was so strong that when the classes came to be regularly described as *Varṇas*, four different colours were assigned to the four classes, viz. white to the Brahmin, red to the Kṣatriya, yellow to the Vaiśya and black to the Śūdra by which their members were supposed to be distinguished.<sup>6</sup> The BVP does not refer to the idea of the ascription of colour to the castes.

### Theory of the Origin of the Four Social Orders

Various theories have been propounded by the scholars regarding the origin of the caste-system, viz. Risley's Racial Theory,<sup>7</sup> Nesfield's Occupational Theory,<sup>8</sup> etc.

According to the Indian tradition<sup>9</sup> the oldest reference about the origin of the four *Varṇas*, as noted above, is found in the *Puruṣasūkta*, which is regarded on the ground of language and matter to be one of the late hymns of the RV.<sup>10</sup> It states that "the *Brāhmaṇa* was his mouth, his arms were made into the *Rājanya*, his thighs were the *Vaiśya*, from his feet the *Śūdra* was born". The same account is repeated in later works with slight modifications. The BVP uses the word *Jāti* instead of the word *Varṇa*.

### Varṇa-System

#### *Brahmins :*

The *Brāhmins* formed the first and the foremost order of the Hindu society. They not only claim almost divine honour as their birth-right, but also in general the other three classes submit readily to their authority, and hence the *Brāhmins* claim superiority over all.<sup>11</sup> It is stated that the four *Jātis* proceeded from the limbs of *Brahmā* that is to say from *Brahmā*'s mouth *Brāhmaṇa*, from his arms *Kṣatriya*, from his thighs *Vaiśya*

and from his feet Śūdra was born, and the intermingling of these four main jātis led to the formation of the Varṇasamkara-jātis (1.10.14-16).

The early Hindu literature dwells much on the pre-eminence of the Brāhmins.<sup>12</sup>

On the earth all holy-places are said to dwell in the feet of the Brāhmins (1.11.26). The BVP directs that not only among all the Varṇas but also among all the gods the Brāhmin should be considered as the highly respectable man (1.11.10-15, 2.26.24, 4.21.54, 4.83.33, 4.85.210) and hence a Brāhmin whether literate or illiterate is respected as Viṣṇu (1.11.30). The Brāhmins are further glorified by observing that the Brāhmins are the very life breath of Kṛṣṇa (4.83.40). The Brāhmins are said to have a birth in the divine family. The BVP states that they were born in the family of Brahmā and his sons (1.11.36). The duties and privileges of the Varṇas are dealt with at length in the works on Dharmaśāstras. The study of the Vedas, performing sacrifices, are enjoined on all the first three Varṇas,<sup>13</sup> whereas teaching of the Vedas, officiating as priests at sacrifice and receiving the gifts are the special privileges of the Brāhmins.

The BVP emphasises the importance of not only the Vedic studies but also of Snāna, Tarpaṇa, Śrāddha, worship of gods, Āhnikā and samdhya (2.41.4-6).

The Brāhmin lost his social status under certain circumstances. In this connection the comparison of Brāhmin with a poisonless serpent is very significant, because nobody fears it and hence it gets no recognition from the people; the same applies to a Brāhmin if he follows the following mode of life :—if he does not perform samdhya, takes dinner from a washerman and śūdra, cooks for śūdra, is asijivī or masijivī, is Kanyāvikrayin<sup>14</sup> or Vidyāvikrayin, eats fish and takes dinner at the time of rising the sun (1.11.40, 2.23.23-36). The Brāhmins also observe some vratas like Ekādaśī, Janmāṣṭamī, Śivarātri and Rāmanavamī (4.59.71-72).

The BVP states that the Brāhmins should not eat fish and meat in their food (4.85.25). They should take haviṣyāna (4.43.53). They should not use milk, curd, ghee and navaṇita got from buffalo (4.85.20). If one Brāhmin takes pādodoka of

another one he gets religious merit of Rājastūya sacrifice (1.11.32). A Brāhmin may accept gift from a Kṣatriya, but he can not give it to a Kṣatriya (3.24.43). A Brāhmin who acts badly and eats the food of Śūdra becomes a Śūdra (1.26.4) and also if he marries with a Śūdra woman, he becomes a Cāṇḍāla (1.20.28).

### *Kṣatriyas*

They form the next order of society. The BVP provides the following information regarding the Kṣatriyas. A Kṣatriya should give a gift to the Brāhmins and should worship Nārāyaṇa. He should take care of the people of his state like his own son. He should not return from the battle field and should either win or die (4.83.68-73, 4.59.54). The BVP defines the concept of king as follows :—if a Kṣatriya performs his duty with 'rāga' (affection) he is called a rājā (King). The BVP directs the king that he should look upon women of his state as his mother (4.59.75). This ideology is in consonance with that of the MS (7.35). The BVP gives the definitions of the rājan, maṇḍaleśvara and rājendra as follows :

A king is who has a kingdom having an extent of four yojanas. A king who possesses a kingdom hundredfold more in extent than that of a king is called a maṇḍaleśvara (4.46.18). The king Caitra was a maṇḍaleśvara (2.61.94). A man who has a kingdom tenfold more in extent than that of a maṇḍaleśvara is called a rājendra. In the assembly of Kedāra who was a son of Nandasāvarṇi who was the grand son's grandson of Brahmā, there were five lacs of such rājendras (4.16.18-2).

Army is necessary for the king to protect the state from enemies. The BVP mentions that the Kṣatriyas should maintain elephant-army, cavalry, chariots and foot soldiers (4.83.72). Śaukhacūḍa had three lacs of horses, five lacs of Elephants, one crore of chariots and three crores of foot soldiers in his army (2.17.10-14).

### *Vaiśyas*

The BVP mentions only the functions of the Vaiśyas who constitute the third order of the society. It states that trade, agriculture, worship of the Brāhmins and god and observing of the vows are the functions of Vaiśyas (4.83.74). This is in accordance with the rules of Dharmaśāstras.<sup>15</sup> The BVP permits a



co dinner of a Kṣatriya and a Vaiśya, and this reflects upon the flexibility in the caste-rules about the joint dinner (4.115.85).

### Śūdras

They form the fourth order of the society and their special duty is the service of the Brāhmins (3.35.73, 3.35.87, 4.59.66, 4.83.75). This is also in accordance with the rules of the Dharma-śāstras.<sup>16</sup>

### Sub-castes

There were other professions and crafts even in the times of the Saṃhitās. MM. Dr. P. V. Kane observes that owing to the cultural development, division of labour arose and numerous arts and crafts came to be developed and they were in process of contributing to the complexity of the system by creating numerous sub-castes based upon such occupations and in the times of the Saṃhitās and Brāhmanas there were groups founded on occupations that had become castes or were in the process of developing into castes.<sup>17</sup> The BVP gives a list of such groups based on the occupations and moreover, sometimes, it also throws light upon their evolution.

As numerous professions developed and as it became difficult to assign any particular origin for such groups of people, Manu<sup>18</sup> and the Mbh. (13.148.29) laid down that men's sub-caste was to be known from their actions and occupations. This shows, as MM. Dr. P. V. Kane observes, that according to writers, castes in the times of the Smṛtis were predominantly occupational.<sup>19</sup>

Some of the occupational castes as noted in the BVP are the progeny of Viśvakarman and a Śūdra-woman, whereas the other castes owe their origin to inter-caste relations. The names of the castes mentioned in the BVP are as follows in alphabetical order :—

1. Amba-  
ṣṭha —He is the offspring of a Vaiśya from a Śūdra woman (1.10.48). In the MS (1.108) and YS (1.90) it is said that Ambaṣṭha is an *anuloma* child sprung from the marriage of a Brāhmin with a Vaiśya woman. Manu<sup>20</sup> prescribes the profession of medicine for him.

2. Asijivi —They followed the occupation of sword-making. He could sanctify himself by seeing Kṛṣṇa's devotee (2.6.97).
3. Aṭṭalikā- --He is the offspring of a Citrakāra from a Śūdra kāra harlot. He is degraded due to his parentage (1.10.96). According to John Wilson, he is an architect.<sup>21</sup>
4. Āgari —He is the offspring of a Karaṇa from a Rājaputra woman (1.10.110). John Wilson explains him as a maker of salt.<sup>22</sup> In the census report of India of 1951, it is mentioned that their claim is to be returned as Kṣatriya or Ugrakṣatriya.<sup>23</sup>
5. Bhaṇḍa —He is the offspring of a Leṭa from a Tivara woman (10.10.101).
6. Bhaṭa —He is the offspring of a Sūta man and a Vaiśya woman (1.10.136).
7. Bhilla —It is a hybrid caste and considered as a Sat-Śūdra (1.10.17-18) but according to Dharma-śāstras<sup>24</sup> he is one of the Antyajās.
8. Carma- —He is the offspring of a Tivara man and a kāra Cāṇḍāla woman (1.10 ; 103). According to several Smṛtis he is one of the Antyajās.<sup>25</sup>
9. Cāṇḍāla —In accordance with the Dharmaśāstras and several Smṛtis,<sup>26</sup> the BVP states that he is the offspring of a Śūdra from a Brāhmin woman and he is considered as low and impure (1.10.102). He is classed with dogs.<sup>27</sup>
10. Citrakāra—He is a painter. He is the offspring of Viśvakarman and a Śūdra woman. He is said to be degraded by the curse of a Brāhmin for drawing Brāhmin's caricatures (1.10.21).
11. Dasyu —He is the offspring of a Tivara man and a Tailakāra woman (1.10.100, 114).
12. Dhanur- —It is a mixed caste by the union of a Kṣatriya man dhara and a Vaiśya woman on the first day of menstruation (1.10.117).

13. Dhīvara —He is the offspring of a Tivara man and a Vaiśya woman (1.10.111). According to MM. Dr. P. V. Kane he is same as Kaivarta and Dāsa.<sup>28</sup>
14. Gaṇaka —A man who takes wealth belonging to a god or to a Brāhmin is known as Gaṇaka—after having his births in animal and bird-creation (2.31.56). He is a Brāhmin reborn as a Gaṇaka because of his counting the money (1.10.132).
15. Gaṅgā-putra —A son born on the bank of the river Gaṅgā by a Leṭa man and a Tivara woman is known as a Gaṅgāputra (1.10.107).
16. Gopa —He is a hybrid caste known as Sat-śūdra (1.10.107). It is one of the castes of Bengal and the claim of the Gopa is to be returned as Yādava.<sup>29</sup>
17. Haḍḍi —He is a sweeper. He is the offspring of a Leṭa man from a Cāṇḍāla woman (1.10.105). The claim of the Haḍḍi is to be returned as Haihaya-Kṣatriya.<sup>30</sup>
18. Jolā —He is a weaver. He is the offspring of a Mleccha and a Kuvindaka woman (1.10.121). In Bengal he is returned as a scheduled caste.<sup>31</sup> According to Pt. Baladeo Upadhyay the word Jolā is Bengali form of the word Julāhā.<sup>32</sup>
19. Kaivarta—He is a fisherman. He is the offspring of a Kṣatriya man from a Vaiśya woman (1.10.111). According to Śaṅkara the Dāsas and Kaivartas are the same.<sup>33</sup>
20. Kalandara—He is the offspring of a Leṭa man from a Tivara woman (1.10.101).
21. Karaṇa —He is the offspring of a Vaiśya man from a Śūdra woman. He denotes a group of officers like Kāyasthas and Adhyakṣas.<sup>34</sup>
22. Karma-kāra —He is the offspring of Viśvakrman from a Śūdra woman (1.10.20). He is a blacksmith.<sup>35</sup>

23. Kartāra —He is the offspring of a Kaivarta man from a Koñca woman (1.10.104). It may be noted that John Wilson<sup>36</sup> reads Kāndāra instead of Kartāra as a lection of the BVP but no edition of the BVP has this reading.
24. Kāmsya-kāra —(V.1. Kāmsakāra-Ga). He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). John Wilson explains him as a braizer.<sup>37</sup>
25. Kum-bhakāra —He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). Uśanas<sup>38</sup> says that he is the offspring of the clandestine union of a Brāhmin man with a Vaiśya woman.
26. Kuvindaka —He is a weaver. He is the offspring of Viśvakarman from a Śūdra woman (1.10.20).
27. Kūbara —It is a Hybrid caste and designated as Satsūdra (1.10.17).
28. Kūdara —He was born of R̥ṣi from a Brāhmin woman, as a result of the sexual relation on the first day of the menstrual period (1.12.115).
29. Kola —He is the offspring of a Leṭa man from a Tivara woman (1.10.101). According to Monier Williams, this is a mixed caste, a barbarian, a tribe inhabiting the hills.<sup>39</sup> It is an aboriginal race.<sup>40</sup>
30. Koñca —He is the offspring of a fisherman and a fleshier woman (1.10.104). John Wilson reads it as Koca.<sup>41</sup> They are found mostly in Northern Bengal.<sup>42</sup>
31. Koyālī —He is a coarse weaver. He is the offspring of a Tivara man and a Rajaka woman (1.1.112).
32. Koṭaka —He is a house-builder.<sup>44</sup> He is the offspring of an Aṭṭalikākāra and a Kumbhakāra woman (1.10.97).
33. Leṭa —It is a hybrid caste by the union of a Tivara man and a Tailakāra woman (1.10.100). John Wilson reads Leṭa as Naṭa.<sup>46</sup> MM. Dr. P.V. Kane<sup>48</sup> mentions as Naṭa and states that he is a scheduled caste in Bengal, but he does not note Leṭa.

34. Malla —He is a wrestler. He is the offspring of a Leṭa man from a Tivara woman (1.10.101). It is another name of Jhalla.<sup>47</sup>
35. Mantra —He is the offspring of a Leṭa man from a Tivara woman (1.10.101).
36. Mālākāra—He is a gardener. He is the offspring of Viśvakaraman from a Śūdra woman (1.10.20).
37. Māmsa-cheda —He is a flesher. It is a mixed caste by the union of a Cāṇḍāla man and a Carmakāra woman (1.10.103).
38. Mātara —He is the offspring of a Leṭa man from a Tivara woman (1.10.101).
39. Mleccha —He is the offspring of a Kṣatriya man from a Śūdra woman. The BVP informs that Mlecchas have unbored ears, are fearless 'invincible in fight and do not observe the rules of purification and religious observances (1.10.119-120). According to the Rāmāyaṇa (1.55.3) he is the offspring of the clandestine union of a Brāhmin woman and a Vaiśya man.
40. Nāpita —He is a barber. It is a hybrid caste and considered as Sat-Śūdra (1.10.17-18). Uśanas<sup>48</sup> says that he is the offspring of a clandestine affair between a Brāhmin male and a Vaiśya female. Further Uśanas remarks that he is so called because he shaves the body above the navel of a person. The claim of the Nāpita is to be returned as—"Nā-ibrāhmin."<sup>49</sup>
41. Pauṇḍraka —He is the offspring of a Vaiśya man from a Śuṇḍī woman (1.10.109).
42. Rajaka —He is a washerman. He is the offspring of a Dhivara man and a Tivara woman (1.10.112). Dhobi is a scheduled caste in Bengal, called Dhobā.<sup>50</sup>
43. Rājaputra—He is the offspring of a Kṣatriya man and a Karaṇa woman (1.10.110).

44. Sarvasvī —He is the offspring of a Nāpita man and a Gopa woman (1.10.113).
45. Svarṇa- —He is a gold-smith. He is the offspring of  
kāra Viśvakarman and a Śūdra woman and is said to be degraded for stealing Brāhmins' gold (1.10.19-20). The claim of the Svarṇakāra is to be returned as Viśvakarmā-brāhmin.<sup>51</sup>
46. Śabara —The BVP mentions them (2.31.55). It is an aboriginal jungle tribe like the Bhilla.<sup>52</sup> In the Mbh (13.53.17) the Śabarās are mentioned.
47. Śaṅkha- —(V.l. raṅgakāra—ka). He is a shell-dresser.  
kāra He is the offspring of Viśvakarman from a Śūdra woman (1.10.19-20).
48. Śarāṅka —He is the offspring of a Jolā man from a Kuvindaka woman (1.10.122).
49. Sūtra- —(v. l. Sūtrakāra—kha). He is a carpenter. He is  
dhāra the offspring of Viśvakarman from a Śūdra woman (1.10.19-20). The claim of the Sūtradhāra is to be returned as a Viśvakarmā-brāhmin.<sup>53</sup>
50. Sūta —The BVP mentions that he was born from a Yajña (1.10.134). Kautīlya is careful to add that the Sūta who figures in the Purāṇas as the reciter is different from this.<sup>54</sup>
51. Śūṇḍī —He is the offspring of a Vaiśya man and a Tivara woman (1.10.109).
52. Tailakāra—He is an oil man. He is the offspring of a Kumbhakāra man and a Koṭaka woman (1.10.98).
53. Tāmbulī —It is a hybrid caste and considered as a baniya caste (1.10.17).
54. Tivara He is a fisherman. He is the offspring of a Kṣatriya man and a Rājaputra woman (1.10.99).
55. Yūṅgī —He is the offspring of a Veśadhārī man from a Gaṅgāputra woman (1.10.108). John Wilson<sup>55</sup> reads it as Yogī. Sri N. K. Dutta remarks that "a peculiar caste is the Yogī, which is neither functional nor tribal. It is sectarian caste. They

are believed to be the degraded descendants of a class of Buddhist ascetics, followers of Gorakhanath; many of their local customs, their divergence from Brahmanical rites, their adoption of priests from their own caste, their worship of the Buddhist deity Dharma confirm this view.”<sup>56</sup>

56. Vanacara—He is the offspring of a Cāṇḍāla man and a Haṇḍi woman (1.10.106).
57. Vaidya —He is a physician. He is the offspring of Aśvinī-kumāra from a Brāhmin woman (1.10.123). N. K. Dutta remarks that “it is difficult to say when Vaidya which was at first a functional name became the name of a caste, but it is certain that the caste was not formed in the same way and at the same time in different parts of India. Even now a Vaidya caste as we find it in Bengal does not exist in Upper India, but the tendency towards the formation of a medical caste, can be traced as early as the time of the Mbh (13.49.9). There is a mention of a caste by name Vaidya, which is said to be formed by the union of a Śūdra male and a Vaiśya female”.<sup>57</sup> Dr. Baladeva Upadhyay informs that the Vaidya caste is believed to be socially some-what lower than the Brahmins in Bengal.<sup>58</sup>
58. Vaiṣṇava —The BVP states that there is one independent and separate caste on this earth named Vaiṣṇava over and above the main four Vārṇas viz. Brāhmin, Kṣatriya, Vai'ya, and Śūdra (1.11.43). The claim of the Vaiṣṇavas is to be returned as Sātvata Brahmins.<sup>59</sup>
59. Vāgattā —He is the offspring of a Kṣatriya man and a Vaiśya woman “begotten without the consent of the mother and forbidden by the voice.”<sup>60</sup>
60. Vyādha —He is a hunter. He is the offspring of a Kṣatriya man and a Sarvasvī woman (1.10.113).
61. Vyāla-grāhi —He is a serpent-seizer. He is the offspring of a Vaidya man and a Śūdra woman (1.10.124).

The above mentioned description regarding the origin of castes and sub-castes can be shown in a tabular form as below :—

<i>Resultant's</i>	<i>Father's</i>	<i>Mother's</i>
<i>Caste</i>	<i>Caste</i>	<i>Caste</i>
1. Ambaṣṭha	Vaiśya	Śūdra
2. Asijīvi	—	—
3. Aṭṭalikākāra	Citrakāra	Śūdra
4. Ārari	Karaṇa	Rājaputra
5. Bhaṇḍa	Leṭa	Tivara
6. Bhaṭa	Suta	Vaiśya
7. Bhilla	—	—
8. Carmakāra	Tivara	Caṇḍāla
9. Caṇḍāla	Śūdra	Brāhmin
10. Citrakāra	Viśvakarman	Śūdra
11. Dasyu	Tivara	Tailakāra
12. Dhanurdhara	Kṣatriya	Vaiśya
13. Dhivara	Tivara	Vaiśya
14. Gaṇaka	—	—
15. Gaṇḍāputra	Leṭa	Tivara
16. Gopa	—	—
17. Haḍḍi	Leṭa	Caṇḍāla
18. Jolā	Mleccha	Kuvindaka
19. Kaivarta	Kṣatriya	Vaiśya
20. Kalandara	Leṭa	Tivara
21. Karaṇa	Vaiśya	Śūdra
22. Karṇakāra	Viśvakarman	Śūdra
23. Kartāra	Kaivarta	Koṇca
24. Kāmsyakāra	Viśvakarman	Śūdra
25. Kumbhakāra	Viśvakarman	Śūdra
26. Kuvindaka	Viśvakarman	Śūdra
27. Kūbara	—	—
28. Kūdara	Rṣi	Brāhmin
29. Kola	Leṭa	Tivara
30. Koṇca	Dhivara	Māmsaccheda
31. Koyālī	Tivara	Rajaka
32. Koṭaka	Aṭṭalikākāra	Kumbhakāra
33. Leṭa	Tivara	Tailakāra
34. Malla	Leṭa	Tivara
35. Mantra	Leṭa	Tivara



<i>Resultant's Caste</i>	<i>Father's Caste</i>	<i>Mother's Caste</i>
36. Malākāra	Viśvakarman	Śūdra
37. Māmsaccheda	Cāṇḍāla	Carmakāra
38. Mātara	Leṣa	Tīvara
39. Mleccha	Kṣatriya	Śūdra
40. Nāpita	—	—
41. Pauṇḍraka	Vaiśya	Śuṇḍi
42. Rajaka	Dhīvara	Tīvara
43. Rājaputra	Kṣatriya	Karāṇa
44. Sarvasvī	Nāpita	Gopa
45. Svarṇakāra	Viśvakarman	Śūdra
46. Śabara	—	—
47. Śaṅkhakāra	Viśvakarman	Śūdra
48. Śarāṅka	Jolā	Kuvindaka
49. Sūtradhāra	Viśvakarman	Śūdra
50. Sūta	—	—
51. Śuṇḍi	Vaiśya	Tīvara
52. Tailakāra	Kumbhakāra	Koṭaka
53. Tāmbūli	—	—
54. Tīvara	Kṣatriya	Rājaputra
55. Yungī	Veṣadhārī	Gaṅgāputra
56. Vanacara	Cāṇḍāla	Haḍḍi
57. Vaidya	Aśvinikumāra	Brāhmin
58. Vaiṣṇava	—	—
59. Vāgatīta	Kṣatriya	Vaiśya
60. Vyādha	Kṣatriya	Sarvasvī
61. Vyālagrāhī	Vaidya	Śūdra

### Āśrama-system

Varṇa as well as āśrama systems are also the important features of Indian social organization. The word āśrama is derived from the root *śram* to exert oneself and therefore it may mean a place where exertions are performed and the action of performing such exertion.<sup>61</sup> Literally an āśrama is a halting or a resting place; the word, therefore, denotes a halt, a stoppage or a stage in the journey of life, just for the sake of rest, just for preparing oneself for further journey. The Mbh (12.234.15) says that the four stages of life form a ladder or a flight of four steps.

Such a scheme of āśrama organization helps towards the realisation of Brahman. The āśramas are four in number, and each of the āśramas constitutes a stage of life in which the individual has to train himself for a certain period, and exert himself within the circuit of the same to qualify himself for the next.<sup>62</sup>

Different views have been held regarding the number of āśramas in the initial stages of its development. Dr. P. M. Modi quoting the CHU (2.23.1) and the MS (2.230, 7.78) says that in the beginning there were three āśramas<sup>63</sup> MM. Dr. P.V. Kane<sup>64</sup> finds a somewhat obscure reference to the four āśramas in the AB (33.11) and Prof. Deussen<sup>65</sup> states that the oldest passage which names all the four āśramas in their correct order is Jābāla-upaniṣad (4). Prof. Altekar concludes that "the system of the four āśramas, Brahmacharya, Gṛhastha, Vānaprastha and Saṁnyāsa, is no doubt now regarded as very early and ancient feature of Hinduism but its early history is shrouded in mystery. It is extremely doubtful whether the system was developed in the Vedic age."<sup>66</sup> According to Dr. N. N. Law who substantiated Dr. Jacobi's view, 'the four stages of life were well developed at the time of the older Upaniṣadas and the mutual relations between them had been fixed before that period.'<sup>67</sup>

Like the dharmaśāstra writers, the BVP also mentions the four-fold system of the āśramas. The nomenclature as found in the BVP to denote the persons in the different stages of life is as follows :—

- |                      |                  |
|----------------------|------------------|
| 1. Brahmachārin      | —A student.      |
| 2. Gṛhastha          | —A householder.  |
| 3. Vanaprastha       | —A forest hermit |
| 4. Saṁnyāsin or Yati | —An ascetic.     |

### The Stage of Student

The Performance of the upanayana ceremony provides an entrance to the first stage of life. The upanayana ceremony marked the beginning of his vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing and wandering about for alms and always eating food after informing his teacher and obtaining his permission<sup>68</sup>

The BVP does not mention in detail the rules and regulations governing the life of a brahmācārin. It is interesting to note that according to the BVP Kṛṣṇa's Vedic studies were started before the performance of his Upanayana ceremony by his teacher Sāndipani (1.24.7, 4.101.3-5).<sup>69</sup>

The BVP states that first of all a student should get Viṣṇumantra from his teacher and then he should serve his teacher to gain knowledge (4.83.9), and he should obey his teacher's order (1.23.6). The brahmācārin should observe the purificatory rules for four-times more than those observed by the Grhasṭha (1.26.32).

It is in the brahmācāryāśrama especially and in—general, that a teacher plays a great role in the life of a pupil and the BVP has some eulogistic stanzas in honour of a teacher.

Since the earliest times, India has attached great importance to the teacher. Before starting any work one should pray to his teacher, because the teacher is more respectable than any deity. The teacher symbolises in him Brahmā, Viṣṇu, Maheśa, Prakṛti, Chandra, Ravi and Anala (1.26.6-12). If anyone worships any deity without worshipping his teacher, he incurs a sin of hundred brahmanicide (1.26.16) because the teacher is respected a hundred times more than one's own mother (2.30.193, 3.40.88).

The worship of a teacher is capable of destroying sin, removing deacease and giving good things and joy (2.61.25). If the teacher is satisfied, all deities are satisfied (2.61.26, 3.40.88).

In case of one's own deity becomes angry with one, one's teacher can save one, but if a teacher becomes angry with one, none can save one (1.26.14-15, 4.35.62, 4.59.153). The teacher on his part was under the sacred obligation to fulfil his duties towards pupils. He was to love his students as his own son and should not withhold any part of the teaching of the sacred lore from him.<sup>70</sup>

The teacher should impart knowledge to the student whether he is asked or not, and such a teacher is styled in the BVP as a "Sadguru" (1.1.39).

A teacher who shows a right path to his son, daughter, student and servant obtains a permanent *Sadgati*. If he shows

a wrong path to them he goes to a hell called Kumbhīpāka (1.8.59-60).

### The stage of a House Holder

After completing the period of studentship and giving fees to his teacher, the man entered upon the stage of a householder (1.24.8-9). The BVP states that among four āśramas, the Gṛhasthāśrama is the best, because, a wife, a son or a grandson are the fruit of penance (1.23.8). All the manes and deities remain at the home of a householder (1.23.9).

A householder should marry a good girl and he should procreate a son from her and then should go to forest for practising penance (1.24.14). A man should be first a householder and then a forest hermit (1.24.20), because a householder gets fame, wealth and religious merit (1.23.11). Pleasure and happiness of intercourse with a woman are equivalent with those of heaven so the Gṛhasthāśrama is the best (1.24.25).

Thus the importance of the Gṛhasthāśrama is emphasised with an accent on sex by the BVP. in the scheme of the āśrama organization. Incidentally it may be mentioned that the Mbh (13.11.2, 21) also states the superiority of the Gṛhasthāśrama over all. The Smṛtis also bestow the highest praise upon this āśrama and states that all the āśramas subsist by receiving support from the householder and since men in the three other āśramas are daily supported by the householder with sacred knowledge and food, his is the leading āśrama.<sup>71</sup>

Some rules are laid down in Smṛtis for the householder, among these the concept of the Pañcamahāyajñas is very important. According to the MS (3.70) these five Mahāyajñas were offered to sages, manes, gods, beings and men, and sages were satisfied by the Vedic studies, manes by offering Tarpaṇa or Śrāddha, gods by the burnt oblations, beings by Bali offerings and men by reception of guests. This concept of the Pañcamahāyajñas widened the field of social duties by reorienting the purpose of Yajña and incorporating new Yajñas to men and to the beings in the older concept of three debts viz. that to sages, gods and manes.<sup>72</sup>

The BVP does not mention these Pañcamahāyajñas but it states some duties for a householder. In response to Nanda's

query as to the rules and regulations governing the life of a householder Kṛṣṇa informed him as detailed below :—

One should take one's bath in early morning, after the bath one should observe saṁdhyā and then one should worship Śālagrāma-maṇi, Yantra and image of devaṣaṭka and then one can do one's daily routine work (4.75.5-19). A household should take his meals after his dependents have taken it (4.84.9).

The BVP also states the duties of a householder's wife as follows :—

She should get up in early morning, after doing her obeisance to her husband, she should take a bath. She should worship the domestic deities. She should take her meals after her husband and guests have taken it (4.84.15-17).

### **The Stage of a Forest Hermit**

The man enters upon the stage of a forest hermit for securing the liberation of the soul after having seen the offspring of his sons and the decaying of his body. In this stage of life, as the name itself suggests he has to go to the forest and live on wild fruits.<sup>73</sup> In accordance with the Dharmaśāstra rules<sup>74</sup> the BVP states that a person should go to the forest after he has a son to whom he should hand over his wife (2.53.26) for looking after her by him.

### **The Stage of an Ascetic**

The person entered upon the last stage, viz that of an ascetic casting of all attachments to the world.<sup>75</sup>

He had to lead a celibate life and practise abstinence from anger and pleasures of the senses.<sup>76</sup> He should have an equal mental attitude towards dust and gold etc. He should carry with him a staff and a water-pot, and wear red clothes. He should pray to Nārāyaṇa and not touch any woman. He should not long for a life of longer period and abandon all the actions.<sup>77</sup> He should not sit on any vehicle and not possess a house. He should recite merely the name of Nārāyaṇa (2.36.116-124, 4.41.18, 4.59.78-82, 4.83.91-92). If anybody offers food to an ascetic he achieves the fruit of the Asvamedha Sacrifice (4.83.85).

## Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and many other nations of Europe.<sup>78</sup>

The word 'dāsa' which is of Ṛgvedic antiquity, is met with in the BVP. The Ṛgvedic passages<sup>79</sup> make it clear that the dāsas or dasyus formed the opposite camp against the Aryans. The CHU (5.13.2) and the Brup (6.2.7) and other Vedic passages refer to dāsīs and on these passages MM. Dr. P. V. Kane comments that 'these passages show that in the Vedic period men and women had become the subjects of gifts and so were in the conditions of slaves.'<sup>80</sup>

The Mbh frequently refers to the gifts of dāsas and dāsīs.<sup>81</sup> In the BVP the male and female slaves are referred to. Drumila gave one laḷ of dāsas and dāsīs to the Brāhmins as gift (1.20 54)

At the time of the marriage of Vasudeva and Devakī, Siva and Pārvatī, Baladeva and Revatī and Kṛṣṇa and Rukmiṇī. Devakī, Himālaya, Kakudmī and Bhīṣmaka gave elephants, horses, chariots, cows, camels, many male and female slaves, clothes, ornaments and other vessels in their dowery. This suggests that male and female slaves were also items of gifts. (1.1.9 51-54, 4.7.10, 4.44.59-60, 4.106.5, 4.109.39)

## II MARRIAGE.

### Introduction

The institution of marriage is very important for the study of society. Married life covers one of the important periods of one's life and it has significant influence on the society. Hence the study of the institution of marriage and married life enables one to understand and appreciate the spirit of its culture and civilization in as much as repercussions and percolations of it are very felt on the various facets of the social organization.<sup>82</sup>

Westermarck defines marriage as "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rites and duties both in the case of the parties entering the union and in the case of the child born of it."<sup>83</sup>

The following terms are used in the BVP to denote the idea of marriage viz. vivāha, var and grh. (4.105.12, 4.44.55, 2.12.18, 2.16.113, 2.61.93) out of several terms like Udvāha, Vivāha, pariṇaya, pariṇayana, pānigrahaṇa etc.<sup>84</sup>

### **Purpose of Marriage**

From the Vedic times marriage was considered as obligatory for man as it enables him to become a householder, to perform sacrifices in honour of the gods and to procreate sons. According to Smṛtis and Digests, dharmaśāmpatti, prajā and rati are the aims of marriage.

The importance and necessity of the marriage in one's life is beautifully pointed out in the BVP by bringing out the importance and the need of a son as follows :—

The house is bereft of its beauty without a son, in short, it is no house without a son. The penance of an ascetic who has no son is futile like the water in trickling out from the sieve. Briefly, the childrenlessness is indeed a great misery (3 2.23, 3.5.5, 2 46.58). Thus the BVP brings out the prajā aspected connected with marriage.

The rati-aspect is pointed out when it is said that the pleasures of sexual intercourse with a rasikā (lustful woman) are difficult to be had (4.30.75). The Dharmaśāstra also supports the rati—aspect of marriage.<sup>85</sup>

### **Qualifications of the Bride and the Bridegroom.**

The ancient law-givers enumerated the following necessary qualifications of a bridegroom, viz. good family, good character bodily appearance, fame, learning wealth, support of relatives and friends caste, youth, strength, health, and ambition.<sup>87</sup>

One should marry one's daughter with a man having a peaceful mind, who is virtuous, young, learned, wealthy, vaiṣṇava, jolly, beautiful and amicable (2.16.95, 3.20.40, 4 23.57-60). He should not marry his daughter with a man having a bad character, who is vicious, old, weak, diseased, illiterate, poor, stupid, deaf, blind, dumb, lame, sinful, undiscerning blameworthy, devoid of good qualities, short tempered, extremely ugly, defective in limb, dull, impotent and miserly (2.16 93-94, 3 20.41.48.50).

Himālaya denied to marry his daughter Parvatī with Śiva, because Śiva was unwealthy, brotherless and friendless. A person who married his daughter with a man, devoid of the above mentioned qualifications, goes to hell (4.41.48).

The BVP states that one should marry a girl coming from a noble family (1.24.14). The Bp (167.25) also supports the above view of the BVP.

### Marriageable Age

According to VSD (S.1), GDS (4.1), and Ys (1.52) the bride should be younger than the bridegroom. As stated in the Bp (1.07,47) a young maiden for an old man is as dangerous as poison and a younger man for an old woman is as beautiful as nectar.

The BVP gives some glimpses of the marriageable ages by some cases. Buddha married, Kubera's daughter, Retasā who was sixteen years old (2.61.93), Rādhā married at the age of twelve with Rāyaṇa (2.49.37), Sāvitrī also married at the age of twelve (2.26 2). As stated at another place, one gets Durgādāna-phala by giving one's eight years old daughter to a Brāhmin (4.76.54, 4.77.58).

Thus according to the BVP the age limit for marriage in the case of a girl was from eight years to sixteen years. But the BVP does not throw any light on the age limit of the bridegroom.

### Types of Marriage

There are various types of marriage based on a humaric variation in the partners, while others the traditional eight ones are distinguished from each other from the point of view of ritual and mode.<sup>89</sup>

### Monogamy

"Monogamy is not only the most important form of marriage not only that which predominates in most communities, and which occurs, statistically speaking in an overwhelming majority of instances, but it is also the pattern and photo type of marriage."<sup>89</sup>



The BVP provides the following instances of monogamy.

1. Upabarhaṇa—Mālāvati, (2) Maṅgala—Medhā, (3) Kubera—Manoramā; (4) Kāma—Rati; (5) Agni—Svāhā; (6) Vāyu—Vāyavi; (7) Satyavāna—Sāvitṛi;—(8) Manu—Śatarūpā, (9) Ākūti—Ruci; (10) Dakṣa—Prasūti; (11) Kardama—Devahūti; (12) Śiva—Sati.

### Polygamy<sup>90</sup>

“Monogamy has been the cherished ideal and also the legalised form of the Indian institute of marriage and this form also seems to have been the ideal and was probably the rule, in the vedic period but the vedic literature is full of references to polygamy.”<sup>91</sup>

The following is the list of polygamists as mentioned in the BVP.

<i>Name of the polygamists</i>	<i>Name/Number of the consorts,</i>
1. Kṛṣṇa	—(1) Rādhā; (2) Rukmiṇī; (3) Kālindī; (4) Lakṣmaṇā; (5) Nagnajiti; (6) Satyabhāmā; (7) Śai-byā; (8) Mitravindā; (9) Ratnamālā; (10) Suśīlā; (11) Jāmbavatī; and sixteen thousand one hundred daughters of Mura. (4.122.33-35).
2. Nanda	—(1) Yaśodā; (2) Rohiṇī; (4 14.27).
3. Nārāyaṇa	—(1) Lakṣmī; (2) Gaṅgā; (3) Tulasī; (4) Sarsvatī; (2.12.1).
4. Dharma	—(1) Śānti; (2) Puṣṭi; (3) Dhṛti; (4) Tuṣṭi; (5) Kṣamā; (6) Śraddhā; (7) Matī; (8) Smṛti; (9) Mūrti; (1.9.9.-10).
5. Kaśyapa	—(1) Aditi; (2) Diti; (3) Kadru; (4) Vinatā, (5) Surabhi; (6) Saramā; (7) Danu, (1.9.16-18).
6. Candra	—27 Nakṣatras (1.9.48).
7. Upabarhaṇa	—50 Women (4.130.3).

These are the examples of several polygamy i.e. marriage with two or more sisters.

### Polyandry<sup>92</sup>

There is a difference of opinion regarding the existence of polyandry in vedic times. MM. Dr. P.V. Kane<sup>93</sup> and Dr. A. S.

Altekar<sup>94</sup> deny the existence of polyandry in the Vedic Society while Dr B. S. Upadhyaya<sup>95</sup> mentions that it existed in the Vedic Society.

The most glaring example of polyandry in Sanskrit literature is that of Draupadī as the wife of five Pāṇḍavas. In the BVP there is also a reference to the Polyandrous marriage of Draupadī (2.14.60). The BVP also mentions one more instance of polyandry. It is the instance of Svadhā who was the wife of manes (2.1.103). It may be noted that these are the instances from the mythological domain.

Thus it is clear that the BVP favours monogamy and disapproves polygamy. It has nothing to say about polyandry. Nārāyaṇa said to Gaṅgā, Lakṣmī and Sarasvatī that the monogamists are happy and polygamists are never happy. The BVP further also observes that many co-wives cannot have dignified life together. (2.6.56, 2.6.54).

### Forms of Marriage

From the times of GS, DS, and Smṛtis the ancient Indian law recognised the eight forms of marriage which differ in ritual and mode.<sup>96</sup>

1. Brāhma —In this form, the father gives his daughter decked with ornaments and jewels to a learned man of good conduct invited by him.
2. Daiva —In this, the father gives his daughter with ornaments to a priest who duly officiates at a sacrifice during the course of its performance.
3. Ārṣa —In this form, the father gives his daughter after receiving from the bridegroom a cow or a bull or a pair.
4. Prājāpatya —In this the father gives his daughter after addressing the couple with the text-Sahobhau caratām.
5. Āsura —In this the bridegroom receives a maiden after having given as much wealth, as he can afford to give to the kinsmen and the bride herself.
6. Gāṇḍharva —In this form, the union of the girl and the bridegroom is by mutual consent.

7. Rākṣasa —This form of marriage involves the forcible abduction of a maiden from her home, while she cries out and weeps after her kinsmen have been slain and wounded and their houses and fortresses have been broken upon.
8. Paiśāca —In this a man by stealth seduces a girl who is sleeping, intoxicated or intellectually disordered.<sup>97</sup>

As regards the first four forms all the law-givers approve of them and agree also to the fact that the last is the worst but opinion is divided as to which of these are the approved ones for the members of the different Varṇas.<sup>98</sup>

The BVP has the following instances of the Brāhma-vivāha as well as the Gāndharva-vivāha.

*Brāhma-vivāha*

Vasudeva	—Devakī (1.7.9).
Vṛṣabhānu	—Kālāvatī (4.17.141).
Śiva	—Pārvatī (4.44.57).
Baladeva	—Revatī (4.106.4).
Kṛṣṇa	—Rukmiṇī (4.109.38).

*Gāndharva-vivāha*

Hārī	—Gaṅgā (2.16.113).
Budha	—Retasā (2.61.93).
Kṛṣṇa	—Rādhā (4.15.118).
Aniruddha	—Uṣā (4.114.90).

It may be noted that the marriage of Aniruddha and Uṣā shows the features of the Rākṣasa and Gāndharva forms of marriage. It has the feature of the Rākṣasa type of marriage to the extent that the sleeping Aniruddha was kidnapped and taken to the abode of Uṣā. The condition of the Rākṣasavivāha is reversely fulfilled here that the bridegroom is kidnapped and not the bride (4.114.79-80).

The BVP does not mention any case of either an intercaste marriage or a Svayamvara form of marriage. It is silent on the question of the limitations of marriage.

### Art of Sexual Life

"As the practical side of life is never rigidly excluded in the glory of spiritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind".<sup>100</sup> The knowledge of sex-psychology was considered as an important science in ancient India.<sup>101</sup> The Kāmasūtra of Vātsyāyana is the best and an authentic work on the sex-psychology<sup>102</sup> and the BVP also throws a flood of light on this problem.

The Kāmasūtra describes various techniques for sexual pleasure, e.g. kissing, embracing, nail-marking and teeth-marking etc.<sup>103</sup>, but the BVP mentions kissing, embracing, nail-marking and teeth-marking.

Kṛṣṇa gave four types of kisses to Rādhā in their Śṛṅgāra-kṛīḍā (4.15.149) and he gave eight types of kisses to Gopīs (4.28.111). Nalakūbara, the son of Kubera saw Rambhā and he gave to her six types of kisses (4.14.33). Thus the BVP states some number of kisses that were given, but it does not name them. Vātsyāyana mentions seven types of kisses, amongst them the first four are main<sup>104</sup>. The four types of the kisses mentioned here in the BVP may probably refer to its four main varieties as given in the Vātsyāyana's Kāmasūtra. Kōkoka, the author of the Rati-rahasya mentions thirteen types of kisses, amongst them the seven types mentioned by Vātsyāyana are included therein.<sup>105</sup> Likewise kissing is also important in Kāmakṛīḍā.<sup>106</sup> Kṛṣṇa had embraced in nine different ways the Gopīs in his kṛīḍā (4.28.111). Nalakūbara gave three types of embracing to Rambhā (4.14.33). The twelve types of embracing mentioned here in the BVP may probably refer to those twelve types mentioned in the Rati-rahasya.<sup>107</sup>

Over and above kissing and embracing, nail-marking and teeth-marking are included in the Kāmakṛīḍā.<sup>108</sup> The BVP refers to the nail-marks and teeth-marks also (4.14.33-34, 4.28.111-112) in the context of Rādhā, Gopīs and Kṛṣṇa. Generally in copulation posture the man is more active than the woman. Vātsyāyana states that to achieve sexual pleasure a woman should also take part as the man and it is for this

reason, he mentioned “Viparīta-rati” and this technique is necessary to achieve highest pleasure from intercourse.<sup>109</sup> Jayadeva also, in his Ratimañjarī mentions the Viparīta-rati.<sup>110</sup> He has described the Viparīta-rati śṛṅgāra between Kṛṣṇa and Rādhā in his Gītagovinda.<sup>111</sup>

The BVP also notes the following instances of Viparītarati between—

- |               |                    |
|---------------|--------------------|
| 1. Śiva       | —Pārvatī (3.1.16). |
| 2. Indra      | —Rambhā (3.20.46). |
| 3. Kṛṣṇa      | —Virajā (4.3.16).  |
| 4. Kṛṣṇa      | —Rādhā (4.21.73).  |
| 5. Nalakūbara | —Rambhā (4.14.33). |

### Kanyāvikraya

The practice of the Kanyāvikraya is a very ancient one, going back to the Vedic period.<sup>112</sup> Such pieces of evidence show that in ancient times girls were purchased for marriage as was the case in many other countries.<sup>113</sup>

Gradually the public feeling changed and the sale of daughter by the father or brother was not only severally condemned but even taking of a present by them was looked down.

But, inspite of such an unfavourable attitude towards Kanyāvikraya, the practice has not died out entirely even in modern times.

The BVP has a reference with this practice when it lays down a prescriptive statement that one should not take any sum of money from the husband of one's daughter, and further adds that if anyone takes money from one's daughter's husband, one goes to hell (2.16.96, 4.83.64).

### Marriage Ceremony.

“Among all people, savage as well as civilized, the legal marriage is usually accompanied by some form of ceremony which expresses the sanction of the group on the act of the couple concerned. This ceremony is of a magical or religious character, though in a few people it is apparently purely social.”<sup>114</sup>

The BVP gives in detail the account of the marriage ceremony mainly in the cases of the following ones :—

1. Marriage of Kṛṣṇa with Rādhā (4.15).
2. Marriage of Kṛṣṇa with Rukmiṇī (4.44).
3. Marriage of Śiva with Pārvatī (4.44),

Out of these three, the marriage of Kṛṣṇa and Rādhā is a case of the Gāndharvavivāha and Brahmā only was present at that time as a purohita. The marriage of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī are the cases of the Brāhma-vivāha. At the time of the marriage ceremony of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī all relatives of the concerned were present. The bridegroom goes to the bride's house where the marriage takes place (4.44, 56.4, 108.7).

#### *Agnisthāpana and Homa*

It means establishing the fire and offering of ājya oblation in the fire. Brahmā, was a purohita at the time of the marriage of Kṛṣṇa with Rādhā he kindled the sacred fire and then he performed homa (4.15.121). The fire was enkindled according to Vedic injunctions and the sacrifice was performed at the time of marriage of Śiva with Pārvatī (4.45.1-4).

#### *Pāṇigrahaṇa*

The BVP states that Kṛṣṇa took Rādhā's hand in his hand and then Kṛṣṇa and Rādhā recited the Vedic mantras (4.15.25-27).

#### *Abhiṣeka*

During the marriage ceremony of Kṛṣṇa and Rukmiṇī they both did the abhiṣeka with water on each other's head (4.108.7-8).

#### *Saptapadī*

This is the most important rite in the whole Saṁskāra. This is done in north of the sacred fire. There are seven small heaps of rice and the bridegroom makes the bride step on each of these seven with his right foot beginning from the west.<sup>115</sup>

The BVP states that Kṛṣṇa and Rādhā (4.15.123) and Kṛṣṇa and Rukmiṇī (4.108.7) had this Saptapadī rite performed during this marriage ceremony.

### Marriage Celebration

The graphic description of the marriage of Śiva and Pārvati evidences the fact that the occasion of marriage was then even as now an occasion of great joy and festivity. This description gives an idea of the great pomp with which the ceremony was celebrated.

Himālaya had invited all the gods, demons, and Siddhas for the marriage-ceremony of his daughter. Several dishes were prepared. Pārvati and other ladies had put new clothes and ornaments. The front portion of the house of Himālaya was decorated with banana trees and paṭṭasūtras. Śiva was received by Himālaya, his wife Menakā and their other relatives. Himālaya gave many gifts to Śiva after his marriage. Śiva and Pārvati entered the Vāsagṛha<sup>116</sup> for their honey-moon.

They passed their first night at Himālaya's place and on the next day Śiva and Pārvati went to Kailāsa where both of them were received by Śiva's attendants, and other gods, demons and Siddhas (4.44 & 45). Here, the description pertains to the mythological domain still the human elements are easily discernible.

#### *Promiscuity*

The BVP notes the instances of monogamy, polygamy and polyandry as well as the instances in which sexual laxity was taken. They are as follows—

#### *Candra and Tārā*

Candra saw Tārā, Bṛhaspati's wife, on the bank of the river Gaṅgā and he raped her. Candra got the shelter of Śukrācārya with Tārā. Brahmā, Bṛhaspati and other demons requested Śukra to give back Tārā. After their request, Śukra returned them Tārā enciente. Brahmā asked her to disclose the name of the impregnator. After much hesitation she declared that Candra was the impregnator and at the same time she gave birth to a son known as Budha (2.61).

#### *Indra and Ahalyā*

Once Indra came to take a bath at the bank of the river, where he saw Ahalyā, the wife of Gautama. He raped her.

The sage Gautama came there, saw them and cursed Indra to be a "Sahasra-yoni" who afterwards was converted into "Sahasrākṣa" (4.47.6-31).

*Upendra and Vasundharā*

Once, the wife of Hari, Vasundharā, attracted Upendra. Upendra had intercourse with her and she gave birth to Maṅgala (1.9 23-24).

*Viśvakarman and Ghṛtācī*

Viśvakarman saw Ghṛtācī, a Śūdra woman and he carried away her on the bank of the river Sarasvatī where he had intercourse with her and she gave birth to nine sons as follows—

(1) Mālākāra; (2) Karmakāra; (3) Śaṅkhakāra; (3) Kum-bhakāra; (5) Sūtrakāra; (6) Svarṇakāra; (7) Citrakāra; (8) Kāṁśyakāra; (9) Kuvindaka. (1.10.18-20).

*Kāśyapa and Kalāvati*

The king Drumila and his wife Kalāvati were living in Kānyakubja. They had no child and Drumila was unable to procreate a child, so he permitted his wife to have sex-relation with the sage Kāśyapa, but Kāśyapa denied. At that time Menakā happened to pass by that way. Kāśyapa saw Menakā and his semen fell down on the earth. Kalāvati took it and then she was pregnant (1.20.13-46).

### III. FAMILY

#### Introduction

"The family is the backbone of the society. It provides a background and furnishes opportunities for a healthy and all-round development of an individual. It designates that portion of human experience which has resulted from the enlarging, refining and lengthening of the behaviour that among the higher animals gathers about reproduction and care of offspring."<sup>117</sup>

In this section the information of the BVP about the concept of the family, the different members of the family, the status and position of the father and son are examined.



### The Concept of the Family

The BVP does not state directly the concept of the family, but it can be reconstructed by placing together various sentiments expressed about it.

It is observed in the BVP that a man or a woman felt miserable and unhappy if he/she had no issue (3.2.23, 3.5.5.) and this incidentally reminds one of the sociological concept of family, viz. that even an elementary family is said to be complete, if there is a child.

### Kinship Terms

The BVP does not throw more light on the mutual relations amongst the different members of the family, but it notes only the terms of kinship. According to the BVP there are three types of relations, viz. Vidyāja, Yonija, and Prītiya (1.10.164).

In the society one has relations with others in different ways and these are designated as—

1. Vidyāja —a relationship by learning or teaching some one.
2. Yonija —a relationship which is obtained by birth. It is the principal relation.
3. Prītiya —an ordinary relationship with others.

The BVP also states one more type of relationship, viz. “nāmasaṁbandha” which denotes a man’s sexual relationship with a woman other than his wife or a woman’s sexual relationship with a man other than her husband (1.10.166).

The BVP mentions the terms of kinship as follows :—

<i>Term of kinship</i>	<i>Description</i>
1. Pitā, Tāta, Janaka	— Father.
2. Amba, Mātā, Jananī	— Mother.
3. Pitāmaha	— Father’s Father.
4. Prapitāmaha	— Grandfather’s father.
5. Mātāmaha	— Mother’s father.
6. Pramātāmaha	— Mother’s Grandfather.
7. Vṛddhapramātāmaha	— Mother’s Grandfather’s father.
8. Vṛddhaprapitāmahi	— Father’s Grandfather’s mother.
9. Pitāmahi	— Father’s mother.
10. Prapitāmahi	— Grandfather’s mother.
11. Mātāmahi	— Mother’s mother.

12. Pramātāmahī	—	Pramātāmaha's wife.
13. Vṛddhapramātāmahī	—	Vṛddhapramātāmaha's wife.
14. Pitṛvya	—	Father's brother.
15. Mātula	—	Mother's brother.
16. Pitṛsvasā	—	Father's sister.
17. Mātṛsvasā	—	Mother's sister.
18. Putra	—	Son
19. Vadhū	—	Son's wife.
20. Jāmātā	—	Daughter's husband.
21. Devara	—	Husband's brother.
22. Nanāndṛ	—	Husband's sister.
23. Śvasura	—	Husband's/Wife's father.
24. Śvaśru	—	Husband's/wife's mother
25. Bhāryā, Jāyā, Priyā, Kāntā, Patnī	—	Wife.
26. Bhartā, Svāmī, Priya, Kānta, Pati	—	Husband.
27. Śyālaka	—	Wife's brother.
28. Śyālikā	—	Wife's sister.
29. Bhrātā	—	Brother.
30. Bhagini	—	Sister.
31. Bhrātā	—	Wife's sister's husband.
32. Bhrātṛja	—	Brother's son.
33. BhāGINEYA, Bhaginija	—	Sister's son.
34. Āvutta	—	Sister's husband.
35. Pautra	—	Grandson
36. Prapautra	—	Grand son's son.
37. Kulaja	—	Grand son's Grandson.
38. Dauhitra	—	Daughter's son.
39. Bāndhava	—	Daughter's Grandson, Sister's son
40. Bandhu	—	Son's/daughter's father-in-law.

(1.10 139-160).

The genealogy of kinship can be shown as follows :—

**A man as Ego**Vṛddhaprapitāmaha  $\triangle$  = O VṛddhaprapitāmahiPrapitāmaha  $\triangle$  = O PrapitāmahiPitāmaha  $\triangle$  = O Pitāmahi

$\triangle$  = O Pitṛsvasā      =  $\triangle$  Pitṛvya      Pitā  $\triangle$  = O Mātā  
 Vṛddhapramātāmaha  $\triangle$  = O Vṛddhapramātāmahi

Pramātāmaha  $\triangle$  = O PramātāmahiMātāmaha  $\triangle$  = O Mātāmahi

Pitā  $\triangle$  = O Mātā      =  $\triangle$  Mātula      = O Mātṛsvasā  
 Pitā  $\triangle$  = O Mātā

Āvutta  $\triangle$  = O Bhagini      =  $\triangle$  Bhrātā       $\triangle$  Pati  
 =  $\triangle$  Bhāgineya      =  $\triangle$  Bhrātṛja  
 Śvaśura  $\triangle$  = O Śvaśru

= O Patnī      =  $\triangle$  Śyālaka      = O Śyālīkā      =  $\triangle$  Bhrātā  
 Bhartā  $\triangle$  = O Bhāryā

Putra  $\triangle$  = O Vadhū      Putri O =  $\triangle$  Jāmātā  
 Pautra  $\triangle$  =      =  $\triangle$  Dauhitra  
 Prapautra  $\triangle$  =      =  $\triangle$  Bāndhava  
 Kulaja  $\triangle$  =

**A woman as Ego**Śvaśura  $\triangle$  = O Śvaśru

= O Nanāndṛ      =  $\triangle$  Devara      Pati  $\triangle$  = O Patnī

**Kinds of Son**

The ancient Indian law recognised thirteen kinds of sonship. viz. (1) Aurasa; (2) Putrikāputrā; (3) Kṣetraja; (4) Datta; (5) Kṛita; (6) Kṛtrima; (7) Gūḍhotpanna; (8) Apavidhha; (9) Kāmina; (10) Sahoḍha; (11) Paunarbhava; (12) Svayam-datta; (13) Śaudra.<sup>118</sup>

The BVP mentions with the different terminology, following seven kinds of sonship (2.59.70, 3.8.49). (1) Varaja; (2) Viryaja; (3) Kṣetraja; (4) Pālaka; (5) Vidyāja; (6) Mantraja; (7) Gr̥hita,

These may be identified as follows :—

1. Viryaja = Aurasa.
2. Kṣetraja = Kṣetraja.
3. Gr̥hita = Datta.
4. Pālaka = A son who is dependent on some other person who treats him as his own son
5. Vidyāja = A student.
6. Mantraja = A son who can be got by a mantra of any deity. (As stated at another place, a servant, a pupil and a man who comes to shelter were also treated as a son.)
7. Varaja = A son who is obtained by practising penance to please any deity. Br̥haspati was the Varajaputra. (2.59.69).

#### Status and Position of the Son

The yearning for a son especially the valient ones is as old as the R̥gveda.<sup>119</sup> In BVP the yearning for the son is also mentioned, for the sons are said to be saviours from *pum* hell.<sup>120</sup>

The birth of a son was an event of joy and welcome in glazing contradition to that of a daughter which was an event of sorrow and misery. A son is equated to a hundred sacrifices.

One should not go to practise penance without having a son; if he goes his penance becomes fruitless and he goes to hell (2.46.58, 4.113.6).

A son was considered as dear as hundred wives combined (1.24.28). It was considered as an event of joy for the father who desired that his son should surpass him (1.24.29).

#### Father

The BVP does not throw any special light on the status and position of the father but according to it the following ones; viz Janmadātā, Annadātā, Vidyādātā, Kanyādātā, Bhayatrātā; are to be looked upon as a father. And also one's elder brother is looked upon as one's father (1.10.153, 1.23.4, 3.8.47, 4.35.57).

Thus the word “pitā” has an extension in meaning from the point of view of the social conditions and the familiar one reflecting thereby the reverential position held by the elder brother in the family.

#### IV. Position of Women

The attitude of a community to women has a great social significance in any society. Some of the aspects of their position have already been discussed under “marriage” and “family”. Some further aspects are discussed here.

##### Women and Higher Studies

Women were permitted for higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women’s education suffered a good deal after 300 B. C. when the practice of early marriage came into vogue. Even the Upanayana ceremony was now reduced to a mere formality and then it was dropped altogether putting an end to her education.<sup>121</sup> Lopāmudrā, Viśvavārā, Siktānivāvarī and Ghoṣā are the renowned Vedic poetesses.<sup>122</sup>

The names of Maitreyī and Gārgī of the Upaniṣads are too well known to need any mention. The ancient grammarians were also familiar with woman teacher.<sup>123</sup>

The BVP throws light neither on their education nor on their educational system. It does not record any instance regarding education in their case, but it notes the following instances regarding women and Yogic practice :—

Vedavati gave up her life by Yoga when Rāvaṇa tried to molest her (2.14.19). Manoramā the wife of Kārtavīrya also gave up her life by Yoga (3.35.5) and the wives of Gandharva also gave up their lives by Yoga (1.13.4). Mahālakṣmī assumed various forms by the power of Yoga (2.35.16).

##### Woman as wife

The dignity of a woman as a wife which was survived in the mother, the progenitor of the Ārya and a member of unique importance in the Āryan family, was recognised as early as the R̥gvedic Society.<sup>124</sup>

She symbolised to him everything i. e. to say she was the friend, philosopher and guide to her husband.<sup>126</sup> Manu<sup>126</sup> states that continuation of the family depends on her and for this she was called the Jāyā.<sup>127</sup> The BVP also expresses the same sentiment when it says the function of the wife is to beget sons (1.24.28).

According to ancient Indian ideals, the wife is the better half (ardhāṅganā) of man and he completed himself by taking a wife and continued the thread of the family through her.<sup>128</sup> The BVP expresses the similar feelings when it states the function of a wife is to procreate a child (1.24.28).

The BVP has an eulogy of the husband when it states that to a woman, her husband is her very eyes, path, life, wealth God, religious merit, penance, duties, author, creator, ruler, and protector in short, the husband is every thing to her (1.15.13-15, 1.9.63-65, 2.42.21-23, 4.57.18).

A wife should consider her husband more than a hundred sons (1.9.68, 2.46.82, 3.44.11). A wife should not insult her husband, if she does her penance, religious gifts and vows bear no reward (2.46.33), even if a woman has her husband who is blameworthy, degraded, stupid, poor, imbecile she should consider him as Viṣṇu (3.44.11-13). If the husband was satisfied with her, all the gods were satisfied. For a wife, the husband is Janārdana. The gods even wish to touch a woman who eats the remnant of her husband's meal (4.57.20-21).

For a wife, 'Patisevā' is all in all (4.57.10). All the vows, gifts, penance, muttering, worshipping and offerings do not form even one sixteenth part of the 'Patisevā' (4.17.70-73, 4.24.34-36). If a husband is at fault, his wife should tolerate it, if she can not tolerate she should die (4.57.17).

### **Pativrata**

The Mbh. and the Purāṇas contain hyperbolic descriptions of the power of the pativrata.<sup>129</sup>

The BVP has some references bringing out the importance of a pativrata woman. The power of pativrata is the highest among all the powers (1.13.77). To have a pativrata wife is to have the happiness of heaven (2.6.66). The pativrata woman

should not talk to him with anger. All the holy places are said to reside in the feet of the pativrata and the earth is sacred with the feet of the pativrata. Pativrata can burn the three worlds also (4.83.117.130). The pativratya is the penance for a pativrata woman (4.59.73). Fire and not even the sun can be compared with the pativrata (2.44.14).

### Woman as Mother

Motherhood has been the cherished ideal of every Hindu woman and the apotheosis of mother has reached a greater height in India than anywhere else.

The MS (2.145) says that one Ācārya excels ten upādhyāyas in glory, a father excels a hundred ācāryas in glory, but a mother excels even a thousand fathers in glory.

According to the BVP a mother excels a hundred fathers in glory (2.30.193, 4.59.144, 4.72.10). The mother is the form of earth (4.72.11).

The BVP states that the following should be looked upon as one's mother :—

(1) A food-giver's wife; (2) A sister; (3) A wife of one's teacher (4) One's own mother, (5) A step-mother; (6) A daughter; (7) A son's wife; (8) Mother's mother, (9, Fathers mother; (10) Mother-in-law; (11) Father's sister, (12) Uncle's wife, (13) Maternal uncle's wife, (14) Father's wife, (15) A pregnant woman, (16) The female counterpart of one's favourite deity (1.10.154-155, 3.15.41-43, 3.8.48, 4.35.53-56, 4.59.55-57).

### Position of the Widow

The attitude towards a widow was very pitiable.<sup>130</sup> The BVP is silent about the remarriage of a widow. It directs that a widow should take her meal only once a day; she should avoid fragrant substances, oil and extremely beautiful clothes, vehicle, pilgrimage, dance, song, cot, tobacco and fried food. She should observe Ekādaśī and Janmāṣṭami Vratas (4.83.93-104) and should do double the purification than that done by any other Brahmin (1.26.31).

### The Custom of Suttee

The custom of suttee was widely prevalent in ancient times and the custom existed among the Āryanas in the Indo-European

period. The Vedic period, however, shows that the custom of suttee had died down long ago.

There are stray references to the custom of suttee from about 300 B. C. by about 400 A. D. the custom gradually came into general vogue and began to become popular in Kṣatriya circles and from about 700 A. D. Fiery advocates began to come forward to extol the custom of suttee in increasing numbers <sup>131</sup>

The BVP records an instance of Reṇukā becoming a suttee. Jamadagni died in battle, fighting with Kārtavīrya. At that time Bhṛgu advised Reṇukā to become suttee, after her husband, and further added that if a woman became a Suttee after her husband she got religious merit and if her dead husband was a vaiṣṇava, she went to the Vaikuṇṭha (3.28.15-17).

Paraśurāma, the son of Reṇukā, enkindled the fire and thereby Reṇukā went to the Vaikuṇṭha by becoming suttee after her husband (3.28.42-48). Bhṛgu said that if any one of the following i.e. girl, child, pregnant woman, pre-menstruated woman, unchaste, diseased lady, becomes a suttee, she cannot gain her husband after becoming suttee (3.28.11-62).

### Prostitution

From early times prostitution has existed in all the countries <sup>132</sup> The RV refers to women who were common to many men and in the Mbh it is an established institution.<sup>133</sup> In the BVP, while defining a prostitute Kṛṣṇa said to Nanda that a woman who enjoys—goes for intercourse with four men—is a prostitute (4.75.64). Mohinī was the prostitute (4.33.17). A prostitute was considered as a good omen (3.16.23).

### Attitude Towards Women in General.

“The degree of freedom given to women to move about in society and to take part in public life gives an idea of the nature of its organisation and enables us to know how far it had realised the truth that women too can make a contribution of their own to make to its development and progress.”<sup>134</sup>

The BVP states that all the women are the parts of primordial matter (Prakṛti) (2.1.146, 4.84.24). Women have a very soft heart (2.11.44). Manu (9.3) as well as the BVP also state that a woman does not deserve freedom. In her childhood the



father should protect her, in the young age her husband should do it whereas in old age her son should do it (3.4.6, 4.17.81).

The BVP gives three-fold classification based on their moral conduct viz.—Sādhvī, Bhogyā and Kulaṭā (1.23.21). Among these a Sādhvī serves her husband because she gets fame by serving him (1.23.22, 1.24.10), while a bhogyā serves him because of clothes, ornaments, sexual pleasures and sumptuous dinner (1.23.23-24) and a Kulaṭā serves her husband with a fraud and not through genuine devotion. Moreover she destroys her husband's family and she is a burning charcoal to the family (1.23.25-27, 4.84.31-32).

At another place the BVP states that asādhvī women are of three kinds viz :—Mukhaduṣṭā, Yoniduṣṭā and Kalahapriyā (3.2.27). Ladies of these types are said not to make a happy home and the husband is advised to resort to the forest (2.6.68).

Once Kṛṣṇa told Nanda that none should trust upon women, because they destroy the path of salvation (4.75.2); Brahmā also told Nārada that women should not be trusted, because they destroy men. The girls born in an ignoble family, spoiled because of some paternal fault and immodest in nature are naturally free i. e. uncontrolled in all their actions and hence a man should not marry such a girl but he should marry a girl born in a good family (1.24.11-14).

If a man insults a woman he insults the Prakṛti. If he worships a woman who is having a husband and a son or if he worships a girl eight years old, with clothes and ornaments, he worships the Prakṛti (2.1.143-145).

If a woman approaches her householder husband for intercourse, he should not deny it (4.30.88). BVP also says elsewhere that none can know the character of a woman (4.32.83) and a woman is a basket of all the faults (4.18.109). Women's heart is like an edge of a sword,<sup>135</sup> her face is like a lotus and her speech like nectar. Women have eight times more sex-urge, double the hunger, four times more cruelty and six times more anger than those of men.<sup>135</sup> (1.23.29-33).

A man can control a woman so far as he has wealth (1.23.36). So wealth is a controlling factor for woman according to the

BVP. If a woman controls a man, i. e. if he is a henpecked one, he is trustless i. e. miserable. Manes and gods do not accept offering from such a man (2.16.85-89). If a person gives his handsome and serviceable wife with ornament to any Brahmin, he is said to go to Candraloka (2.27.27).

The BVP has some deprecatory stanzas for women, when Nārada points out the superiority of devotion over the married life. Once Śaṅkara said that woman's nature is fidel and wavering and exciter and increaser of passion, obstructive to religious devotion, a Brahmāstrē of Kāmadeva, destroyer of indifference to wordly objects, a bunch of fault, a fraud incarnate (1.6.6-9) and a bolt to the gateway to liberation (3.6.54-59).

Elsewhere Gaṇeśa and Durvāsas also express a similar sentiment that marriage is hardship and misery, destroyer of penance, noose of the wordly bondage, a bunch of several faults and destroyer of knowledge and wisdom (3.46.23-26, 4.24 17-18).

## SOCIO-ECONOMIC LIFE

A study of social and economic life of the people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, customs and conventions etc.

### Food and Drinks

In the BVP. some eatables are mentioned as gifts to Brāhmins (2.4.38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39, 2.39.35, 1.16.61). Eatables which are mentioned for—medicinal purpose are noted in the section on "Science of medicine".

In the BVP food is classified into four varieties i.e. coṣya, carvya, lehya and peya. The king Suyajña gave these four types of food to six crores of Brāhmins (2.50.4, 2.54.49). Rādhā had also given these four types of food to Gaṇeśa (4.123.38).

The BG. also mentions that Kṛṣṇa, becoming—Vaiśvānara digests four types of food,<sup>137</sup> i.e. bhojya, bhakṣya, coṣya and lehya.<sup>138</sup>

### Fruits

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food.<sup>139</sup> In religious rites also fruits were used.<sup>140</sup> The roots and fruits were considered as food for Yogins.<sup>141</sup> As mentioned in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads :—

Vegetable, cereals, pulses, oil and oilseeds, spices, food-preparation, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.<sup>142</sup>

### Vegetables

- |          |   |
|----------|---|
| Bṛhatī   | —(Eggplant) <sup>143</sup> . It is prohibited as an article of food to the Brāhmins, on the second day of a month (1.27.29).  |
| Jīvaka   | —(v. l. Jiraka). It is a plant growing on the Himalayas having a bulbous root and round and long leaves <sup>144</sup> . It is one of the spices. <sup>145</sup> It is mentioned as an antidote against phlegm (1.16.70). |
| Kalambī  | —(It is Kadamba tree). It is prohibited to Brāhmins at night. (1.27.26).  |
| Karkaṭī  | —(A variety of cucumber). A well-ripened Karkaṭī causes phlegm (1.16.66).   |
| Kūṣmāṇḍa | —(pumpkin gourd). It should not be taken on the first day of a month; if taken one loses wealth (1.27.29).  |
| Lāṅgalī  | —(Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16.77).  |
| Nimba    | —(Margosa Tree). Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1.27.31).  |
| Mūlaka   | —(Radish). Phlegm is caused by the use of Mūlaka in rainy season (1.16.67). Its use is prohibited in the month of Māgha (1.27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).                                  |

- Paṭola** —(A kind of snake gourd). It is prohibited to all (1.27.30).
- Piṇḍāraka** —(Guj. Ratālu). Phlegm is cured by the use of the unripened Piṇḍāraka (1.16.69).
- Pūtikā** —(A kind of herb). If taken one's son dies (1.27.34). According to the Śabdakalpadrūma it is a brahmaghātikā on the twelfth day of a month.<sup>146</sup>
- Sindhuvāras** —(V. 1. Sindhuramanā, Vitex negundo).<sup>147</sup> Phlegma can be cured by its use (1.16.69).
- Śimbi** —(It is a plant). It is prohibited on the eleventh day of a month. It is further stated that if it is taken, one's son dies (1.27.34)
- Vāningaṇa** —(V. 1. Kalingaṇa). It is prohibited to Brāhmins in the month of Kārtika and it is considered as beef (1.27.26).
- Vārtāki** —(An egg plant). It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1.27.34).

### Cereals

- Akṣata** —(It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies)<sup>148</sup> It is recommended as an article of gift in certain rites (2.4.39, 2.39.25, 4.123.42).
- Śālī** —(It is a kind of rice growing in winter which is replanted and called "Jaḍahana" and it is mentioned by Pāṇini).<sup>149</sup> It is mentioned as an article of gift (3.6.38, 4.13.154) and ritual (2.39.25, 3.13.25).
- Tandula** —(Rice). It is recommended as an article of gift in certain rites and social ceremonies (3.6.38, 4.13.154, 4.44.6).

### Pulses

- Caṇaka** —(Guj. Caṇo). It is prescribed as an antidote against bile (1.16.61).

- Māṣa —(Guj-aḍada). It is prohibited on the fourteenth day of a month. It is said that Mahāpāpa is caused by the use of Māṣa (1.27.35).
- Masūra —(Guj-masūra). It is prohibited to Brāhmins (1.27.27, 4.75.61).
- Mudga —(Guj-maga). Bile is cured by its soup (1.16.62).

### Oil and Oil Seeds

- Sarṣapa —(Brassica campesbri).<sup>160</sup> It is mentioned as an article of good omen. Paraśurāma saw it on his right side at the time of his pilgrimage (3.33.25).
- Sarṣapataila —(Guj. Sarasiyū). Taking of sarṣapataila on the day of Saṁkrānti, Caturdaśī and Aṣṭamī is praised (1.27.37).
- Tila —(Guj. Tala) It is recommended as an article of gift. One enjoys at Viṣṇumandira who gives Tila to Brāhmins (2.27.25).
- Taila —(Guj. Tela). It figures as an article of gift on certain occasions (4.13.152, 4.44.6, 4.105.53). Rheumatism can be cured by its use (1.16.77).

### Spices

- Ārdraka —(Guj. Ādu). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.42); It is also mentioned as an antidote against bile and phelgm (1.16.62, 1.16.70) It is prohibited to take on Sunday (4.75.61).
- Dhānyaka —(Guj. Haladara). It is stated as an antidote against phelgm (1.16.68).
- Karpūra —(Guj. Kapūra). It is recommended as an article of ritual in the Durgā Pūjā (2.64.75); and gift on the occasion of Nāmakaraṇavidhi of Kṛṣṇa (4.13.175).
- Kesara —(Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2.4.42).
- Lavaṇa —It is recommended as an article of gift on certain occasion (4.13.159, 4.44.7).

- Marica** —(Guj. Marī). It is mentioned as an antidote against phlegm (1.16.70).
- Pippala** —(Guj. Pipara). It is recommended as an antidote against Phlegm (1.16.70).
- Saindhava** —(Rock-salt). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.40).
- Vesavāra** —There are two varieties of Vesavāra i.e. vegetable and non vegetable condiments.<sup>161</sup> The BVP mentions the vegetable condiments only. It is mentioned as an antidote against Phlegm (1.16.69).

### Food Preparation

- Apūpa** —It is a cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us.<sup>162</sup> It is recommended as an article of gift to Brāhmins (2.61.97, 3.6.40).
- Bhr̥ṣṭadravya** —(fired grains). Caraka mentions that parched grains as Mudga, Masūra and Kālāya were in common use.<sup>163</sup> It is mentioned as an antidote against phlegm (1.16.68).
- Haiyañ-gavīna** —It is butter churned out of the curds prepared from the previous day's milk.<sup>164</sup> The old age does not visit one who takes it (1.16.45). It is also recommended as an article of gift on the occasion of marriage of Pārvatī (4.44.7).
- Laḍḍuka-Modaka** —(Sweet ball). The BVP mentions Laḍḍuka made of Tila. It is recommended as an article of gift in certain rites or ceremonies (3.13.23, 3.24.20, 4.4.39, 2.64.74, 4.9.68, 4.13.155, 4.21.16, 4.44.8, 4.123.40).
- Lāja** —(Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3.6.37, 3.13.23). It was also made by mixing Guḍa and was called Guḍalāja. It symbolized good omen (3.33.21).

- Madhuparka** —A mixture of certain delicious substances offered to deities in religious rites or to distinguished guests<sup>166</sup>. Generally it is a mixture of five ingredients viz. curd, clarified butter, water, honey and sugar.<sup>168</sup> According to Br. Up. (6.4.46) it is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by Yaśodā and Himālaya (4.13.10, 4.38.29).
- Navanīta** —In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general.<sup>167</sup> In the BVP it is recommended as an article of gift on certain occasions and in rites (4.9.69, 4.13.153, 2.4.38).
- Pāyasa** —(Rice cooked with milk and mixed with Sugar).<sup>168</sup> It is recommended as an article of gift in certain rites (2.44.17, 2.64.74, 3.6.40, 4.123.43). It is one of the good omen (3.33.20, 4.70.13).
- Piṣṭa** —Probably cakes made of powdered rice. It is recommended as an article of gift (2.39.30, 4.105.58). A Piṣṭa made of Tila is mentioned as an antidote against bile (1.6.62).
- Piṣṭaka** —A cake made of flour of any grain.<sup>169</sup> The BVP describes it as made of barley and wheat flour. It is recommended as an article of gift in certain rites (2.4.38, 2.39.31, 2.44.17, 2.64.74, 3.6.40, 3.13.25, 4.18.14, 4.123.41). In the BVP piṣṭaka is recommended as a gift in the Śrāddha.<sup>160</sup> It is mentioned as an antidote against rheumatism (1.16.75).
- Pūpa** —S. V. Apūpa
- Śaktu** —Flour of parched barley or rice grains.<sup>161</sup> It is said that a giver of Śaktu to Brahmins in the month of Vaiśākha remains in the Viṣṇumandira (2.27.73).
- Svastika** —A kind of cake prepared with barley flour.<sup>162</sup> It figures as an article of gift in certain rites (2.4.39,

2.39.26, 3.13.24). It is one of the good omens (3.33.23).

Takra —It contains three parts of curds with one part of water.<sup>163</sup> It is recommended as an article of gift in certain rites (3.6.35, 4.8.33, 4.13.15<sup>3</sup>).

### Dairy-Products

Dugdha —(Milk). It is recommended as an article of gift in several rites or ceremonies (2.4.38, 3.6.34, 3.24.19, 4.8.33, 4.9.67, 4.13.152, 4.18.24, 4.105.57).

Dadhi—(Curd) It is recommended as an article of gift in certain rites (2.4.38, 3.13.26, 4.8.25, 4.13.152, 4.123.43). It is one of the good omens (3.33.31). It is prohibited at night (1.16.47).

Ghṛta —(Ghee). It is mentioned as an article of gift in ceremonies (3.6.34, 3.13.27, 4.13.152, 4.44.6, 4.105.57).

Kṣīra —S. V. Dugdha.

Sarpis —S. V. Ghṛta.

### Sweets

Madhu —(Honey). It is recommended as an article of gift in certain rites (2.4.38, 3.13.17, 4.9.33, 4.13.151). It is one of the good omens (3.33.23).

Guḍa —(Guj. Gola). It is mentioned as an article of gift in certain ceremonies (3.6.34, 4.13.152, 4.44.7).

Ikṣu —(Sugarcane). It is recommended as an article in the Sarasvatīpñjā (2.4.38).

Śarkarā —(Sugar). It is mentioned as an article of gift in certain rites and ceremonies (2.4.39, 3.6.36, 4.13.153, 4.44.8). It is one of the good omens (3.33.20).

### Betels and Nuts

Gūvākapaṇṇa- —The negritos used Gūvāka as a betel-nut.<sup>164</sup> According to Rājanighaṇṭu and Bhāvaprakāśa it is Pñga or Pugīphala.<sup>165</sup> It is recommended as an article of gift in certain rites (2.64.76).



- Tāmbūla** —The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Karpūra (3.6.42, 3.24.21). It is recommended as an article of gift in certain rites (2.23.63, 2.64.76, 4.8.36). It is prohibited to the Yatis, widows and Brahmācārins (1.27.19, 4.83.99).
- Pūga** —(Guj. Sopārī—S.V. Gūvāka). It is one of the good omens (3.33.23).

### Non-Vegetarian food

Meat eating is mentioned as early as the R̥gvedic period. Many animals were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants.<sup>166</sup> The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4.75.51, 4.85.26). The BVP states that it can be taken as an article of food except on the full moon day (1.27.35). The body becomes healthy by the eating of fresh meat (1.16.43). Flesh of deer, rabbits, tortoise, goat, etc. were used as the non-vegetarian articles of food (4.105.60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, cow, horse, man, mosquito, bee, ant, bear, deer monkey, etc. (4.85.14-20).

The MS. (5.11-19) also gives a permission to take flesh of these animals as food :

- Matsya** —(Fish.) Fish were also used as an article of food. Generally the eastern people used fish as their food.<sup>167</sup> The BVP permits every one to eat fish except Brahmins and Vaiṣṇavas (1.27.27, 4.75.52). All except Brahmins and Vaiṣṇavas, are permitted to eat fish at the time of Śrāddha (4.85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3.33.20)

### Drinks

- Āsava** —An extract of Kappitha in spirrated juice of sugar-cane and honey with some spices.<sup>168</sup> It is

mentioned as a drink served at the time of the marriage ceremony of Pārvalī (4.44.6).

Aikṣava —(Juice of Sugar-cane). It figures as an article of gift in certain rites (2.4.38, 2.39.29).

Ikṣurasa —S. V. Aikṣava.

Mādhvika —(An intoxicating drink prepared from Mādhvika flowers.<sup>109</sup> It is mentioned as an article of gift in certain rites (2.46.70, 3.6.35). Kṛṣṇa and Rādhā both had taken Mādhvika together (4.35.49).

### **Dress and Ornaments**

The study of dress and ornaments is very important in cultural evaluation of any country. Position of the sex-division is familiar in society. The sex can be distinguished through dresses and ornaments.<sup>170</sup>

The religious and social significance of dress is an index to psychological education. Along with the dress, came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

### **Nudity**

In modern times there are primitive tribes who move naked e.g. the Nuer of Nilotic Sudan. Even there are most civilised societies in which persons prefer to remain nude. And they also prefer to attend stripy dances which are absolutely nude. Perhaps people might have preferred to remain nude in ancient India, however such references are not found. Generally nudity is connected with Śiva. In Hindu religion, Śiva is described as 'digvāsas' i.e. having the garments in the form of quarters i.e. nude.<sup>171</sup> In the BVP. Śiva is also described as naked.<sup>172</sup> In the BVP Śiva is described as 'digambara'. i.e. directions were his garments (1.3.18). Bhairavas are also described as digambaras (1.5.71).

### **Bark and Skin Garments**

Generally bark and skin garments were used as a dress in ancient India. In the R̥gvedic period, such dresses were in

vogue.<sup>178</sup> The BVP also notes the use of bark garments in the Kali age.<sup>179</sup> Bark garments and skin garments are referred to in the BVP. Jamadagni and his colleagues are said as Vṛkṣacarma-paridhānaḥ and Kṛṣṇacarmaparidhānaḥ (3.24.27). Iśānadigpāla wore tiger's hide (1.5.73).

### Kinds of Cloth and Garments

- Amśuka** —It is a type of silk, made from cocoons.<sup>176</sup> Rādhā and Sarasvatī had worn the Amśuka (1.3.55, 1.4.28, 1.13.85, 4.3.49).
- Kārpāsaja** —The use of cotton clothes is as old as the period of Indus valley civilization.<sup>176</sup> The word Kārpāsa does not occur in the Saṁhitās and the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyana śrautasūtra and in the Lāṭyāyanaśrautasūtra.<sup>177</sup> The Mp. (85.18) and the MKP (15.28) mention Kārpāsa and Kārpāsika respectively in the sense of cotton clothes but in the BVP, by the vocable Kārpāsaja the cotton clothes are referred to and is mentioned as a gift in certain rites (2.23.65, 2.39.36).
- Kṣauma** —Linen cloth. It is probably a silken cloth prepared from the fibers of bark of Atāśī tree.<sup>178</sup> It was spread on the bed of Nalakūbara (4.14.32) Rādhā's ratha was decorated with the various coloured and painted Kṣaumavastra (2.49.17).
- Nīvī** —A cloth worn round a woman's waist or more probably the end of the cloth tied into a knot in front.<sup>179</sup> Gaṅgā and Rādhā wore the clothes along with the nīvī (2.11.14-20).
- Paṭṭasūtra** —The patta cloth was made from Paṭṭasūtra. According to the commentary on Ācārāṅga the definition of paṭṭa is given as—cloth made up of paṭṭasūtra.<sup>180</sup> The hair of Pārvatī's head were tied with the Paṭṭa-sūtra (4.44.14).
- Yogapaṭṭa** —It figures as an article of gift (3.13.7). It is also referred to in the MKP (32.57).

### Dyeing and Washing of Clothes

The art of dyeing was known during the period of the later Saṁhitās, the Brāhmaṇas and the Gṛhyasūtras.<sup>181</sup> The BVP refers

to the origin of the Rajaka and Raṅgakāra (V. 1. Śaṅkhakāra) permitting thereby one to surmise about the professional occupations viz. washing and dyeing (1.11.112, 2.31.59). Kṛṣṇa, Rādhā, Nārāyaṇa and Lakṣmī are said to have Pītāmbara—a yellow garment (1.2.17, 1.3.6, 1.3.66, 2.11.20). The Pītāmbara, was also considered as a good omen (3.33.26).

Durgā and Kālapurūṣa put on red clothes (1.3.72, 1.15.22). Sanyāsi should wear raktavastra 2.36.117). The Gopī's had put on various coloured clothes i. e. yellow, red, white etc. (4.27.53). This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were printed on the clothes, Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4.44.50). One who stole such dabbled clothes was born as peacock thrice (4.85.176). After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in due e. g. Vasasī—two garments (1.26.49, 2.10.92, 2.18.2, 3.7.3).

### Footwear

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.<sup>182</sup>

Foot-wear were of two types. viz. one those made of wood called "Pādukā" and another those made of grass or leather are called "Upānaḥ". One had to wear foot-wears made of leather of a hog at the time of attending Yajña.<sup>183</sup>

In the BVP Pādukā is mentioned as an object of gift (3.28.52). One who gives Pādukā to a Brāhmin enjoys in Vāyuloka (2.27.11). A person should not wear the shoes worn already by others.<sup>184</sup>

### Chatra (Umbrella)

In the Gupta period, Brāhmins used a Chatra.<sup>185</sup> It figures as an article of gift (3.28.52). One who gives an umbrella in gift, enjoys in Varuṇaloka (2.27.10). The Bṛhatsamhitā (72.922-924) and the Kṛtyakalpataru (43.62-67) also devote a chapter on dāna of the umbrella.

### Ornaments

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

- Angulīyaka** —(A finger ring).<sup>180</sup> It was made of jewel (2.16.34). It is recommended as an article of gift (2.16.134) (3.13.9). Rādhā wore a ring studded with a gem.
- Gajamauktika** —(It is a pearl to wear in front of nose). Durgā and Gopīs wore it (2.64.16, 4.4.100).
- Hāra** —(Necklace). It was made of gold (1.5.37). It is recommended as an article of gift (3.13.11).
- Kankaṇa** —(A bracelet). The Gopīs and Rādhā wore it made of jewel (1.5.37, 4.4.98).
- Kaṇṭhabhūṣā** —(It is a short necklace). It is mentioned as an article of gift (3.13.11).
- Kiṅkiṇī** —(A small bell or a tinkling ornament). Virajā and other Gopīs wore it (4.13.14, 4.5.57).
- Kīrtā** —(A crown). Kṛṣṇa wore it made of jewel, on his head. (1.2.19, 2.13.32). It figures as an article of gift (3.13.18).
- Kaustubha** —(It is a celebrated gem obtained with 13 other jewels at the churning of the ocean). Nārāyaṇa wore it (1.3.7, 1.28.56). Kṛṣṇa gave it to Rādhā (2.10.148).
- Keyūra** —(A bracelet worn on the upper arm or an armlet). Rādhā and Gopīs wore it made of jewel (1.5.37, 4.4.95). It figures as an article of gift (3.13.10).
- Kuṇḍala** —(An ear-ring). Kṛṣṇa wore it made of jewel, (1.28.58). It is also mentioned as an article of gift. (2.10.149, 3.13.8).
- Māṇikyamālā** —(A garland of Māṇikya). It is mentioned as an article of gift (3.13.8).
- Mañjira** —(An anklet). Rādhā and Durgā wore it, made of jewel (1.4.38, 2.64.19). It figures as an article of gift (3.13.10).

- Mukuṭa —(A crown). It is made of jewel. Gods and Goddesses wore it (1.2.19, 2.55.115, 4.4.100).
- Nūpura —(An Anklet). It was made of jewel (4.4.95). A Nūpura made with Maṇi are mentioned as an article of gift. (2.10.151).
- Mayūrapuccha—(A feather of peacock). It is connected with Kṛṣṇa. He always wore it on his head. (1.28.57).
- Pāśaka —(A chain). Rādhā and Gopīs wore it, made of jewel. (1.5.37, 4.4.99).
- Valaya —(An armlet). It is recommended as an article of gift (3.13.10).
- Vanamālā —(A garland of wood flowers). Rādhā and Kṛṣṇa wore it (1.2.20, 1.5.36).

### Haircoiffure

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed.<sup>187</sup> Long hair were considered to be a sign of beauty.<sup>188</sup> The BVP mentions the mirror and a comb, as the means of hair coiffure. A mirror was given to Pārvatī in her marriage ceremony (4.44.12).

The flowers were used by the women in their dressing<sup>189</sup> Rādhā, Gopīs and Pārvatī had made hair-coiffure beautifully with the Mālatī flowers (1.5.34, 4.4.104, 4.44.14).

The Parvatastrī had made Pārvatī's hair-coiffure with Mālatī flowers and tied it beautifully with the paṭṭasūtra. (4.41.14). The Mālākāra is also referred to in the BVP (1.10.90).

Śiva states that Kṣaurakarma should not be observed by Brāhmins on the day of Amāvāsyā and Kṛttikā. One should not do Tarpaṇa after Kṣaurakarma (1.27.46).

### Toilettng and Cosmetics

The perfumed substances were used as article of toileting and cosmetics in ancient India<sup>190</sup> and it is matter of common knowledge that puff, powder and lipsticks are in common use in modern times.

A perfumed oil was used to keep body sweet-smelling. An aromatic oil was also used (4.63.25). At the time of bath the perfu-

med oil was used. Viṣṇu-taila which was made by the Svarvaidyas was in vogue (3.13.19). The women used Candana, Aguru, Kastūri, Kumkuma and Sindūra to make a tinkling on their forehead (1.4.33.1.20.20, 2.10.100, 2.11.23, 2.16.27, 2.55.17, 4.3.12, 4.4.101, 4.9.28, 4.15.151, 4.28.96).

Śaṅkhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasi's fore-head (2.16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also. Rādhā also made such a tinkling with Sindūra on her fore-head (2.11.23). Widows were prohibited to use the perfumed oil, garlands and Sindūra (4 83.94).

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4.4.107, 4.44.13). Both the cheeks were pointed with streaks probably with musk and other fragrant substances (2.16.32, 2.16.136, 2.64.19, 4.28.96, 4.44.13, 4.13.16).

The Simantalekhā was drawn with the streak on the head of women by them.<sup>191</sup> (2.16.27, 2.55.18). The Alaktaka was also used for painting feet and nails (1.20 20, 2.16.139, 2.64.21, 4.29 22, 4.44.13, 4.53.24).

#### Perfumes Incense etc.

The BVP mentions Gorocana, Aguru and Dhūpa as the perfumed substances. The Gorocana and the Aguru were used to made body sweet-smelling. ((4.93.22). The gorocana was used for a tinkling on the fore-head.<sup>192</sup>

#### Weights and Measurements

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not undertaken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here.

#### Units of Weights

The BVP mentions two words denoting the units of weight as follows :—

1. Kulya —The BVP mentions it as a denomination of a weight of food (4.13.152, 4.105.57, 4.123.43). It is equal to eight Droṇas<sup>193</sup>, and a Droṇa is equal to 34 seers.<sup>194</sup>

2. Pala —It is a weight equal to four kārṣās =  $\frac{1}{100}$  Tulā<sup>95</sup>

It is referred in the BVP (4.85.99).

### Units of Measurement of Distance

The references to yojana are very common. Several works including Purāṇas e.g. the MP. and the VYP. also refer to Yojana.<sup>106</sup>

The BVP mentions the words Yojana, Gavyūti and Hasta. (4.17.167, 4.4.161, 4.17.160, 4.19.9, 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the following table of the various units of measurements of distances as follows :—

8 Paramāṇus	=	1 Trasareṇu.
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Likṣā
8 Likṣās	=	1 Yūkā
8 Yūkās	=	1 Angūla.
6 Aṅgulas	=	1 Pāda
2 Pādas	=	1 Vitastī.
2 Vitastīs	=	1 Hasta.
4 Hastas	=	1 Dhanu
2000 Dhanus	=	1 Gavyūti.
4 Gavyūtīs	=	1 Yojana.

### Units of Measurement of Time

The BVP gives in detail the measurement of time and it is as follows :—

Aṇu —(4.96.49) It is a minute division of time.  
 Daṇḍa —(2.54.27-28, 4.96.52-53). It is a division of time. The BVP mentions this division of time very particularly. To get this division, one should take a pot made of gold weighing six palas and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time



taken by it for being filled up with water, is called Daṇḍa.

- Kāṣṭhā. —(4.96.51). It is a general measure of time.  
 Kṣaṇa. —(4.96.51). It is a certain division of time.  
 Laghu. —(4.96.151). It is a measure of time.  
 Lava. —(4.96.50). It is a minute division of time. According to the MKP (96.50). It is a 60th of nimeṣa, while the BVP states that it is one third of a nimeṣa.  
 Muhūrta. —(4.96.53). It is a particular division of time. It is a 30th part of a day. It is a period of 48 minutes.<sup>197</sup>  
 Nimeṣa. —(4.96.51). It is a minute division of time. The Bp. (231.4) and the BVP state that 15 nimeṣas=1 kāṣṭhā but the MS (1.64-65) and the NP. (2.5) state that 18 nimeṣas=1 kāṣṭhā.  
 Pala. —(2.36.168). It is a particular division of time.  
 Paramāṇu. —(4.96.49). It is a measure of time. A twinkling of an eye is a paramāṇu  
 Trasareṇu. —(4.96.49). It is a minute division of time. The SS<sup>198</sup> states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.  
 Truṭi. —(4.96.50). It is a measure of time.  
 Vedha. —(4.96.50). It is a minute division of time.  
 Vipala. —(2.36.168). It is a particular division of time.

The above matter can be put in the tabular form as follows :—

2 Paramāṇus	=	1 Trasareṇu.
3 Trasareṇus	=	1 Truṭi.
100 Truṭis	=	1 Vedha.
3 Vedhas	=	1 Lava.
3 Lavas	=	1 Nimeṣa.
3 Nimeṣas	=	1 Kṣaṇa.
5 Kṣaṇas	=	1 Kāṣṭhā.
10 Kāṣṭhās	=	1 Laghu.
15 Laghus	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.

60 Daṇḍas	= 1 Tithi.
15 Tithis	= 1 Pakṣa.
2 Pakṣas	= 1 Māsa.
2 Māsas	= 1 Ṛtu.
6 Ṛtus	= 1 Vatsara (4.96.49-57).

At another place —

2 Daṇḍas	= 1 Muhūrta.
4 Muhūrtas	= 1 Yama or Prahara.
8 Yamas	= a Vāsara or tithi. (2 54.27).

Again at another place one comes across the following table :—

60 Vipalas	= 1 Pala.
60 Palas	= 1 Daṇḍa.
2 Daṇḍas	= 1 Muhūrta.
30 Muhūrtas	= 1 Tithi (2.36.67).

The BVP states that there are seven week days, sixteen tithis, and twelve months viz. Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Mārga, Pauṣa, Māgha, Phālguna and Caitra. The Month of Caitra is the last month of the year.

There are six Ṛtus.

1. Vasanta covers Caitra and Vaiśākha.
2. Grīṣma covers Jyeṣṭha and Āṣāḍha.
3. Varṣā covers Śrāvaṇa and Bhādra.
4. Śarad covers Āśvina and Kārtika.
5. Hemanta covers Mārga and Pauṣa.
6. Śiśira covers Māgha and Phālguna (4.95.59-62).

The BVP mentions the name of Nakṣatras, Yogas and Karaṇas. The twenty seven Nakṣatras are metaphorically spoken as the wives of Candra (4.96.72).

The BVP also mentions the name of Yogas and Karaṇas. The system of Yogas is an ancient one.<sup>199</sup> There are 27 Yogas viz.—(1) Viṣkumbha; (2) Priti; (3) Āyusmān; (4) Saubhāgya; (5) Śobhana; (6) Atigaṇḍa; (7) Sukarmā; (8) Dhṛti; (9) Śala; (10) Gaṇḍa; (11) Vṛddhi; (12) Dhruva; (13) Vyāghāta; (14) Harṣaṇa; (15) Vajra; (16) Siddha; (17) Vyatipāta; (18) Variyāna; (19) Parigha; (20) Śiva; (21) Siddhi; (22) Sādhyā; (23) Śukla;

(24; Śubha; (25) Brahma; (26) Aindra; (27) Vaidhṛti. (4.96 77-79).

The Karaṇa is the fifth item in Pañcāṅga and half of a Tithi is Karaṇa and thus there are two Karaṇas in a Tithi and 60 Karaṇas in a lunar month.<sup>200</sup>

“The Karaṇas are only of astrological use and must have been named many centuries before 400 A. D.”<sup>201</sup>

The BVP states the following Karaṇas :—

(1) Bava; (2) Bālava; (3) Kaulava; (4) Taitila; (5) Gara; (6) Vaṇij; (7) Viṣṭi; (8) Śākuni; (9) Catuṣpād; (10) Nāga; (11) Kīmstughna. (4.46.79-80).

The BVP mentions the five kinds of year (Vatsara) Viz— (1) Saṁvatsara; (2) Pravatsara; (3) Ilāvatsara; (4) Anuvatsara; (5) Vatsara. (4.96.57-58).

In the Vedāṅga-Jyotiṣa,<sup>202</sup> a Yuga is considered of five Vatsaras.<sup>203</sup>

### **Yuga, Manvantara and Kalpa**

The word “Yuga” has probably several meaning viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D. R. Mankad assigns as many as ten meanings to the word.<sup>204</sup>

In the Mbh, MS and Purāṇas, the theory of Yugas, Manvantaras and Kalpas has been elaborated at great length.<sup>205</sup> The four Yugas are named Kṛta, Tretā, Dvāpara and Tiṣya or Kali. Pargiter<sup>206</sup> thinks that the division into four ages had a historical basis.

The BVP also mentions this system of chronology. It refers to the four Yugas viz.—Satya, Tretā, Dvāpara and Kali. It does not mention the length of each Yuga in form of years. It states that after the end of Kali there would be again Kṛta or Satya Yuga.

In Satyayuga each and every member of the society would observe his/her duty and Dharma would be with the four pādas (2.7.63-67).

The Tretā Yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas

while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2.7.68, 4.90.23).

### Manvantara

The BVP mentions the following measurements of Chronology.

Kṛta + Tretā + Dvāpara + Kali yugas = 1 Caturyuga.

360 Yugas = 1 Divyayuga.

71 Divyayugas = 1 Manvantara.

14 Manvantaras = 1 day of Brahmā. (1.5.5-9).

The BVP also refers to the names of fourteen Manvantaras as follows :—

(1) Svāyambhuva; (2) Svārociṣa; (3) Tapasa; (4) Uttama; (5) Raivata; (6) Cākṣuṣa; (7) Śrāddhadeva; (8) Sāvarṇi; (9) Dakṣasāvarṇi; (10) Brahmasāvarṇi; (11) Dharmasāvarṇi; (12) Rudrasāvarṇi; (13) Devasāvarṇi; (14) Indrasāvarṇi; (2.54.57-65, 4.41.104-111).

### Kalpa

The word "Kalpa" is traceable to the RV, but it does not occur in the sense of time-computation.<sup>207</sup> In the later works e.g. Viṣṇupurāṇa (6.3.11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. The BVP mentions two types of Kalpas. One Kalpa is equal to a day of Brahmā and it is called Samvarta or Kṣudra Kalpa. Mārkaṇḍeya lived for a period of seven Kṣudra Kalpas, while the duration of another Kalpa is a full span of life of Brahmā, and its measurement is as follows :—

14 Manvantaras = 1 day of Brahmā.

Brahmā's 360 days = 1 year of Brahmā.

Brahmā's 108 years = 1 Kalpa (Brahmā's life)

(1.5.7-12).

The BVP mentions three Kalpas viz. :—

1. Brāhmakalpa      2. Vārāhakalpa;

3. Pādmakalpa.      (1.5.4).

In the Brāhmakalpa the creator created the world from the fat of Madhu and Kaiṭabha while in the Vārāhakalpa; Viṣṇu

uplifted the Earth from Rasātala in his Boar-incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's the navel-lotus (1.5.13-15).

Dr. A.S Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.<sup>208</sup>

360 human years	=	1 divine year
4000 divine years	=	Kṛta (Satya) Yugā
400 divine years	=	Kṛta-Sandhyā
400 divine years	=	Kṛta-Sandhyāṁśa.
3000 divine years	=	Tretā Yuga.
300 divine years	=	Tretā-Sandhyā.
300 divine years	=	Tretā-Sandhyāṁśa.
2000 divine years	=	Dvāpara Yuga.
200 divine years	=	Dvāpara-Sandhyā.
200 divine years	=	Dvāpara-Sandhyāṁśa.
1000 divine years	=	Kali Yuga.
100 divine years	=	Kali-Sandhyā.
100 divine years	=	Kali-Sandhyāṁśa.
4 Yugas combined	=	1 Mahāyuga, or 1 Divine Yuga
1 Mahāyuga	=	12,000 divine years.
	=	43,20,000 human years.
$71 + \frac{6}{14}$ Mahāyugas	=	1 Manvantara.
14 Manvantaras or		
1000 Mahāyugas	=	1 Day of Brahmā OR
		The period of a Kalpa
	=	4,320,000 human years.

### Music and Dancing

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The Sāmaveda is famous for music. Some Purāṇas e. g. Harivaṁśa, Mārkaṇḍeyapurāṇa, Vāyupurāṇa and Viṣṇupurāṇa also give some references about music.<sup>209</sup>

The various rāgas, rāgiṇīs and instruments are important in music. The origin of music is considered to be divine. Brahmā had sex relations with Sāvitrī and she bore six Rāgas, various Tālas and thirty six Rāgiṇīs (1.8.3).

They are not mentioned in the BVP but the *Samgīta-Darpaṇa*<sup>210</sup> states six rāgas and their thirty six wives rāginīs were born from Mahādeva and Pārvatī.

Music and dancing were played on the occasions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming ceremony (4.13.167).

The Gandharvas and Apsarās are connected with music and dancing (1.29.4, 2.13.35, 2.16.171, 3.28.35, 4.4.5, 4.4.44).

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4.3.54). Music was also considered as a good omen (3.16.29, 3.33.12). One who dances at the feet of Śiva, goes to the Śivaloka (2.27.79).

### Musical Instruments

Music—Vocal and instrumental, and dancing were quite well-known in Vedic times.<sup>211</sup>

The various musical instruments and their names are met with in the Vedic literature.<sup>212</sup>

The BVP also mentions various names of musical instruments as follows :—

- |           |  |
|-----------|--|
| Ānaka     | — It is a large military drum beaten at one end. <sup>213</sup><br>It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4.70.77). |
| Ḍamaru or | —A sort of small drum shaped like an hour glass.   |
| Ḍamaruka  | —Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī (4.40.72).  |
| Ḍhakka    | —A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa. (4.13.153).  |
| Dundubhi  | —It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4.70.77).                                       |
| Ghaṇṭā    | —(A bell). The Ghaṇṭānāda is considered a sign of good omen (3.16.29).   |
| Kāṁśya    | —(Guj. Kāṁśījoḍā). It was played at the time of Kṛṣṇa's naming ceremony (4.13.166).  |

- Kāṁsyatāla** —It was played upon at the time of Kārtikeya's consecration ceremony (3.17.2).
- Kartāla** —V. S. Apte Translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with ruigning sound. The Kartāla is a musical instrument played upon with the help of fingers and by shaking it. Normally it is a pair.
- Mardala** —A kind of drum. It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4.70.78, 4.13.166).
- Mṛdaṅga** —A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his naming ceremony (4.70.78, 4.13.166).
- Muraja** —A kind of drum. It was played upon by Gopīs to please Rādhā (4.3.53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (5.70.77).
- Muralī** —A flute or pipe. Kṛṣṇa is called "Muralīdhara". (3.42.42).
- Paṇava** —It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.77).
- Paṭaha** —It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.165).
- Śaṁkha** —It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant. A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred.<sup>214</sup> Śaṁkha dhvani was considered as an article of good omen (3.16.29).
- Sannāhani** —It was played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.78).

- Śarayantra —It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.156).
- Śṛṅgavādya —It was in the left hand of Śaṁkara and with playing it he came to Menakā, the mother of Pārvatī (4.40.72).
- Svarayantra —It was played upon in the Rāsakṛiḍā by Gopīs (4.53.45).
- Vamśī —A flute or pipe. "The reed flute, Vamśa of the ancient books or Bāṁsurī is one of the commonest instruments in the musical tradition of India."<sup>16</sup> It was played upon at the time of Kṛṣṇa's naming ceremony. (4.13.156).
- Veṇu —A flute. It was played upon by Gopīs to please Rādhā (4.3.51),
- Viṇā —The Viṇā or Indian flute is an instrument of the guiter kind and is supposed to have been invented by Nārada.<sup>216</sup> Nārada was expert to play Viṇā (1.8.44). He was having a Viṇā with three wires i. e. Tritantrīviṇā (1.13.19).
- Yantra —A band. The various types of yantra were played upon at the time of Kārtikeya's consecration (3 17.2).

### Reception of Guests

Every householder should perform five Mahāyajñas every day. Among these five daily sacrifices, the Nṛyajña or Manuṣyayajña or atithisatkāra i. e. reception of the guests is the main and important one.<sup>217</sup> The worship of the guests gives wealth, fame, long life and heaven.<sup>218</sup>

The BVP also emphasizes on the atithisatkāra. All holy places reside in an atithi, so the house-holder should well-come him (3.8.35). One who worships atithi, worships three worlds (3.8.34). If anyone does not worship atithi, he is considered a Mahāpāpi and he goes to Kālasūtra hell (3.44.54, 4.84.2).

One should give a seat to a guest when he comes and also should inquire how he does. Sauti was offered a seat by Śaunaka when the former came to latter in the Naimiṣāraṇya and requested



for the narration of the BVP. Manes, deities and fire do not go to the place of one who does not worship an atithi (2 51.7). If a guest returns without satisfaction, he takes the religious merit of the host and gives him his sins in return (2 51.10, 4.84.5). Reception of the guest is also praised in the Upaniṣad.<sup>219</sup>

One who does not worship an atithi, gets sin of goghna, Strighna, Kṛtaghna, Brahmaghna and Gurutalpaga (2 51.9).

### Art and Architecture

There are a number of independent texts on art and architecture and may be of a later period.<sup>220</sup> The BVP supplies the information on art and architecture mainly while describing the Goloka, Kailāsa, Vrajamaṇḍala including the Rāsa maṇḍala, Vṛndāvana and elsewhere also. The information that is obtained here indicates its developed form and consequently its late date.

The BVP gives some technical terms about architecture describing the Goloka, Kailāsa, Dvārakā and Rāsamaṇḍala Elsewhere. These references are as follows :—

Aṭṭalikā (4.17.8). "A house of two or more storeys, a lofty house, palace."<sup>221</sup>

Āśrama (4.10.150). "A temple, a hermitage, a dwelling. A religious establishment comprising the main temple, its attached tank, kitchen, alms house, guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, and other houses and flower gardens, orchards and the surrounding walls.

Udyāna (4.17.9) "A pleasure garden".

Kakṣā (4.73.30) "The arm-pit".

Kapāṭa (4.4.134) "A door, the panel of a door.

Kṛīḍāsarovara

(4.4.109) "A pleasure-lake."

Kuṭīra (4.91.48) "A hall, a cottage."

Caturasra (1.28 41-47) "A type of building which is quadrangular in plan and has one storey and five cupolas".

Taḍaga (4.17.10). "A tank, a pool".

- Parikhā (4.4.157, 4.13.16, 30, 4.92.41). "A ditch, a moat, a trench round a fort or town".  
(1.28.46-48, 4.4.94)
- Prākāra (4.4.157, 4.73.16, 30, 4.92.41. 1.28 46, 48, 4.4.94.) "A well, an enclosure, a fence, a rempart, a surrounding well elevated on a mound of earth".
- Bhoga (4.4 112). "A class of the single-storyed buildings".
- Vajra (4.17.185) "A damantine forked, zigzag, a diamond, the thunderbolt of Indra, a type of building, a type of column, a paste, plaster of cement.
- Vīthi (2.17.6) "A road, a way, a street, a market-place, a stall, a shop, a terrace".
- Vedī (4.4.151). "Originally a hall for reading the Vedas in, an altar, a stand, a basis, a pedestal, a bench, a kind of covered varandah or balcony in a courtyard, a moulding.
- Śibira (2.54.18) "A Camp, a royal residence, a fortified city.
- Sarvatobhadra (4.103.27) "A type of building pavilion, hall, entablature, window, phallus, a joinery a fourfold image one on each side of a four-faced column, a village, a town, having a surrounding road and entrances on four sides; a house furnished with surrounding terraces.
- Siṃha (4.92.46—3.29.18) "A type of pavilion, a class of oval buildings, a riding animal (lion) of gods."

### Painting

The BVP refers to the art of painting. The pictures of war between Rāma and Rāvaṇa and daśāvatāra war drawn on the wall of Rādhā's āśrama (4.92.58). There were drawn many pictures on Rādhā's chariot. viz. Kailāsa, Vṛndāvana, Rāsa-maṇḍala. (4.2.39, 56.4.45.48-50).

Pictures were also drawn on certain religious occasions and the BVP refers to the drawing of a picture of a doll on the occasion of Śaṣṭhīpūjā (2.43.49).

### Puttalikās and Pratimās

The BVP refers to puttalikās and pratimās in the Chapters on the Vāstukalā. The Gopīs stood with puttalikās in their hands when Kṛṣṇa went to Vṛndāvana (4.16.166). Akrūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream (4.70.18).

### Science of Medicine

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India

Some doctrines of Āyurveda are found in some Purāṇas, and some legends connected with the Āyurveda are also found in some Purāṇas. The PP mentions that the different Purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu.<sup>322</sup>

### Origin and Doctrines of the Āyurveda

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four Vedas and then he created the fifth Veda—The Āyurveda (1.16.9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāskara who composed then his own Āyurvedasāhita (1.16.10).

Bhāskara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows—

1. Dhanvantari composed	Cikitsātattvavijñāna.
2. Divodāsa	„ Cikitsādarpaṇa.
3. Kaśirāja	„ Cikitsākaumudī.
{ 4. Aśvin	„ Cikitsāsāra &
5. „	Bhramaghnatāntra.
6. Nakula	„ Vaidyakaśarvasva.
7. Sahadeva	„ Vyādhisiñdhuvimardana.
8. Arki	„ Jñānārṇava.
9. Cyavana	„ Jīvadāna.
10. Janaka	„ Vaidyasaṁdehabhañjana.
11. Budha	„ Sarvasāra.
12. Jābāla	„ Tantrasāraka.
13. Jājali	„ Vedāṅgasāra.
14. Paila	„ Nidāna.
15. Kratha	„ Sarvadhara.
16. Agastya	„ Dvaidhanirṇaya.

(1.16.11-21).

As Dr. S. N. Das Gupta observes that "nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāskara Saṁhitā is the best (1.16.24). But, now-a-days, the Carakasāṁhitā, the Suśruta saṁhitā and the Aṣṭāṅga hṛdaya are considered as the Vṛddhatrayī and hold an important place among the Indian people.

### Name of Diseases

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties :—i.e. Vāyuja, Pittaja, Śleṣmaja and Tridoṣaja and from these four types of fever other twenty-two diseases are produced viz. :—

<i>Name of Disease</i>	<i>Modern name</i> <sup>23</sup>
1. Bhramarī —	—
2. Dāruṇī —	—
3. Galagaṇḍaka —	Tumour on the side of the neck.
4. Goda —	—
5. Grahaṇī —	Diarrhoea.
6. Gulma —	Hardening and swelling of the spleen.
7. Halimaka —	Jaundice due to anaemia.
8. Jvarātisāra —	Dysentery with fever.
9. Kāmala —	Jaundice due to intestinal-disorders.
10. Kāsa —	Chronic cough.
11. Kuḅja —	Hunch-back-condition.
12. Kuṣṭha —	Chronic skin disease.
13. Mūtrakṛcchra —	Dysuria.
14. Pāṇḍu —	Jaundice.
15. Plihā —	Splenic disease.
16. Raktadoṣa —	—
17. Śoṭha —	Oedema
18. Śūlaka —	—
19. Sannipāta —	Typhoid.
20. Viṣameha —	—
21. Viṣūci —	Choleraic diarrhoea.
22. Vraṇa —	Wounds, Sores.

(1.16.27,33).

The tridoṣavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.<sup>224</sup> Any disease is caused because of Vikāra of these three humours.<sup>225</sup>

According to the BVP any disease is rooted in these three humours (1.16.29). Mandāgni is the cause of fever and from the fever various diseases are produced. The Suśrutasaṁhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogī, Niṣṭhura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands, nine eyes, raudra, bhasmapraharāṇa and Kālāntakayamopama (1.16.27-28).

The Bhp (10.63.22-23) also states that there are two types of Jvara. One is Māheśvara Jvara and another is Vaiṣṇava Jvara. The Māheśvarajvara is having three legs and three heads. The Māheśvara Jvara of the Bhp corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of disease, so no one should do any sin and keep control over his senses.<sup>226</sup> Sins and diseases are friends of each other and sins are progenitors of old age and diseases. (1.16.51-55).

### Definition of a Vaidya

The BVP defines the Vaidya thus—A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas. (1.16.25-26).

In this definition the BVP follows the Carakasamhitā (1.136) which defines the Vaidya as follows :—

“A person who gives relief to his patient from a disease, is called the best of the Vaidyas”.

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta (bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows :—

(1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñācakra, Pakvarambhāphala, Sauvīra, water with Śarkarā, Mahiṣadadhi, Nārikelodaka, Pakvataila, Takra, Supiṣṭaka, Tīlataila, Lāṅgali, Tāla, Kharjūra, Candana, (1.16.74-78).

(2) Antidotes for Pitta (bile) which takes his birth from Maṣipūracakra, Śarkarā, Dhānyaka, Piṣṭa, Caṇaka, Pakvabīl-vatāḷaphala, Aikṣava, Ādraka, Mudgasūpa, Tilapiṣṭa (1.16.58-63).

(3) Antidotes for Kapha (Phlegm) which takes his birth from Brahmarandhracakra, Bāṣṭabhāṅga, Parvataila, Rocanācārṇa, Śuṣkapākaharītakī, Apakvapiṇḍāraka. Apakvarambhāphala, Vesavāra, Sindhuvāra, Śarkarā, Marīca, Pippala, Śuṣkādraka, Jivaka, Madhu, (1.16.67-71).

### Custom and Conventions

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities.

One should offer a seat to a guest and embrace him and also offer him Madhuparka (1.29.7, 1.25.5, 2.61.8, 4.13.10, 4.41.16, 4.87.43). The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra.

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his daughter.

Uṣas, the daughter of Bāṇa said to Aniruddha that she could not marry with him without her father's prior permission (4.114.36). The father was helped in the problems connected with marriage by his priest (4.44.6, 4.17.140, 4.105.18). Sūrabhānu married his son Vṛṣabhānu with the daughter of Bhānandana with the help of his priest Gargācārya. (4.17.140) Himālaya and Bhīsmaka also had taken the advice from their priests for the marriage Pārvatī and Rukmiṇī respectively (4.44.6, 4.105.18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4.13.151, 4.64.35, 4.99.9, 4.105.59).

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4.15.132). Beggars were given gifts and dinners on such occasions (1.13.1, 1.20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony. Such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4.105.61).

The bride and the bridegroom wore variegated coloured rich garments (4.107.38-42). Before marriage a bridegroom was permitted to see and to talk with his fiancé. Śaṅkara was permitted to talk with Pārvatī before their marriage (4.38-34), but the final right in the selection of a husband for a daughter rested with the bride's mother (4.39.19).

Ṣaṣṭhīdevī was worshipped at the time of a birth of a child for its welfare (2 43.45-50).

A bride was given a mirror after she was decorated at the time of the marriage ceremony. On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4.44.12).

The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony. (4.44.17).

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent. Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5).

If a husband does coiffure of his wife, it was considered good for his wife (4.45.16).

Brahmaṇas were given religious gifts at the time of the cremation of the dead person. Kārtavīrya and Bhṛgu gave such gifts after the death of Manoramā and Jamadagni respectively (3.28 50, 3.35.20) The custom of Suttee was familiar. Reṇukā became a suttee after her husband Jamadagni's death (3.28.1-4).

### **Beliefs and Superstitions**

“As long as a society has a particular texture of custom and conventions woven around it and inherent in it, it would be idle to dream of a society immune from superstitions which in turn try to enforce the former's operations.”<sup>227</sup>

This may be illustrated by a custom mentioned in the earlier section, viz. the mode of the reception of a guest etc. (4.13.10, 4.38.29).

The belief in the efficacy of mantra traceable to the Brāhmaṇa literature finds references in the BVP (1.3.15, 1.11.24, 2.43.67, 2.45.16).

The friendship with a good man was considered more than Vaikuṇṭha (1.13.33). Some of the rivers are believed to possess purifying powers,<sup>228</sup> e.g. the Ganges is believed to purify a person by its very sight and to destroy the sins (1.10.83). The fame was considered much important than the life (1.23.12), and an ill fame was considered as death (2.60.85). If a husband abandoned his wife without any reason he was to go to hell (2.6.73).

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes. But she is guilty, if she enjoyed by her paramour with her permission and desire. This is observed by the sage Gautama when Ahalyā was raped by Indra (4.61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire. Mālāvati committed suicide by falling into the Vahnikuṇḍa at Puṣkara for getting her beloved husband (1.20.8-12).

The number "three" was considered inauspicious (2.6.56). The violation of an oath leads one to the Kumbhīpāka hell (4.62.25).

Disturbance at the time of co-habitation, casting down of the semen and condition of childlessness are considered wretched (3.2.22).

Happiness and misery come in rotation like a wheel<sup>229</sup> so unenlightened persons repent while the wise do not (2.17.70).

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and Puruṣa is the father of the world (4.52.34-40).

One was believed to suffer from the disease of eyes and ears if one co-habits by day.<sup>230</sup> (4.75.22).

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4.75.23-25)

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4.75.71).

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said



day and he was alleged for the theft of the Syamantaka gem<sup>331</sup> (4-78.60, 4.122.9). This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharastra.

If any one were to put mukṭā, sukti, Śivalinga, Śaṅkha, and ratna on the earth, he was to go to the Kālasūtra hell (4.4.33-39).

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes. After four days she was considered to be pure (3.28.1-4).

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78.45-51).

The belief in good omens and bad omens was highly in vogue. Whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad. The following were considered as good omens :—

Pūrṇakumbha; Candana; Dvija, Śṛgāla; Veśyā; Nakula, Darpaṇa, Śava, Madhu, Rājahamṣa, Dūrvā, Mayūra, Akṣa, Khañjana, Vṛṣa, Śuka, Gaja, Pika, Turaga, Pārāvata, Agni, Cakravākas, Suvarṇa, Surabhī, Pradīpa, Camari, Maṇi, Dhenu, Mukṭā, Pāṭaka, Mālā, Vādyā, Māṃsa and Saṃgīta. (3.16.23, 29, 3.33.18-29).

The following were considered as bad omens—Muktakeśī, Viṣa, Chinnanāśā, Piṇḍa, Digambara, Moṭaka, Kṛṣṇavastraparidhāna, Śūdra, Vyādhiyukta, Śūnyakumbha, Kuṭṭinī, Kacchapa, Dakinī, Kukṭūta, Puṇṣcalī, Vilāḍa, Kumbhakāra, Mahiṣa, Tailakāra, Gardabha, Vyādha, Vṛka, Nagna, Śūkara, Śyena, Sarpa, Bhallūka, Godhā, Vāyasa and Śaśaka. (3.35.25.45).

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, elephant, horse or seated on a place, tree and mountain in one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.77.14-20). If one sees Pāyasa in a dream he/she is believed to become a king (4.77.2 ).

If anyone sees a widow, Śūdrapatnī, Nagna, Gardabha, Mahiṣa, Vṛṣa, Bhallūka, Śūkara, Kāka, Vānara etc. in a dream he/she is believed to die. Kāṇsa had seen such things in a dream so died. (4.77.70.80).

If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a Japa of the name of Madhusūdana for hundred times (4.82.42-45).

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days and immediately, if he dreams in the first Prahara, or second Prahara, or third Prahara or fourth Prahara or at the time of the morning break or in the early morning respectively. (4.77.5-7).

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4.77.8-9).

### **Daily and Periodical Duties**

The daily and periodical duties and ceremonies form an important topic of the Dharmaśāstra. The BVP contains some information on the same topics. The date of the BVP as regards the daily duties of a house-holder, a forest hermit and an ascetic are discussed. The data not covered under the said section are discussed here.

### **Getting up from the Bed**

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.<sup>233</sup> The BVP following this general dictum, states that one should get up from the bed in brāhmamuhūrta and after getting up, one should pray to one's deity (1.26.6-8).

### **Śauca**

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of śauca.<sup>233</sup>

The BVP states them in detail. One should not defecate urine in water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a garden and on the fire. One should defecate urine or stool in the north side by day, on the west side at night, and on the south side in the evening. One should first make a hold in the ground than he may defecate and it should be covered with clay (1.26.18-36). Some of the Purāṇas, Smṛtis and Dharmaśāstras contain similar rules.<sup>234</sup>

After defecating one should purify hands and feet with clay and that with water. At the time of purification one should apply once the clay to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1.26.27-33)

One without an Yajñopavīta, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1.26.33).

Widows should carry out these rules of purification twice and Yati, Vaiṣṇava, Brahmachārin and Brahmarṣi should carry out four times more than others (1.26.31-32).

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26.34-35).

One should not use clay for purification from an anthill, a hole of mouse, from the earth which is under the water and field (1.26.37-41).

### **Dantadhāvana**

Dantadhāvana comes after śauca and ācamana and before snāna.<sup>235</sup> The BVP states that one should do dantadhāvana after śauca. For dantadhāvana one has to take the twig of the following trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees :—Apāmārga, Sindhuvāra, Āmra, Karavīra, Khadīra, Śirīṣa, Jāti, Śāla, Punnāga, Aśoka, Arjuna, Kadamba, Kṣīravṛkṣa, Jambūka, Bakula, Tokma and Palāśa (1.26.41-46).

The BVP states also that one has not to take a twig of the following trees :—Badarī, Pāribhadra, Mandāra, Śālmālī, a tree having thorns on its trunk, latā, Pippala, Priyāla, Tāla, Tintīḍika, Kharjūra and Nārikela (1.26.46-48).

One who does not brush one's teeth, does not do any Śauca (1.26.48). It may be noted that some Dharma Sūtra texts<sup>236</sup> state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for dantadhāvana.

### **Snāna**

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-rivers like Gaṅgā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc. at the time of the bath. One should first clean one's body with clay and then water (1.26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (1.26.57-58).

### **Samdhyā**

Generally the Samdhyā comes after a bath<sup>237</sup> The word Samdhyā literally means "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Samdhyopāsana" or "Samdhyāvandana" or simply "Samdhyā".<sup>238</sup>

The BVP mentions three twilight devotions. One in the morning (pūrva), second in the noon (Madhyāhna) and third in the evening (Paścima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain the Kālasūtra hell for a period of one Kalpa (1.26.51-55).

### **Tilaka**

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakarman and Pitṛkarman become fruitless if one does not make tilaka (1.26.71-73).

### **Homa, Tarpaṇa, Yajña**

The BVP suggests that one should perform Yajña, Śraddha and dāna after devakarman (1.26.101).

### **Bhojana**

Bhojana is one of the most important subjects treated of in the Dharmaśāstra works and the greatest importance is attached to the numerous injunctions and taboos about food. Every one

should take meal twice a day. One should not take a meal at night. One should not take pāyasa, ghr̥ta, lavaṇa, svastika, guḍa, kṣīra, takra and madhu from another person directly from hand to hand (4.85.9-12).

At the time of taking the meal, if one touches the Pariveṣaṇa-kāra, one should not then take the food (4.85.13).

### Food

The most elaborate rules are laid down in the Dharmaśāstra texts about what food and flesh should and should not be taken and from whom food may and may not be taken.<sup>239</sup>

Brāhmins should take haviṣyānnas (1.27.5). They should not take their meal on Haridina i.e. Ekādaśī, Śivarātri (1.27.8).

Brāhmin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, Nārikelodaka in Kiṁsyapātra, honey and sugar cane-juice in a copper vessel (1.27.27-33, 4.85.1-8).

Brāhmins should not take fish in their food for sake of pleasure. If taken they should observe a fast for three days. (1.27.28, 4.85.25).

Brāhmin should not take milk, curd, ghee, butter and Svas-tika made of buffalo-milk (4.85.20).

### Sleep

Numerous rules are laid down in the Smṛtis and digests about sleeping.<sup>240</sup> The BVP, states that one should not sleep by day and at both the twilights. He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1.27.39-40). One should not have sexual relations on the day of Rohiṇī, Viśākhā and Uttarā Nakṣatras (1.27.45). It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do Deva-karman and Pitṛkarman (3.28.3-4). In menstruation, woman is treated as Cāṇḍālī, Mlechā and Rajakī, for the first, second and third day of menstruation respectively (4.59.12-13).<sup>241-243</sup>

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(ii) The bride is won by a feat of prowess as in the case of Sītā and Draupadī (Vīryaśūlkā). The Gāndharva-vivāha is to be divided into two forms. i.e. Gāndharvavivāha combined with the Rākṣasavivāha. From the legal point of view he categorises the first four as orthodox forms of marriage, while the last four as unorthodox ones. He brings also out the sociological implications of the different forms of marriage from the customs prevalent amongst the primitive tribes and communities. Vide his article "Forms of Marriage in ancient India and their development". *Bharatīyavidyā* Vol. XII 1951 pp. 62-138.

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### Abbreviations

- AB : Aitareya Brāhmaṇa.
- ABORI : Annals of Bhandarkar Oriental Research Institute.
- A.I.O.C. : All-India Oriental Conference.
- Ap. : Agnipurāṇa.
- ASS : Ānandāshram Edition Poona.
- Bg. : Bhagavadgītā.
- Bru : Bṛhadāraṇyaka Upaniṣad.
- Bhp : Bhāgavatapurāṇa.
- BP : Brahmapurāṇa.
- Brp : Brahmāṇḍapurāṇa.
- Bsp : Bhaviṣyapurāṇa.
- BVP : Brahmavaivartapurāṇa.
- CSS : Chowkhamba Sanskrit Series Office.

Chu	: Chāndogya Upaniṣad.
Dbhp	: Devibhāgavatapurāṇa.
EA	: Encyclopaedia Americana.
EB	: Encyclopaedia Britannica.
ERE	: Encyclopaedia of Religion and Ethics.
GOS	: Gaekewad Oriental series.
GP	: Garuḍapurāṇa.
GDS	: Gautamadharmasūtra.
GGP	: Gītā Press, Gorakhpur.
HDS	: History of Dharmaśāstra.
HOS	: Harvard Oriental Series.
HVP	: Harivaṃśapurāṇa.
IA	: Indian Antiquary.
JBORS	: Journal of Bihar and Orissa Research Society.
KP	: Kūmapurāṇa.
LP	: Līṅgapurāṇa.
MB	: Motilal Banarsidas Delhi.
Mbh	: Mahabhārata.
MKP	: Mārkaṇḍeyapurāṇa.
MP	: Matsyapurāṇa.
MS	: Maitrāyaṇīyasaṃhitā.
NC	: Naiṣadhacaritam.
NP	: Nāradaṇḍapurāṇa.
NSP	: Nirṇaya Sāgar Press, Bombay.
PP	: Padmapurāṇa.
RV	: Ṛgveda.
SB	: Śatapatha Brāhmaṇa.
SBVPA	: Saṃkṣipta Brahmavaivarta Purāṇa Aṅka.
SE	: Śaka Era.
SKP	: Skandapurāṇa.
SP	: Śivapurāṇa.
SP	: Saurapurāṇa.
SS	: Śārṅgadharma Saṃhitā.
SSV	: Sastu Sāhitya Vardhaka Kāryālay.
VMP	: Vāmanapurāṇa.
VP	: Viṣṇupurāṇa.
VRP	: Vārāṇasipurāṇa.
VS	: Vikrama Saṃvat.
YS	: Yājñavalkyasmṛti.
YVVS	: Yajurveda vājasaneyīsaṃhitā.

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# THE HOLY PLACES OF NORTH INDIA AS MENTIONED IN THE SKANDA-PURĀṆA\*

BY

UMAKANT THAKUR

[ अस्मिन् निबन्धे विदुषा लेखकेन भारतदेशस्योत्तरभागे  
स्थितानां स्कन्दपुराणोक्तानां तीर्थानां संकलनं विधाय तेषां सांप्रति-  
कावस्थितिविषये सांप्रतिकविदुषां मतान्यालोच्य च विमर्शः प्रस्तुतः ।  
अनेनैव लेखकेन 'पुराणम्' पत्रिकायाः १४.१ (जनवरी १९७२)  
अङ्के स्कन्दपुराणाधारेण भारतस्य पूर्वप्रदेशेष्वस्थितानां तीर्थानां  
विवरणम् प्रस्तुतम् । तीर्थानां विवरणमकाराक्षरक्रमेणास्ति । ]

This article deals with the holy places situated in the Northern Parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh. Most of the tīrthas are located in Kāśī, Ayodhyā, Prayāga, Mathurā, Badarikāśrama, Haridvāra. The Kāśīkhaṇḍa of the SK. P. deals with the tīrthas scattered in and around the holy land of Kāśī.

In this article the places of pilgrimage have been briefly dealt with and their identification and location have also been ascertained. They are arranged in alphabetical order.

*Abhaya Vināyaka* :—According to the Skanda Purāṇa<sup>1</sup> the temple of Abhaya-Vināyaka is situated to the north of Vakratuṇḍa-tīrtha in Vārāṇasī.

*Acchodasara* :—This sacred reservoir is located in Vārāṇasī.<sup>2</sup> Dr. P. V. Kane<sup>3</sup> refers to a lake known as Acchodaka, which has been located by him at the foot of the mount Candraprabha.

*Ādityakeśava* :—The image of Ādityakeśava<sup>4</sup> is placed to the east of Ādikeśava in Vārāṇasī. A mere visit to this God releases the visitors from different varieties of sins.

\* An article 'The Holy places of east India in Skanda Purāṇa, by the same author has been published in Purāṇa XIV. 1 (Jan. 1972) pp. 40-57. ed.

1. SK. Kā. 57.89-90 20

2. Ibid 12.64

3. History of Dharma Śāstra, vol. IV. p. 730.

4. Sk. Kā. 5-850.

*Agastīrtha* :—The Sk. P.<sup>1</sup> mentions that Agastīśvara stands on the bank of this sacred place.

*Ambaṛīṣatīrtha* :—It is a reservoir situated in the vicinity of Prahlādatīrtha in Vārāṇasī.<sup>2</sup>

*Ambikāgaurī* :—This image of the Goddess Gaurī exists with the images of lord Śiva known as Ambikeśvara,<sup>3</sup> and her son Ṣaḍānana in the middle of the two. A mere visit to them in Kāśī brings about cessation of rebirth.

*Ambikeśvara* :—This holy place<sup>4</sup> is situated in the vicinity of Ambikāgaurī in V. rāṇasī.

*Amṛteśvara* :—The Phallus of lord Śiva known as Amṛteśvara<sup>5</sup> stands on the bank of Amṛtakūpa. To the west of this image is situated the temple of Siddhalakṣmī.

*Anantavāmana* :—This is the name of Lord Śiva.<sup>6</sup> The temple of Ananteśvara is situated adjacent to it.

*Ananteśvara* :—The temple of the phallus known as Ananteśvara<sup>7</sup> is situated near the temple of Ananta Vāmana in Vārāṇasī.

*Angiraseśvara* :—According to the Sk P.<sup>8</sup> the temple of Angiraseśvara is located in Harikeśava vana. A visit to this phallus has been highly eulogised. Dr. P. V. Kane also refers to it and places it in Vārāṇasī.

*Antarvedīkṣetra* :—The place<sup>9</sup> lying between the river Gangā and Yamunā is regarded as a holy place. When Vṛttra was slain the sin engendered due to the killing of a Brāhmaṇa descended on the land between Gangā and Yamunā, and the place came to be known as Antarvedī. Dr. P. V. Kane<sup>10</sup> refers to the SK. P. in this connection and agrees with the above statement. N. L. Dey<sup>11</sup> holds that Antarvedī is the Doab between the Gangā and the Yamunā. He alludes to the Bhaviṣya Purāṇa and the Hemakośa in this concern. Dr. B. C. Law<sup>12</sup> is inclined to mention two places

1. *ibid* 61.177.

3. *ibid* 68.219-220.

5. *ibid* 70.53-56.

7. *ibid*

9. Sk., Mā., Ke. 17.273-275.

11. Geog. Dict. 8.

2. *ibid* 58.49.

4. *ibid*

6. Sk. Ka. 61.191.

8. *ibid* 18.20.

10. Hist. of Dhs. IV. 733.

12. Hist. Geog. 66.141.

of this name. One of them is located in Northern India while the other is in the Southern India, which according to him is situated on Godāvarī. However, it finds mention in the Indore Copper-plate<sup>1</sup> Inscription of Skanda Gupta (466 A. D.) which evidences that it is the country lying between the Gangā and the Yamunā, and between Prayāga and Haridvāra.

*Āryāvarta* :—The name occurs two times in the Sk.P.<sup>2</sup> but as to the location of this country it remains silent. It is only referred as the holiest land in India. Again it is stated that Āryāvarta contained 5 Lakhs Villages<sup>3</sup> during that period.

However, according to Manu<sup>4</sup>, Āryāvarta is bounded on the east by the East sea, On the West by the West sea, on the north by the Himalayas.

N. L. Dey<sup>5</sup> agrees with this statement. Dr. Kane<sup>6</sup> also refers to this holy land and is inclined to support the statement mentioned above.

*Ayodhyā* :—The Vaiṣṇavakhaṇḍa of the Skanda contains a chapter known as Ayodhyā māhātmya. It deals with the glorification of sanctity of Ayodhyā in ten chapters. Accordingly<sup>7</sup> it is situated on the bank of the holy river Sarayū. The three letters viz. 'A', ya, and 'dha' of Ayodhyā symbolises Brahmā, Viṣṇu and Rudra respectively.<sup>8</sup> It extends miles to the east and west of Sahasradhāra kṣetra<sup>9</sup>. It is called the antargṛha of Viṣṇu and has the shape of a fish. It is known as one of the seven main holy places of the Hindus. It is referred to by several modern scholars. N. L. Dey<sup>10</sup> identifies it with the ancient Audh.

*Agnitīrtha* :—This holy place stands in between the five stones (Śilā Pañcaka) near the temple of God Hari in Badarikāśrama. It is also known as Vahnitīrtha or Pāvakatīrtha. It has been highly extolled in the Sk.P.<sup>11</sup> Dr. Kane<sup>12</sup> refers to Agnitīrtha locating it at several places, but he has not taken notice of the Sk.P. about its location in Badarikāśrama

1. Ibid.

3. Sk. Ma. Kau 39.157.

5. Geog. Dict. 12.

7. Sk. Vai. Ayo 1.31,

9. ibid 1.64-65.

11. Sk., Vai. B.M. 3.14,18.

2. Sk. Vai. Ka. Ma 4.28.

4. Manu Smṛti 2.22.

6. Hist. Dhs. IV. 734.

8. ibid 1.60.

10. Geog. Dict. 14.

12. Hist-Dhs. IV. 731.

*Analeśvara* :—The Phallus of Śiva known as Analeśvara stands before the temple of Naleśvara<sup>1</sup> in Vārāṇasī.

*Anuyoginī tīrtha* :—This is a place of pilgrimage<sup>2</sup> situated near Agnitīrtha in Vārāṇasī. A bath in it has been highly eulogised.

*Arkavināyaka* :—The temple of Arkavināyak<sup>3</sup> stands at the confluence of the river Gangā and Asi in Vārāṇasī. A visit to this God on Sunday removes all the worldly troubles.

*Arundhatītīrtha* :—The sacred place known as Arundhatītīrtha<sup>4</sup> is situated near Vasiṣṭhatīrtha in Kāśī. It is auspicious mainly for chaste women.

*Aruṇāditya* :—The name occurs in association with the sub-tīrthas in Vārāṇasī and worshippers of this diety never face any trouble, sin or poverty.<sup>5</sup>

*Āṣāḍhīśvara* :—According to the Sk. P.<sup>6</sup> it is situated to the north of Bhārabhūtīśatīrtha in Kāśī. It is said to have been worshipped by Āṣāḍhī.

*Aṣṭavināyaka* :—According to the Sk.<sup>7</sup> P. there are eight temples of the diety Gaṇeśa in Kāśī, which are known as Aṣṭavināyakas. They are Dhundhirāja or Arkavināyaka, Durgavinīyaka, Bhīmacanḍa Vināyaka, Dehalī Vināyaka, Uddanḍa Vināyaka, Paśapāñi Vināyaka, Kharva Vināyaka and Siddhi Vināyaka. N. L. Dey<sup>8</sup> also refers to Aṣṭavināyaka, which has been located in the Poona district by him. Hence it is evidently different from that of Skanda Purāṇa.

*Atriśvara* :—The phallus known as Atriśvara<sup>9</sup> is situated on the north bank of Gokarṇeśa tīrtha (reservoir) in Vārāṇasī. A mere visit to this holy place has been greatly ewogised.

Dr. Kane<sup>10</sup> also refers to this tīrtha in Vārāṇasī.

*Atyugra Navasiṃha* :—The Sk. P. avers that the temple of Atyugra Narasiṃha stands to the west of Kalaśeśvara in Vārāṇasī. One who worships this God is released from great sins.<sup>11</sup>

1. Sk. ka. 69.165.

2. ibid 61.176.

3. ibid 57.50.

4. ibid 61.16.

5. ibid 51.22.

6. ibid 55.28.

7. ibid 57.43, 59.67.

8. Geog. Dic. 12.

9. Sk. Ka. 13. 14-16.

10. Hist. Dhs. IV. 735.

11. Sk. Ka 16.192.

*Avimukta* :—The name Avimukta is the synonym of Vārāṇasī. The extent of this sacred place is ten miles<sup>1</sup>. The temple of God Viśveśvara stands therein. As the God Viśvanātha never leaves this place it is called Avimukta.<sup>2</sup> N. L. Dey<sup>3</sup> and Dr. Kane<sup>4</sup> also refer to it and identify it with Vārāṇasī.

*Ayogandhīśvara* :—The phallus of Ayogandhīśvara is situated to the north of Matsyodarī in Vārāṇasī. There is a reservoir named Ayogandhakūṇḍa in the vicinity of this temple.

*Badarikāśrama* :—The Sk.P. deals with this holy place in a special chapter in Vaiṣṇava Khaṇḍa, known as Badarīmāhātmya, which contains eight chapters. It is known as *Muktiprada*<sup>5</sup> in Kṛtayuga, *Yogasiddhida* in Tretā, *Viśālā* in Dvāpara and *Badarikāśrama* in Kaliyuga. A thought of pilgrimage to Badarī even in mind is equated with a severe penance in other holy places. According to Sk. P.<sup>7</sup> there is no other holy place like Badarī in the three worlds. As it destroys the material body of soul by knowledge this place is called Viśālā.<sup>8</sup> Regarding the origin of the name Badarī it is narrated that because nectar drops from the Badarī tree here this place is known as Badarī, where there is gathering of the sages. This is the place of God Viṣṇu, who never abandons this place, where as the other places are abandoned from time to time and from one Yuga to another Yuga.<sup>9</sup> The mountain known as Gandhamādana stands to the south of Badarī. Garuḍa, according to the Sk. P. performed asceticism here on the Gandhamādana mountains to the south of Badarī.<sup>10</sup> The hermitage of Nārāyaṇa (Nārāyaṇāśrama) and the river Gangā are situated on mount Gandhamādana<sup>11</sup>. N. L. Dey<sup>12</sup> explains that the temple of Badarīnātha is situated in Garhwal (U. P.). It is a peak of the main Himalayan range, about a months journey to the north of Hardwar and 55 miles north-east of Srinagar. Dr. B. C. Law<sup>13</sup> and Dr. Kane<sup>14</sup> also agree with Prof. Dey.

1. Ibid 22.81-83.

3. Sk. Ka. 69.20-22.

7. Ibid 1.54-55.

9. Ibid 1.59-60.

11. Ibid 2.31-32.

13. Hist. Geog. p. 69

2. Sk. Vai. P. M. 12.41-42.

4. Hist. Dhs. IV. 736.

6. Sk. Vai. B. M. 1.56-57.

8. Ibid 1.58.

10. Sk. Vai. B. M. 4.3

12. Geog. Dic. 15.

14. Hist. Dhs. IV pp. 736-737.



*Badarītīrtha*:—Same as Badarikāśrama.

*Badarivana*:—The name occurs in the Venkaṭācalamāhātmya<sup>1</sup> but the location is not clear. However, it may be identical with Badarikāśrama as mentioned above. Dr. Kane<sup>2</sup> also refers to it but as its location he is silent.

*Bālhikadeśa*:—According to Sk. P.<sup>3</sup> the country of Bālhika comprised four lacs of villages. Besides this no further information about this country is available in the Sk. P. However, as the name is associated with Lankādeśa it may be located in the south. Prof. N. L. Dey<sup>4</sup> mentions Bālhika as a country and locates it between the Beas and the Sutlej, north of Kekaya. Further he identifies it with Madras whose capital was Śākala. This latter statement of Prof. N. L. Dey seems to be identical with that of the Sk. P. According to Kāvyaṁimāmsā<sup>5</sup> it is located in northern India.

*Balivāmana*:—The temple of Balivāmana is situated to the west of Balibhadreśvara in Vārāṇasī. It was worshipped by Bali.<sup>6</sup>

*Bandikuṇḍa*:—According to Sk. P. it is a pit in Vārāṇasī. North to this shrine stands the temple of Mahākāla known as Bandīśvaras.<sup>7</sup>

*Bandīmahādevī*:—The name of the Goddess known as Bandīmahādevī<sup>8</sup> occurs in association with the names of the sub-tīrthas under Vārāṇasī.

*Bandīśvaraliṅga*:—Same as Bandikuṇḍa (Q. V.) See above.

*Bāṇeśvaraliṅga*:—The temple of Bāṇeśvara<sup>9</sup> is situated to the west of Mayūreśa which stands to the west of Kuṇḍodareśvaraliṅga on the bank of the river Asī in Vārāṇasī. A mere visit to it removes all the sins. It was worshipped by Bāṇa<sup>10</sup>, who could attain thousand arms by the grace of this God. Dr. Kane<sup>11</sup> has rightly referred to Sk. P. in connection with this holy place.

1. Sk. Vai. Ven. 10 62

2. Hist. Dhs. IV p. 737.

3. Sk. Ma. Kau. 39, 1 5.

4. Geog. Dic. p. 19.

5. Kāvyaṁimāmsā (Rājasekhara) 8 (298, 308).

6. Sk. Ka. 61.201.

8. SK. Ka. P. 33.177.

7. SK. Ka. 97.136.

9. SK. Ka. 53.79-80.

10. ibid 33.139

11. Hist. Dhs. IV p. 737

*Bhadrakarṇeśalinga* :—This is the temple of lord Śiva known as Bhadrakarṇeśa. The reservoir called Bhadrakarṇa<sup>1</sup> stands near this temple. The location of this tirtha is to the east of the temple of Uddanḍa Gaṇapati in Vārāṇasī. Dr. Kane<sup>2</sup> has also referred to it and has located it on mount Arbuda, and hence it is not identical.

*Bhagīratha Vināyaka* :—According to the Sk. P.<sup>3</sup> the temple of Bhagīratha Vināyaka stands near Hariścandra Vināyaka in Vārāṇasī.

*Bhagīratha tirtha* :—This is a reservoir situated to the south of Brahmanāla in Vārāṇasī. A bath in this shrine releases one from the sin of slaying of a Brāhmaṇa.<sup>4</sup>

*Bhārabhūtīśvara Linga* :—The phallus of Lord Śiva named Bhārabhūtīśvara<sup>5</sup> was worshipped by one of the Gaṇas known as Bhārabhūta in Vārāṇasī. Dr. Kane<sup>6</sup> also mentions this tirtha under Vārāṇasī.

*Bhāradvājaśrama* :—This is the hermitage of the sage Bhāradvāja. It has been dealt with by several modern scholars like Dr. Kane<sup>7</sup>, Dr. Law<sup>8</sup>, and N. L. Dey.<sup>9</sup> All of them have located this place in northern India, but according to the Sk. P. it seems to be situated in south India. The Kauravas are said to have visited this hermitage. Plantain, coconut, mango and sandal trees are said to have been existing there.<sup>10</sup>

*Bharatakuṇḍa* :—This is a reservoir said to be situated in Nandigrāma.<sup>11</sup> The king Bharata of Raghu dynasty ruled over the kingdom residing at this place during the exile of Rāma and having established the image of Rāma made a reservoir there in. Hence it is named after his name. It is situated to the north of Bhairava Kuṇḍa. Nandigrāma has been identified with modern 'Nandagaon' in Oudh about eight miles to the south of Fyzabad.<sup>12</sup>

1. SK. Ka. 69.104-105.

3. SK. Ka. 57.124.

5. Sk. Ka 55.13.

7. Ibid.

9. Geog. Dic. 31.

11. Sk. Vai. Ayo. 9.46-50.

2. Hist. Dhs. IV. p. 738.

4. ibid 81.157.

6. Hist. Dhs. IV p. 738.

8. Hist. Geog. p. 71.

10. Sk. Vai. Ven. 30.23-24.

12. Hist. Dhs. IV p. 784.

*Bhairavatīrtha* :—This is the temple of the diety known as Bhairava. It is said to be situated to the south of Sītakuṇḍa<sup>1</sup> in Ayodhyā. A mere visit to this God is said to release one from all sins. Dr. Kane<sup>2</sup> refers to Bhairava but as to its location he is silent.

*Bhārgavatīrtha* :—It is a reservoir situated to the east of Bhrgu-keśava in Kāśī. A bath in it has been highly eulogised.<sup>3</sup>

*Bhāskarādri* :—According to the Sk. P.<sup>4</sup> it seems to be the eastern part of Śoṇa mountain.

*Bhavalīnga* :—This is one of the Phalli of Lord Śiva in Kāśī. It is said that the God Bhava of Vastrāpatha kṣetra came down near Bhīmacaṇḍī<sup>5</sup> in Kāśī. It is also known as Bhavesvara<sup>6</sup> here in Kāśī.

*Bhavesvara Linga* :—Same as Bhavalīnga.

*Bhīmacaṇḍa Vināyaka* :—The temple of Bhīmacaṇḍa Vināyaka<sup>7</sup> is situated to the south-west of Bhīmacaṇḍī in Kāśī. A mere visit to this diety is said to be the remover of great troubles.

*Bhīmacuṇḍa* :—It is a reservoir<sup>8</sup> situated in the vicinity of Bhīmacaṇḍī in Vārāṇasī.

*Bhīmeśvara* :—This is a phallus of Lord Śiva known as Bhīmeśvara<sup>9</sup>. It is situated in front of the temple of the God known as Nakulīśa. A holy place<sup>10</sup> of the same name, sacred to Piṭṛs, is said to be situated under Narmadā also, which is not identical with this tīrtha.

*Bhūrbhuvah Linga* :—The name of this phallus known as Bhūrbhuvahlinga<sup>11</sup> finds mention in the Sk. P. in association with the phalli found in Vārāṇasī. The temple of this phallus is said to be situated to the west of Gaṇādhīpa. The contents aver that this phallus has come down from the mountain of Gandhamādana to Kāśī.

*Bhūtanātha* :—This is the temple of God Śiva near Dharmavāpī in Dharmāraṇya<sup>12</sup>. This Dharmāraṇya<sup>13</sup> is situated in Gayā.

1. Sk. Vai. Ayo. 9.41.

3. Sk. Ka. 58.52.

5. Sk. Ka. 69.99.

7. Sk. Ka. 57.61.

9. Ibid 69.120.

11. Sk. Ka. 69.147.

13. Hist. Dhs. IV. 749

2. Hist. Dhs. IV. p. 738.

4. Sk. Ma. Ach. V. 4.27.

6. Sk. Ka. 69.99.

8. Sk. Ka. 70-73.

10. Hist. Dhs. IV. 739

12. Sk. Bra. Dh. Kh. 4.78

*Bindusara* :—N. L. Dey<sup>1</sup> observes that Bindusara is a sacred pool situated (a) on the Rudra Himālaya, two miles south of Gangotri (b) at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Mainākaparvata in the Mahābhārata (Sabhā. ch. 3), and (c) in Sitpur<sup>2</sup> (Siddhapura in Gujarat) north west of Ahmadabad. Dr. Kane<sup>3</sup> observes that it is located (a) on mount Maināka, near Badarī (b) in Vārāṇasī, here Śiva is said to have bathed in it and the Kapāla of Brahmā that had stuck to his hand dropped and thus it became Kapāla-mocana tīrtha, (c) under Ekāmra :—it is so called because Rudra collected drops of water from all holy places and filled these with (d) in Kashmir<sup>4</sup> it is Dikpāla in the east of the country.

However, according to the Sk. P.<sup>5</sup> Bindusara tīrtha is a sacred and popular pool (lake) situated to the north east of mount Meru, which has already been located near the Himalayan region.

*Binduvīṇāyaka* :—This is one of the important temples of the deity Gaṇeśa known as Vīṇāyaka in Kāśī. A visit to this sacred place removes all sorts of troubles.<sup>6</sup>

*Brahmakunḍa* :—The name of this sacred pit finds mention in association with the sub-tīrthas under Badarītīrtha (q. v.). A visit to this sacred place has been highly eulogised in the Sk. P. The Sk. P. reveals the fact that even a great sinner gets rid of all the sins<sup>7</sup> by a visit to it and attains the blessed region of Brahmā (Brahmaloka) too.

*Brahmakunḍa* :—This is another reservoir known as Brahmakunḍa<sup>8</sup> which is situated in Ayodhyā. God Viṣṇu is said to reside here always

*Brahmakunḍa* :—This is one of the three sacred pits<sup>9</sup> (Kunḍas) known as Brahmakunḍa, Vaiṣṇavakunḍa, and Rudrakunḍa situated in Madhupurī i.e. Mathurā.<sup>10</sup> Among these three reservoirs Brahmakunḍa is regarded as the great one. A bath in it,

1. Geog. Dic. 38.

2. ibid

3. Hist. Dhs. IV. p. 749

4. NM.-1116-1117-Q. by Hist Dhs.IV. p.740.

5. Sk. Ava A. Ksc.M.70.5-8.

6. Sk. Ka. 57.123-125.

7. Sk. Vai. B. M. 6.22-3.

8. Sk. Vai. Ayo. M. 2.15-16.

9. Sk. Vai. Mā M. 17.53-54.

10. Sk. Vai. Mai. M. 17.

gift and Śrāddha here are said to be of great importance. The month of Mārgaśīrṣa is pointed out as more auspicious for all the religious activities to be performed here.

*Brahmanālātīrtha* :—This is one of the subīrthas in Vārāṇasī. It is said to be situated to the north of Bhagīrathatīrtha<sup>1</sup> i.e. *Bhagīrathīśvara līṅga*. A bath in this holy reservoir has been extremely praised in the Sk. P. N. L. Dey<sup>2</sup> identifies it with Maṇīkarṇikā in Vārāṇasī.

*Brahmapura Kṣetra* :—This is a place of Pilgrimage where Indrajit is said to have established the phallus of Lord Śiva on the bank of Puṣkariṇī.<sup>3</sup>

Dr. Kane<sup>4</sup> Locates Puṣkariṇī at Narmadā and again in Gayā. It finds mention in Bṛhatsamhitā<sup>5</sup> also according to which it is identical with Garwal and Kumaon. Dr. B. C. Law<sup>6</sup> refers to it as the ancient capital of the Chamba State in the Punjab. Dr. Cunningham identifies it with Vairāṭa Pattana. According to Hiuen Tsang<sup>7</sup> the kingdom of Brahmapura was 667 miles in circuit. Dr. Cunningham<sup>8</sup> observes that Brahmapura existed in the districts of Garhwal and Kumaon. However, according to Sk. P. as it finds mention in A Ch. M. it should be located in south India.

*Brahmāśramapada* :—According to the Sk. P.<sup>9</sup> the place known as Brahmāśrama pada is situated in the vicinity of the Himalayas. It contains several types of trees and animals like deer and elephants.

*Brahmāvarta* :—This is a well (Kūpa) situated in front of the Devadevalīṅga existing to the north of Dhunḍhirāja in Vārāṇasī. One, who having taken bath from the water of this well worships the Lord Śiva, attains the fruit even crore times more than that of Naimiṣāraṇya.<sup>10</sup> Again according to Badarikāmāhātmya of the Sk. P. this holy place is located in Badarikāśrama. A mere visit to this sacred place removes all the sins.<sup>11</sup> N. L. Dey<sup>12</sup> also refers

1. Sk. Ka. 61.155 and 157.

3. Sk. Ma. A. Ch. M. U. 2.53.

5. Bṛhatsamhitā Ch. 14.

7. Ibid.

8. Refused by B. C. Law vide History of Geog. p. 72.

9. Sk. Vai. Ven. Ma 19.22-24.

11. Sk. Vai. B. M. 8.49.

2. Geog. Dic. p. 40.

4. Hist. Dhs. IV. P. 794.

6. Hist. Geog. p. 72.

10. Sk. Ka. 69.11-13.

12. Geog. Dic. p. 40.

to one Brahmāvarṭta as a landing ghat on the Ganges at Bithūr in the district of Kanpur. But it is not identical with that of Sk. P.

*Brahmyatīrtha* :—This is a reservoir in the vicinity of Aruṇādrīśa. It is said that the creator (Brahmā) himself comes here in the month of Mārga and having taken bath in this reservoir worships Aruṇācala. Again in the month of Pauṣa, Indra is said to come here and take bath in this shrine.<sup>1</sup>

*Bṛhaspati Kuṇḍa* :—According to the Sk. P. this is a pit situated to the south west of Kṣīrodakasthāna in Ayodhyā.<sup>2</sup> Bṛhaspati is said to have resided here and performed sacrifice. A Pilgrimage to this place on the fifth day of the second half of Bhādra or on any thirsdays has been highly eulogised.

*Buddhatīrtha* :—The name occurs in association with the sub-tīrthas of Vārāṇasī. According to the Sk. P.<sup>3</sup> there are one thousand Buddhas in Vārāṇasī.

*Cakra Kṣetra* :—In order to reveal the importance of Mathurā, the names of the other Tīrtha Kṣetras have been associated with it. In this connection the name of Cakra kṣetra also finds mention. But as to its location there is no clear indication in the Sk. P.<sup>4</sup>

*Cakra Hari* :—This is the temple of Lord Viṣṇu situated on the western bank of the Sarayū. It accomplishes all the desires.<sup>5</sup>

*Cakratīrtha* (1) :—According to the Sk. P.<sup>6</sup> Cakratīrtha is a reservoir situated in Ayodhyā. It is said to have been founded by the Cakra (wheel) of the Lord Viṣṇu Himself and hence it is known as Cakratīrtha. A man who bathes and awards gifts here goes to the abode of Viṣṇu.

*Cakratīrtha* (2) :—This is another reservoir known as Cakra-tīrtha which is located in Vārāṇasī. A śrāddha to the ancestors here has been highly praised.<sup>7</sup> Dr. P. V. Kane<sup>8</sup> also mentions Cakratīrtha. He has assigned its location to eight different places.

1. Sk. Ma. A. Ch. M. P. 6 107-109.

3. Sk. Ka. 61.208.

5. Sk. Vai. Ayo. 6.10.

7. Sk. Ka. 58.36.

2. Sk. Vai. Ayo. 7.9.

4. Sk. Vai. Ka. M. 4 28-31.

6. Sk. Vai. Ayo. M. 1.95-97

8. Hist. Dhs. IV p. 742.

But as regards its situation at Ayodhyā he has preferred silence. Hence it is not identical. N. L. Dey<sup>1</sup> has also skipped over this point.

*Caṇḍīśvara Liṅga*:—The Phallus of Lord Śiva known as Caṇḍīśvara<sup>2</sup> Liṅga is situated near the temple of Paśāpāṇi Vināyaka in Vārāṇasī. A visit to this great phallus has been greatly eulogised.

*Candroda Kuṇḍa*:—The pit known as Candroda Kuṇḍa is said to be situated in Vārāṇasī. It is a sacred place fit for performing Śrāddha<sup>3</sup> ceremony for ancestors. A person gets rid of all the ancestral debts if he offers piṇḍas here on the bank of Candroda Kuṇḍa.

*Carmanuṇḍā*:—The temple of the Goddess called Carmanuṇḍā is located near Dārukeśa in the eastern part of Vārāṇasī.<sup>4</sup>

*Caturdanta Vināyaka*:—The Sk. P.<sup>5</sup> reveals that the temple of Caturdanta Vināyaka is situated to the north east of Kuṣitakya tīrtha in Vārāṇasī. A mere visit to this temple removes all troubles.

*Caturmukheśvaraliṅga*:—The phallus of Lord Śiva known as Caturmukheśvara was installed by a Gaṇa named Caturmukha in Vārāṇasī. It stands in the vicinity of the temple of Vṛddhakeśa<sup>6</sup> to the south of Kedāra tīrtha in Kāśī.

*Caturvedīśvara Liṅga*:—The phallus of Caturvedīśvara<sup>7</sup> stands near the temple of Ihaśarva in Vārāṇasī. Dr. P. V. Kane<sup>8</sup> also refers to it in Vārāṇasī but his reference to the Sk. P. seems to be wrong.

*Chāgeśvari Devī*:—It is also known as Chāṅgavakreśvara devī<sup>9</sup>. The temple of this Goddess stands to the south of Vṛṣabhadhvaja in Vārāṇasī. The worship of this Goddess has been specially prescribed on the auspicious day of Mahā aṣṭami.

*Cintāmaṇi Vināyaka*:—The temple of the God Cintāmaṇi Vināyaka is situated to the south east of Heramba<sup>10</sup> in Vārāṇasī.

1. Geog. Dic., p. 43.

2. Sk. Ka., 14.54-55.

3. ibid 57.10

4. ibid 69.81

5. SK. Ka. 70.74.

6. Sk. Ka. 69.58

7. SK. Ka. 70.80-82.

8. ibid 55.8-9

9. Hist. Dh. IV. p. 743

10. SK. Ka. 57.93.

This God has been compared with Cintāmaṇi<sup>1</sup>, a kind of gem with magic powers of conquering wealth.

*Citrāghaṇṭā* :—It is situated near Citragupteśvara in Vārāṇasī.<sup>2</sup>

*Citrāgupteśvara* :—The temple of Citragupteśvara<sup>3</sup> stands in the vicinity of Citrakūpa tīrtha in Kāśī. An immersion in and visit to this sacred place leads to material and spiritual gain.

*Citrāṅgadeśvara* :—According to the Sk. P.<sup>4</sup> this is a phallus of Lord Śiva which exists in Vārāṇasī. It finds mention in other Purāṇas<sup>5</sup> also. It also bears the designation of Citrāṅgadātīrtha.

*Guḍakītīrtha* :—The Sk. P.<sup>6</sup> mentions that Guḍakī is a sacred place in Ayodhyā. One who remembers this Goddess at the time of adversity or fear receives speedy relief and remedy. The devotee has been directed to make noise with his thumbs and to offer lamps at this shrine.

*Dadhivāmana* :—The name of this shrine occurs in connection with the description of the sub-tīrthas of Vārāṇasī. The Sk. P.<sup>7</sup> explains that a man who recollects the name of this deity is released from poverty.

*Dakṣāyaṇīśvara Linga* :—This is the phallus of Lord Śiva known as Dakṣāyaṇīśvara<sup>8</sup> which is said to be situated to the east of the temple of Ratneśvara in Vārāṇasī.

*Daṇḍa Puṣkariṇī* :—This is a reservoir in Viśālā<sup>9</sup>, i. e. Badarī-nātha. An immersion in this pit is said to have superior spiritual efficacy in comparison with other identical holy reservoirs. The offering of Piṇḍas at this place confers spiritual benefit that surpasses what is to be gained by performing identical acts at Gayā by eight times. It is also known at Daṇḍodakātīrtha.

1. It is worthy to remark that the conception of Cintāmaṇi concurs with that of Cintārāja that finds mention in the sacred texts of Buddhism.

2. Sk. Ka. 70.38-39.

3. ibid

4. ibid 70.43.

5. K. I. 35.11

‘ Vam. 48.39 } ref. by Hist. Dhs. IV, p. 744.

6. Sk. Vai. Ayo. 8.29-31.

7. Sk. Ka. 61.199.

8. ibid 68.216, 218.

9. Sk. Vai. B.M. 8.33-40.



*Daṇḍīśvara* :—The phallus of Lord Śiva known at Daṇḍīśvara<sup>1</sup> is situated to the east of Sadehalī Vināyaka in Vārāṇasī. The Sk. P. explains that Daṇḍī, who chastises the sinners, comes from Devadāruvana to Vārāṇasī. He stays there in the form of a phallus. One who worships this phallus has not to undergo rebirth. Dr. P. V. Kane<sup>2</sup> also refers to it and agrees with the above location though he does not give any reference to the Sk. P.

*Dantahasta Vināyaka* :—This is the temple dedicated to lord Gaṇeśa<sup>3</sup> standing in the south of Vighnarāja. According to the Sk. P. all the sins committed by the individuals in Vārāṇasī are noted down by Him.

*Dāruvana* :—The name of this forest finds mention in the Sk. P.<sup>4</sup> It is also known as Devadāruvana. According to this Purāṇa Lord Śiva is said to have wandered in this forest for begging alms. But its location cannot be ascertained from the account given in this Purāṇa. According to N. L. Dey<sup>5</sup> also Dāruvana and Devadāruvana are identical. It is said to have been situated on the Ganges near Kedāra in Garwal. It is further observed that Badarikāśrama was situated in this forest. Dr. P. V. Kane<sup>6</sup> says that it is the Himalayas near Badarīnātha. An other section of scholars<sup>7</sup> has located it near Vijayeśvara in Kashmir.

*Dārukeśvaratīrtha* :—This is a reservoir near the temple of the phallus known as Dārukeśa in Kāśī.

*Daśahareśvara* :—This is the temple of Lord Śiva known as Daśahareśvara situated to the west of Svardhuni<sup>8</sup> tīrtha in Kāśī. A mere salutation to this God has been greatly eulogised.

*Daśāśvamedha* :—It is also known as Daśāśvamedhika. This is a renowned place of pilgrimage in Vārāṇasī. Previously it was known as Rudrasara and later on it came to be known as Svardhuni, after the arrival of Bhagīratha. A phallus of Lord Śiva was installed there by the creator Himself, which was named as Daśāśvamedheśa Linga. A holy dip in this tīrtha specially on

1. Sk. Ka. 69.102.

2. Hist. Dhs. IV. p. 745.

3. Sk. Ka. 57.94.

4. Sk. Ma. Ka. 6.284.

5. Geo. Dic. P. 54.

6. Hist. Dhs. IV. P. 745.

7. H. C. 10.3 ref. by Hist. Dhs. p. 745.

8. Sk. Ka. 70-8.

9. ibid 52.95.

the first day of the second half of the month of Jyēṣṭha liberates one from all the sins.<sup>1</sup> Dr. Kane<sup>2</sup> also refers to this tīrtha and locates it at eight different places including Vārāṇasī. But he has not cited the authority of Sk. P. in order to confirm his finding.

*Dattātrayeśvara* :—The temple of the Phallus known as Dattātrayeśvara<sup>3</sup> is situated in the vicinity of Ādityakeśava in Vārāṇasī. It is a place of pilgrimage fit for performing śrāddha. It stands on equal footing with Gayā as a sacred place for offering piṇḍas to the departed ancestors. It may be identified with Dattātreya Linga as referred to by Dr. P. V. Kane.<sup>4</sup>

*Dehalī Vināyaka* :—According to the Sk. P. this is the temple of Gaṇeśa known as Dehalī Vināyaka in Vārāṇasī. It removes all the troubles of its devout worshipper.<sup>5</sup>

*Dhanayakṣakuṇḍa* :—This is a reservoir standing to the south west of Rukmīṇikuṇḍa in Ayodhyā.<sup>6</sup> This is the place where the great wealth of the renowned king Hariścandra was preserved.

*Dharaṇī Varāha* :—This is a place of pilgrimage situated near Prayāgeśvara in Vārāṇasī.<sup>7</sup>

*Dharmakṣetra* :—(a) This is a place of Pilgrimage<sup>8</sup> situated to the north of Vārāṇasī. It is usually believed that Lord Viṣṇu resides in this place (b) It has been further stated in the Sk. P. that the place south to the confluence of Gangā in Mānasa is called Dharmakṣetra. According to the Sk. P. this holy place is thought to be situated in the Himalayan region in the vicinity of Badarīnātha.<sup>9</sup>

*Dharmakūpa* :—This is a sacred well standing near Āśvināyaka in Vārāṇasī.<sup>10</sup> The offering of Piṇḍas to the ancestors here has been extolled owing to its great spiritual efficacy.

*Dharmāranya* :—The Sk. P. in its Brahmakhaṇḍa contains a separate chapter on Dharmāranya. It gives an account of the sub-tīrthas included within the jurisdiction of it (Dharmāranya). But as regards the problem of the location of Dharmāranya, the Sk. P.<sup>11</sup> does not contain any allusion to it. According to the

1. *ibid* 52.68.87.

3. Sk. Ka. 58.51.

5. Sk. Ka. 57.62

7. Sk. Ka. 61.203.

9. S.K. Vai Vai. B.M. 8.42-44.

11. Sk. Bra. Dh. chapter 2.

2. Hist. Dhs. IV. p. 745

4. Hist. Dhs. IV. p. 745.

6. S. K. Vai. Ayo.

8. Sk. Ka. 58.7.

10. Sk. Ka. 33.176.

Sk. P.<sup>1</sup> it is a holy place known as Ūsara tīrtha. The trinity viz. Brahmā, Viṣṇu and Maheśvara resides in this place. N. L. Dey<sup>2</sup> refers to it and locates it at different places. First he says that it is a holy place situated at the distance of four miles from Buddha Gayā in the district of Gayā. A group of scholars including N. L. Dey<sup>3</sup> considers that this kṣetra comprised the portions of the districts of Ballia and Ghazipur. Secondly it has been identified with Moharapura or ancient Moherakapura, 14 miles to the north of Vindhyācala (town), in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rṣi, the husband of Ahalyā. Thirdly it has been asserted to be situated on the Himalaya<sup>4</sup>, on the southern bank of the river Mandākinī. According to the Mahābhārata<sup>5</sup>, it is identifiable with the hermitage of sage Kaṇva near Kota in Rajasthan. Dr. Kane<sup>6</sup> locates it in Gayā and again near Mahākāla at Ujjayinī.

*Dhautopāśeśvara* :—This is a phallus of God Śiva near Kiraṇeśvara in Vārāṇasī<sup>7</sup>. Dr. Kane<sup>8</sup> also refers to this tīrtha and has quoted the relevant verses from the Sk. P.

*Dhūṇḍhirāja* :—According to the Sk. P.<sup>9</sup> it is one of the temples of Gaṇeśa in Vārāṇasī. It is situated to the south of the lord Viśvanātha. This deity permits the devotees to stay at Vārāṇasī only after a thorough investigation. They ultimately attain the fulfilment of their cherished desires by means of his divine grace. Dr. Kane refers to the same deity by the name of Dhūṇḍhi Vināyaka. Both of them are identical.

*Dīptamahāśakti* :—This is the temple of Goddess Mahāśakti known as Dīpta situated near the temple of Sāmbāditya<sup>10</sup>. The worship of this Goddess bestows wealth on the worshippers.

*Draupadāditya* :—According to the Sk. P. this is one of the sacred temples of the sun as one of the supreme deities in Vārāṇasī.<sup>11</sup>

1. Sk. Bra. Dh. Kh. 2.3.

2. Geog. Dic. p. 56.

3. Ibid.

4. Kūrma P. ch. 14-ref by N. L. Dey, p. 16

5. Mbh. Vana. ch. 82. ref. by. N. L. Dey p. 56.

6. Hist. Dhs. IV. p. 747

7. Sk. Ha. 33. 156.

8. Hist. Dhs. IV. p. 747.

9. Sk. Ka. 57. 43.

10. Sk. Ka. 70.62.

11. Sk. Ka. 49.25.

*Dṛmicāṇḍeśvara* :—In the text of the description of the sub-tīrthas of Vārāṇasī<sup>1</sup> the name of this phallus occurs in the Sk. P.

*Dugdheśvara* :—According to the Sk. P. this is one of the sub-tīrthas situated in Ayodhyā. This sacred place is the temple of Lord Śiva which stands near the famous reservoir known as Sītākunḍa<sup>2</sup> The other pit known as Kṣīrākunḍa also exists in the vicinity of this holy place.<sup>3</sup> Dr. Kane<sup>4</sup> also refers to one Dugdheśvara which he locates in Sābhramatī. And again he has assigned its site to the south of Khaḍgadhāra. So it is evident that his statement is at variance with that of the Sk. P.

*Durbharākhyasara* :—This is a sacred reservoir in Ayodhyā.<sup>5</sup> It stands to the south west of the Mahāratna tīrtha. An immersion and offering of gift at this sacred pit have been highly panegyricised.

*Durgā Bhagavatī* :—This is one of the Subtīrthas of Vārāṇasī.<sup>6</sup> It is the temple of the Goddess Durgā and as such is held in deep reverence by her devotees. To it has also been accorded the holy name of Citraghaṇṭeśī.

*Durga Vināyaka* :—While describing the different names of Gaṇeśa<sup>7</sup> the name of this sacred place has also been referred to by the Sk. P. The name that it bears is a significant one. Its adoration brings about the cessation of all sins and sufferings.<sup>8</sup>

*Dvādaśāditya* :—According to the Sk. P.<sup>9</sup> there are twelve temples of the Sun, dedicated to his twelve divine forms. Their collective designation is Dvādaśāditya. Their names may be set down in the following order : Lolarka, Uttarārka, Sāmbhāditya, Drupadāditya, Mayūkhāditya, Khakholkāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gangāditya, Yamāditya. All of them are situated in Vārāṇasī, and each of them has received separate treatment. Dr. Kane<sup>10</sup> refers to another Dvādaśāditya Kuṇḍa in Badarī which is distinct from the one referred to above.

1. Sk. Ka. 49.25.

3. Sk. Vai. Ayo. 8.68.

5. Sk. Vai. Ayo. 8.38-39.

7. Sk. Ka. 57-60.

8. The temple of Durgavināyaka is situated in Vārāṇasī near the temple of Goddess Durgā in Durgākunḍa Mohalla.

9. SK. Ka. 46.45-47.

2. Sk. Vai. Ayo. 9.39.

4. Hist. Dhs. IV p. 748.

6. Sk. Ka. 33.174-175.

10. Hist. Dhs. IV p. 748.

*Dvicaṭuṣka Vināyaka* :—The Sk. P.<sup>1</sup> has laid down that there are five distinct types of deities that go under the name of Dvicaṭuṣka Vināyaka. All of them are the guardian deities of the sacred land of Vārāṇasī. Upon them has been conferred the following names, viz. Sthūladanta, Kalipriya Vināyaka, Caturdanta Vināyaka, Dvituṇḍigaṇanāyaka, and Jyeṣṭha Vināyaka. According to the Sk. P. the temple of Sthūladanta is situated to the north of Abhayapada, on the bank of the Ganges. The temple of Kalipriya Vināyaka stands to the north of Simhatuṇḍa, which is the celebrated shrine of Gaṇeśa. The temple of Caturdanta Vināyaka is located to the north east of the Kuṇṭāḥṣatīrtha. A repair to this temple removes all the hindrances that stand in the way of realisation of desired ends of human life. The temple of the God known as Jyeṣṭha Vināyaka exists to the south east of Cintāmaṇi Vināyaka in Vārāṇasī.

*Dvituṇḍa Vināyaka* :—This is one of the five temples of God Gaṇeśa known as Dvicaṭuṣka in Vārāṇasī<sup>2</sup>.

*Gabhastīśa* :—This is a great phallus of Lord Śiva in Vārāṇasī.<sup>3</sup> The Sk. P. has narrated that the renowned sage Markaṇḍeya, the son of Mṛkaṇḍu, had performed severe penance at this place.

Dr Kane<sup>4</sup> has mentioned the name of this phallus and has given chapter and verse quotation from the Sk. P. in support of his observation. But the reference appears to be wrong. His allusion to chapter IV should be amended to chapter VI of the same Purāṇa. I think it is a case of misprint.

*Gabhastīśvara* :—According to the Sk. P.<sup>5</sup> it seems to be identical with Gabhastīśa. The text about it reveals that chanting of “Śatarudrī” in the month of Kārtika, at this place brings about siddhi of Mantra.

*Gadātīrtha* :—This is a place of pilgrimage<sup>6</sup> situated near the Cakraīrtha in Vārāṇasī. According to the Sk. P. it is also fit for performing Śraddha and other allied obsequial rites.

1. SK. Ka. 57.97-103.

2. *ibid* 33.154.

3. Sk. Val. Ka. 6.44-45.

2. *ibid*.

4. Hist. Dhs. IV p. 757.

6. Sk. Ka. 53.37.

*Gandhamādana* :—The Sk. P.<sup>1</sup> holds that Badarīnātha is situated on the mountain of Gandhamādana. The celestial bird Garuḍa practised penance on the peak of this mountain in order to become the carrier of God Viṣṇu. It is mentioned as one of the important mountains of north India<sup>2</sup>. It is on this mountain<sup>3</sup> that the demon Vṛttira observed austere penance in order to receive grace of Lord Śiva. The forest known as Citrarathavana which is named after the king Citraratha stood before this mountain. As to its location the Sk. P.<sup>4</sup> has observed that it is situated to the south of mount Meru,<sup>5</sup> the site of which has been assigned to the middle of the Jambudvīpa. According to the text of the Sk. P. this mountain is regarded as one of the few mountains which are the representatives of the Phallus of Lord Śiva. Consequently these mountains are worshipped even by the supreme divinity, Viṣṇu and others. They are themselves the removers of the sins. Among these sacred mountains of India the names of the following<sup>6</sup> mountains are mentioned, namely Śrīśaila, Mahendra, Sahyācala, Malyavat, Malaya, Vindhyācala, Gandhamādana, Śveta Kūṭa, Trikūṭa and Dardura parvata. N. L. Dey<sup>7</sup> observes that it is a part of the Rudra Himālayas. He has really thought that Badarikāśrama is located on this mountain. Further more he has stated that the portion of the mountains of Garwal through which Alakanandā flows is called Gandhamādana. Dr. Kane's<sup>8</sup> view coincides with the account recorded in the Sk. P. Obviously he has not referred to the Sk. P. by name. It has also been endorsed by Dr. B. C. Law.<sup>9</sup> It is remarkable that the Brahmakhaṇḍa<sup>10</sup> of the Sk. P. has advented to another mountain bearing identical name. It is situated in southern India and is associated with Rāmeśvaraṅga at Setubandha. N. L. Dey<sup>11</sup> also says that a portion of this mountain (Gandhamādana) was brought by Hanumān. It is pointed out near Rāmeśvara in south India.

*Gandhamādanavana* :—While describing the boundary<sup>12</sup> of the great mount Meru, it has been mentioned in the Sk. P. that to

1. Sk. Vai. B. M. 4.3.
3. Sk. Ma. Ke. 17.93-94.
5. Sk. Ma. Kua. 37.29.
7. Geog. Dic. p. 60.
9. Hist. Geog. p. 76.
11. Geog. Dic. p. 60.

2. Sk. Vai. Ven. M. 1.40-43.
4. Sk. Ma. Kau. 37.34.
6. Sk. Ma. Ke. 31.92-94.
8. Hist. Dhs. IV. p. 7.2.
10. Sk. Bra. Sa. M. 1.37.
12. Sk. Ma. Kau. 37.34-37.

the east of this mountain lies mt. Mandara and to the south of it stands mt. Gandhamādana. The mountain known as Vipula stands to the West of it whereas mt. Supārśva exists to the north. The flowers called Kadamba are found on Mandarācala and the fruits Jambu grow on Gandhamādana in abundant quantity. The Aśvattha tree is found on the Vipula mountain and the sacred tree known by the name of Vaṭa is to be found on mt. Supārśva. Besides it has been stated that there are four forests on the peak of these mountains. The name of those forests are-Caitraratha, Gandhamādana, Vaibhrāja and Citraratha.

*Gandhamādana Kṣetra* :—The name occurs in connection with the description<sup>1</sup> of the holy lands of India. This land was consecrated by Hanumān (Āñjaneya). In this place Lord Śiva is adored by the name of Mṛtyuñjaya. Later on, this land came to be designated as Goparvata, where the renowned grammarian, Pāṇini attained supernatural power through mercy of Lord Śiva.

*Gangāditya* :—This is one of the twelve temples of Sun-god. According to the Sk. P.<sup>2</sup> it is situated to the south of Lord Viśvanātha in Vārāṇasī. A mere visit to this holy place of pilgrimage brings about the purification of the visitor.

*Gangādvāra* :—It finds mention in connection with the description of the glory of Mathurā. The Sk. P. has observed that Gangādvāra is superior to Ayodhya<sup>3</sup> in point of sanctity. Its identification is not clear in the Sk. Purāṇa. However, N. L. Dey<sup>4</sup> has rightly identified it with Haridvāra. Dr. B. C. Law<sup>5</sup> has remarked that the united stream of the Bhāgīrathī and Alakanandā from Deva Prayāga is called the Ganges. It is from Dehra Dun that it has descended downwards. It has finally reached Haridvāra that passes under, the name of gate of the Ganges. So it is evident that Gangādvāra is identical with Haridvāra. Dr. Cunningham<sup>6</sup> also holds identical views.

1. SK. Ma. A. Ch. M. U. 2.67-68.

2. SK. Val. Ka. M. 430.

3. Hist. Geog. p. 31.

4. SK. Ka. 51.101.

5. Geog. Dic. p. 62.

6. Cunningham, p. 405.

*Gangākeśavatīrtha* :—This is one of the sub-tīrthas of Vārāṇasī<sup>1</sup>. It stands to the south of Agastya tīrtha. This sacred shrine is the destroyer of all the sins.

*Gangeśvara* :—The phallus of God Śiva that has been inducted and established by the Goddess Gangā<sup>2</sup> herself in Vārāṇasī bears the designation of Gangeśvara. It is also called Gangeśa. It stands to the east of the supermost Lord Viśvanātha. The worship<sup>3</sup> of this phallus leads spiritual edification particularly on the auspicious day of Daśaharā, i.e. the 10th day of the second half of Jyēṣṭha. Dr. Kane<sup>4</sup> locates it under Vārāṇasī and on the bank of the Narmadā as well.

*Gangeśa* :—Same as Gangeśvara (V. 90).

*Gaurīvāna* :—Its name occurs in connection with the glorification of Śoṇādrī. According to the Sk. P. once the renowned king Nala entered into the forest known as Gaurīvāna, which was inaccessible to all beings. Consequently he was converted into a woman. Thereafter he consulted his priest, Vasiṣṭha, who instructed him to worship the mountain called Śoṇādrī. It is by observing an austere<sup>5</sup> penance in that place that he succeeded to regain his former male form.

*Gaurī Śikhara* :—It has been related in the Sk. P.<sup>6</sup> that it is on this mountain peak that Gaurī attained white complexion and pleased her consort by her hard penance. Dr. Kane holds that it is a tīrtha near Kasmir. Further more he agrees with the version of the Sk. P. He has not however, alluded to the authority of the Sk. P.

*Gayākūpa* :—This is a reservoir (well) situated to the South East of Jāṭākunḍa in Ayodhyā<sup>7</sup>. According to the Sk. P. this is a sub-tīrtha of Ayodhyā. It is particularly a sacred place for the purpose of taking bath, offering gifts and performing Śrāddha also. The performance of Śrāddha in this place specially on

1. Sk. Ka. 61.180.

3. *ibid* 91. 4-5.

5. Sk. Ma. Ach. M. P. 6. 71-75.

7. Hist. Dhs IV. p. 752.

2. *ibid* 91. 4-5.

4. Hist. Dhs. IV p. 751.

6. Sk. Ma. Ac M.U. 17 22.

8. Sk. Vai. Ayo. 9. 1-10.



Monday and on the 15th day of the first half of a lunar month, has been highly panegyrised.

*Ghargharā-Sarayū-Sangama* :—This is the confluence of the holy rivers Ghargharā<sup>1</sup> and Sarayū in Ayodhyā. The holy conjunction of these two rivers is very near to Gupta Hari. It is situated at a distance of twentyfour miles to the south of Gopratāra tīrtha. N. L. Dey<sup>2</sup> identifies the river Ghargharā with the modern river Ghāgrā or Gogra, which flows from Kumaun and has entered into the river Sarayū. Dr. Kane<sup>3</sup> opines that the accumulated water that flows due to the merger of Gogra and other rivers including Sarayū are called Gogra or Sarju from Bahrapur.

*Ghoṣārka Kuṇḍa* :—The sacred reservoir named Ghoṣārka is situated to the south of Urvaśī-kuṇḍa in Ayodhyā.<sup>4</sup> A bath in and gift at this place assist one to attain the solar re ion which has the Sun-god as its presiding diety. This pit was named after Ghoṣa, who was a king of solar dynasty.<sup>5</sup>

*Giri Nṛsiṃha* :—The temple of the God known as Gīrinṛsiṃha<sup>6</sup> is situated to the east of the temple of Dehalī Vināyaka in Vārāṇasī.

*Gokarṇeśahrada* :—This is a reservoir in Vārāṇasī. The phallus of Lord Śiva called Atriśvara<sup>7</sup> is situated on the western bank of this shrine. Dr. Kane<sup>8</sup> refers to one Gokarṇahrada but as regards the question of its location he remains silent.

*Gokarṇeśalinga* :—The great phallus of Gokarṇeśa<sup>9</sup> is located to the west of Antargeha in Vārāṇasī.

*Gopāla tīrtha* :—In the course of furnishing the description of the temples dedicated to the different forms of Viṣṇu the Skanda Purāṇa<sup>10</sup> has stated that there are five hundred temples of Nārāyaṇa, one hundred temples of Jalaśāyī, thirty temples of tortoise (Kamaṭharūpa), twenty temples of fish, one hundred and eight temples of Gopāla, one thousand temples of Buddha, thirty temples of Paraśurāma and one hundred and one temples of Rāma in Vārāṇasī.

1. *Ibid* 8.67-69.

3. *Hist. Dhs.* IV. P. 753.

5. *Ibid* 7.112 and 138.

7. *Ibid* 18.15.

9. *Sk. Ka.* 58 81.

2. *Geog. Dic.* P. 65.

4. *Sk. Vai. Ayo.* 7.108-109.

6. *Sk. Ka.* 61.191.

8. *Hist Dhs.* IV. p. 754.

10. *Ibid* 61.207-208.

*Gopratāra tīrtha* :—This is a place of pilgrimage situated at the confluence of Sarayū and Ghargharā in Ayodhyā. The temple of the God known as Gupta Hari stands there.<sup>1</sup> N. L. Dey<sup>2</sup> identifies it with Guptāra a place of pilgrimage on the bank of the Sarayū at Fyzabad in Audh, where Rāmcandra is said to have cast aside his mortal body and left for celestial regions. Dr. Kane<sup>3</sup> also refers to it in the same way as alluded to above.

*Guptahari* :—According to the Sk. P. this is holy land in Ayodhyā.<sup>4</sup> Its importance from religious point of view has been repeatedly emphasised. The performance of sacrifice and other religious rites and ceremonies in this particular place yield immense spiritual merit. N. L.<sup>5</sup> Dey identifies it with Gopratāra as referred to above.

*Hamsatīrtha* :—It is a reservoir in Vārāṇasī.<sup>6</sup> It is situated near the Kṛttivāsa tīrtha. This tīrtha remains surrounded by innumerable<sup>7</sup> lingas. Dr. Kane<sup>8</sup> also refers to one Hamsa tīrtha. About as to its location he differs from the account given in the Skanda Purāṇa.

*Hanumat Kuṇḍa* :—This is a shrine situated to the west of Sugriva Kuṇḍa and to the east of Vibhīṣaṇa<sup>9</sup> Kuṇḍa in Ayodhyā. An immersion in and offering of gifts at this holy place bring about the fulfilment of all the cherished desires of life.

*Harasiddhi* :—The temple of Harasiddhi<sup>10</sup> is located to the east of the temple of Siddhi Vināyaka in Vārāṇasī. The adoration of this diety is productive of both material gain and spiritual elevation.

*Hareśvara* :—This is one of the sub tīrthas of Vārāṇasī. It is situated in front of the temple of Hariścandreśvara.<sup>11</sup>

*Harikesa Vana* :—This is a place of pilgrimage<sup>12</sup> within the jurisdiction of Vārāṇasī. The temple of the phallus known as Angiraseśvara stands therein as an expression of divine majesty.

1. Sk. Vai. Ayo. 6 72.
3. Hist. Dhs. IV p. 754.
5. Sk. Ka. 68.65.
7. ibid 6.865.
9. SK. Vai. Ayo. 8.77-78.
11. SK. Ka. 69.80.

2. Geog. Dic. p 71.
4. Sk. Vai. Ayo 6 56.57.
6. SK. Ka. 68 57.
8. Hist. Dhs. IV p 735.
10. SK. Ka. 70.45.
12. SK. Ka. 18.20.

*Hari Kṣetra* :—Immediately after the mention of the holy place, Kurukṣetra<sup>1</sup>, the name of Harikṣetra has been referred in the Vaiṣṇava khaṇḍa of the Sk. P. According to this Purāṇa it is said that devotee who gets a glimpse of the image of Hari, and takes a holy dip in the water emanating from His feet (ie. the Ganges) becomes purged of all sins. This is the residence of the sages and birds. Fruits and roots are found here. A controlled wind blows over the jurisdiction of this Kṣetra. Though the location of this place is not obvious in the Sk. P. I propose to identify it with Badarikāśrama<sup>2</sup>. Because the temple of Nara-Nārāyaṇa, in Badarikāśrama, was built on the west bank of Alakanandā near the source of the Viṣṇu Gangā (Alakanandā). This Harikṣetra is equidistant from the two holy mountains called Nara and Nārāyaṇa. It is corroborated by the testimony of the Sk. P. N. L. Dey<sup>3</sup> refers to one Harikṣetra which he identifies with Harikantam seller on the river Pennar. This place of pilgrimage was visited by Caitanya.

*Hariscandra Vināyaka* :—According to the Sk. P.<sup>4</sup> this is one of the sub tīrtha of Vārāṇasī. This image of Lord Geṇeśa known as Hariscandra Vināyaka was installed by the celebrated Paurāṇic king Hariscandra himself

*Hastināpura* :—It is same as Hastināpur. The Sk. P.<sup>5</sup> has narrated that the king Parīkṣita, the son of Abhimanyu ruled over the earth residing in Hastināpura. In other words Hastināpura was the capital of the king Parīkṣita one of the descendants of the Pāṇḍavas. It was completely engulfed by the deluge of the Ganges. However, it was located twenty two miles north east of Merrut district of United Provinces, and south west of Bijnaur on the right bank of the Ganges<sup>6</sup>. It is said to have been founded by the king Hasti on the bank of the Bhāgtrathi<sup>7</sup>. Even according to the Mahābhārata<sup>8</sup> it bears the designation Hastināpura.

*Hastipāleśvara* :—This is the temple of the Phallus of Lord Śiva known as Hastipāleśvara. It is situated to the south of Ugra

1. SK. Vai. B. M. 1.38.41.

2. ibid p. 74.

3. SK. Vai. Ven. 11.6.

7. B. C. Law., p. 81.

2. Geog. Dic. p. 15.

4. SK. Ka. 57.124-125.

6. Geog. Dic. p. 74.

8. Hist. Dhs. IV.

kuṇḍa of Vārāṇasī.<sup>1</sup> The worship of this god bestows the fruit which is normally obtained by making a gift of an elephant. Dr. Kane<sup>2</sup> has referred to this tīrtha and has located it at Vārāṇasī. But he has not adduced any ground to support his finding.

*Hāṭakeśalinga* :—This is one of the phalli of Lord Śiva in Vārāṇasī. The phallus is associated with the Goddess known as Bhogavatī<sup>3</sup>.

*Hayagrīva tīrtha* :—This is a reservoir (pit) located opposite to the Śankhamādhava<sup>4</sup> tīrtha in Vārāṇasī. There stands the image of the God known as Hayagrīva Keśava on the bank of this reservoir. This is a very auspicious place fit for offering Piṇḍas to the departed ancestors.

*Hayagrīvesvara* :—This is a place of pilgrimage in Vārāṇasī.<sup>5</sup> It is situated to the north of Lolārka tīrtha.

*Hemakūṭa* :—According to the Sk. P. the three mountain namely Niśadha, Hemakūṭa and Himavān are situated to the south of Meru. These three mountains<sup>6</sup> serve as the demarcation line of the earth. Hemakūṭa has been identified with Kailāsa mountain by the modern researchers like Dr. Kane<sup>7</sup>, Dey and others.

*Hemakūṭa Sthāna* :—While describing the several Kṣetras found in India, the Sk. P.<sup>8</sup> has made specific mention of it. But its location is wrapt in mystery. The Sk. P. appears to have identified it with the Hemakūṭa mountain. One who practises penance here becomes immune from the fear of re-birth.<sup>10</sup>

*Heramba Vināyaka* :—This is one of the temples of Gaṇeśa in Vārāṇasī.<sup>11</sup> It is situated to the south east of Muṇḍa Vināyaka. It fulfills all the desires of the inhabitants of Vārāṇasī.

*Himālaya* :—According to the Sk.P.<sup>12</sup> the host of Gods headed by Brhaspati went to the Himālayas in order to devise ways and

1. Sk. Ka. 97.114 & 133.

3. Sk. Ka. 69. 149.

5. *ibid* 70.80.

7. Hist. Dhs. IV. p. 756.

9. Sk. Mā. A.C.M.U. 2.61.

11. Sk. Ka. V. 57.84.

2. Hist. Dhs. IV. p. 756.

4. *ibid* 59. 60.61.

6. Sk. Mā. Kan. 37.41-42.

8. Geog. Dic. p. 75.

10. *ibid*.

12. Sk. Mā. Kc. 20.45-47.

means for destroying the demon Tāraka. They sought the cooperation of the Lord of the mountains in the matter of achieving their objects. Besides, they requested him to offer shelter to the ascetics. In this way the importance of the Himālayas has been high-lighted by the Sk. P. This Purāṇa<sup>1</sup> holds that there are several rivers that have issued from the Himālayas : their names have been enumerated in the following order : (a) Gangā, (b) Yamunā, (c) Sarasvatī, (d) Dṛṣadvatī, (e) Gomatī, (f) Tāpī, (g) Kāverī, (h) Narmadā, (i) Śarmadā, (j) Godāvarī, (k) Satadru, (l) Vindhya, (m) Payoṣṇī, (n) Varadā, (o) Carmaṇvatī, (p) Śaravā, (q) Gaṇḍakī, (r) Caṇḍapāpahā, (s) Candrabhāgā, (t) Vipāśā and (u) Śoṇa. One who takes bath in these rivers becomes liberated from sins and finds access to the heaven. In the Sk. P.<sup>2</sup> the Himālayas have been exalted to the rank of divinity. Even the members of the trinity approach them for succour during the period of emergency. It finds mention in the Vedic literature also. The Himālayan range extends from Assam to the Punjab, that is to say, it stretches from east to west, guarding the northern border of India. N. L. Dey<sup>3</sup> has given a very brief description of it.

*Himavān* :—Same as Himālaya (q. v.).

*Isānatīrtha* :—This is one of the reservoir situated in Vārāṇasī.<sup>4</sup> A pilgrim has been exhorted to take bath in it and offer *tarpaṇa* to Gods, sages, and ancestors. It has been stated that Monday is singularly auspicious for the purpose alluded to above. On the bank of this reservoir stands the temple of the Phallus that bears the name of Śrīlinga.<sup>5</sup> According to the Sk. P. it is reputed at the neighbourhood of Bhavānī tīrtha. There is a Phallus of Lord Śiva<sup>6</sup> carrying identical name (i.e. Isāna). Dr. Kane<sup>7</sup> refers to a phallus called Isāna linga at Vārāṇasī. He has not, however, referred to the Sk. Purāṇa.

*Isāneśvara* :—The divinity called Isāneśvara is said to have come Kedāra. The temple of the God is situated to the west of Prahlāda Keśava.<sup>8</sup>

1. Sk. Pra. V, Kse. M 1.36-39.

2. Geog. Dic. p. 75.

3. Ibid.

7. Hist. Dhs. IV p. 758

2. Sk. Ma. Kedāra Khaṇḍka.

4. Sk. Ka. 33.42-43.

6. Ibid. 61 139.

8. Sk. Ka. 69.93-94.

*Jaigīṣavyeśvara* :—This is one of the Subtīrthas in Vārāṇasī.<sup>1</sup> It has been authoritatively laid down that its majesty should not be revealed to a heretic who fosters ill-will in his mind. An individual who has fallen a victim to the incubons of the Kali-age should be treated as unworthy of getting an access to its shrine. The Liṅga Purāṇa<sup>2</sup> also has lent countenance to this prohibitory utterance.

*Janmasthanā* :—This is the place of pilgrimage<sup>3</sup> situated at Ayodhyā. It is the birth place of Rāma and as such is held in deep reverence by his devotees. The Skanda Purāṇa states that this holy place is situated to the east of Vighneśvara, to the north of Vasiṣṭha-tīrtha and to the west of Laumaśa tīrtha. A mere visit to this place brings about cessation of rebirth. It dispenses with the necessity of bestowal of any gift, performance of any sacrifice, and observance of austerities for the achievement of the objectives of human life.

*Jalaliṅga* :—This is the phallus standing in the middle of the Ganges<sup>4</sup>. It is more auspicious than the others existing on the surface of the earth. It is made of different varieties of metals.

*Jaṭākunḍa* :—This is a reservoir situated to the west of Bharata Kuṇḍa<sup>5</sup> in Nandigrāma in Ayodhyā. It was in this sacred place that Rāma and others removed their matted hair. The images of Rāma with Sītā and Lakṣmaṇa are worshipped here. A pilgrimage to this place is to be undertaken on the 14th day of the first half of the month of Caitra. Dr. Kane<sup>6</sup> refers to one Jaṭākunḍa and has located it in Sānandūra. He has again assigned its site to the south of mount Malāya and to the north of the Sea. Evidently this account is at variance with that of the Skanda Purāṇa.

*Jayanteśvara* :—This is one of the Phalli of Lord Śiva in Vārāṇasī.<sup>7</sup> It is situated on the bank of the Ganges.

*Jaṭīdeva* :—The deity called Jaṭīdeva<sup>8</sup> is said to have come from Rāmeśvara. It is situated to the north of Ekadanta tīrtha in Vārāṇasī.

1. Ibid 63 85.

3. SK. Vai. Ayo 18-20

5. SK. Vai. Ayo 9:55-57.

7. SK. Ka. 69.72.

2. Hist Dhs. IV p. 758.

4. SK. Ka. 69 161-193.

6. Hist. Dhs. IV. p. 759.

8. Sk. Ka. 69.78

*Jñānoda tīrtha or Jñāna Vāpī* :—This is a sacred well situated in Vārāṇasī.<sup>1</sup> It is one of the most important tīrthas<sup>2</sup> of that place. According to the Skanda Purāṇa it is said that when Śiva saw the phallus of Viśveśvara he wished to take bath with its cool water. Consequently he dug a pit (Kuṇḍa) with his trident to the south of the temple of Viśveśvara. He ultimately poured down its water on the Viśveśvara Liṅga. The deity granted him two distinct boons. By virtue of one of them this particular tīrtha became superior to all the tīrthas to be found on the surface of the earth. And by virtue of another this holy place came to be known as Jñānoda or Jñānavāpī. Obviously it has association with the idea of Śiva as knowledge incarnate.

*Jyeṣṭha Vināyaka* :—The temple of Gaṇeśa known as Jyeṣṭha-vināyaka is situated to the south east of Cintāmaṇi Vināyaka in Vārāṇasī. It is to be worshipped on the 14th day of the second half of Jyestha. (To be continued)

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1. ibid 33,1.

2. ibid chapter 33.

## पाञ्चरात्रात्मकं सांख्यम्

### गणेश थिटे

[In the Bhāgavata-Purāṇa III. 26. 19ff, we get a exposition of the Sāṅkhya-Philosophy mixed with the concept of *Caturvyūha*, well-known in the Pāñcarātra-system. In the Sāṅkhya-Philosophy, there it hardly any scope for *bhakti* (devotion). But this passage from the Bhāgavatapurāṇa introduces *bhakti* in the Sāṅkhya-System with the help of Pāñcarātra. This mixture might have been done with the view of popularising the Sāṅkhya-System with the help of Pāñcarātra which is very popular particularly in South India.]

पाञ्चरात्रागमे चतुर्व्यूहकल्पना दृश्यते । तत्र वासुदेवः श्रेष्ठतत्त्वम् । स च परमात्मा । तस्मात् संकर्षणो नाम जीवः उत्पद्यते । संकर्षणात् प्रबुध्मन-रूपि मनः जायते । तस्मान् मनसः अनिरुद्धः इति अहंकारः प्रादुर्भवति । स एव ईश्वरः । एवं एते चत्वारो व्यूहाः नाम पाञ्चरात्रतत्त्वज्ञानपद्धतेः मूलाधारः । (दृश्यताम्—महाभारते १२.३२६.३८-३९) । सांख्यतत्त्व-ज्ञानपद्धतौ प्रकृतेः महत् नाम तत्त्वं, महतः एकादश इन्द्रियाणि पञ्च तन्मात्राणि च जायन्ते । तेभ्यः च पञ्च महाभूतानि जायन्ते एवं सृष्टिक्रमः ।

परं भागवतपुराणे (३.२६.१९ तः आरभ्य) द्वयोरपि अनयोः तत्त्वज्ञानपद्धत्योः संमिश्रणं दृश्यते । सः विभागः अधुना विचारार्थम् उपस्थाप्यते । स्वप्रकटनस्थानरूपायां प्रकृतौ परमात्मा स्वकीयां चैनन्य-शक्तिं स्थापयति । ततः महद् इति तेजोरूपं तत्त्वं जायते । इदं महत्त्वात्मकं तत्त्वं जगदुत्पत्तेः कूटस्थः अङ्कुर इव । तस्माच्च जगतो निर्मितिः । इदं विनाशरहितम् । तस्मिन् सर्वमपि विश्वं सूक्ष्मरूपेण वर्तते । अनेन महता तत्त्वेन प्रलयकालीनः अन्धकारः स्वकीयेन तेजसा पीतः (१९-२०) । इदं सर्ववेदप्रसिद्धं शुद्धं, सत्त्वात्मकं, निर्मलं, वासुदेवनामकं स्थानं परमात्मनः । तदेव च महत्तत्त्वात्मकं चित्तम् (यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महत्वात्मकम् ॥२१॥) । चित्तस्यैव अधिभूतरूपेण महत्तत्त्वम्, अध्यात्मरूपेण चित्तम्, उपात्मरूपेण च वासुदेवः इत्यादयः संज्ञाः भवन्ति । यथा पृथिव्याः स्पर्शात् प्राक् जलस्य



रूपं स्वच्छं शान्तं च वर्तते तथैव चित्तमपि मूलतः स्वच्छं, विकारहीनं, गभीरं च वर्तते । परं कालशक्त्या तस्मिन् विकारः संभवति । ततश्च त्रिविधः अहंकारः जायते १) सात्त्विकः (= वैकारिकः) २) राजसः (= तैजसः) ३) तामसश्च (एतस्माच्च त्रिविधादहंकारान्मनः इन्द्रियाणि, महाभूतानि च एतेषां निर्मितिः (२४) । अयम् अहंकारः एव सहस्रमुखः अनन्तः । भूतानि, इन्द्रियाणि, मनश्च तस्य स्वरूपभूतानि । स एव संकर्षणः (२५) । अयमेव अधिभूतरूपेण भूतानाम् इन्द्रियाणां मनसश्च समुदायः इति उच्यते । अध्यात्मरूपेण अहंकार इति कथ्यते । अधिदैवतरूपेण, उपासनार्थं स एव संकर्षणः इति उच्यते । तस्मिन् कर्तृत्वं, ज्ञानसाधनत्वं, गुणापेक्षया च शान्तत्वं, भयंकरत्वं मूढत्वं वा वर्तते (२६) ।

एवं वासुदेवसंकर्षणरूपं व्यूहद्वयं कथितम् । संकर्षणः अहंकारात्मकः । तस्य वैकारिकः, तैजसः, तामसश्च इति त्रयः प्रकाराः । यदा सात्त्विके अहंकारे विकारः जायते तदा तस्माद् अहंकारात् मनः संभवति । संकल्प-विकल्परूपिणी इच्छा च प्रादुर्भवति (२७) । इदं मनः सर्वेषु अपि इन्द्रियेषु प्रधानम् । तस्यैव अनिरुद्ध इति संज्ञा । तस्य वर्णः शारदीयस्य कमलस्य वर्ण इव । योगिजनैश्च तस्यैव आराधना कर्तव्या (२७) । अस्य व्यूहस्य अधिभूतरूपेण, अध्यात्मरूपेण च मन इति संज्ञा, अधिदैवतरूपेण च अनिरुद्ध इति ।

राजसाद् अहंकाराद् विक्रियमाणाद् बुद्धितत्त्वं जायते । द्रव्यस्वरूप-ज्ञानशक्तिः, इन्द्रियेभ्यः विषयाणां प्रदानं, संशयः, निश्चयः, स्मरणं, निद्रा इत्येतानि अस्य तत्त्वस्य लक्षणानि (२९-३०) । कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च राजसस्य अहंकारस्यैव कार्याणि (३१) अयं व्यूहोऽधिभूतरूपेण अध्यात्मरूपेण च बुद्धिरिति उच्यते । यद्यप्यत्र प्रद्युम्न इति शब्दः नोच्चारितस्तथापि अधिदैवतरूपेण प्रद्युम्न इति संज्ञया उपासना कर्तव्या इत्यत्राध्याहृतम् ।

उपरि वर्णिते पाञ्चरात्रात्मके सांख्यतत्त्वज्ञाने यानि वैशिष्ट्यानि तानि कथ्यन्ते अधुना । अहंकाररूपस्य प्रकारत्रयं वर्तते । तत्र सात्त्विकाद-हंकाराद् अनिरुद्धः, राजसादहंकाराच्च प्रद्युम्नो जायते । पाञ्चरात्र-मतानुसारं संकर्षणादेव प्रद्युम्नः, प्रद्युम्नाच्चैव अनिरुद्धः परम् अत्र भागवत-पुराणोक्ते पाञ्चरात्रात्मके सांख्ये सात्त्विकः राजसः तामसः इति अहंकारस्य प्रकारक्रमः । तस्मात् प्रथमम् सात्त्विकादहंकाराद् अनिरुद्धस्योत्पत्तिः कथिता । ततः तैजसाच्च नाम राजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः केवलं सूचिता । तैजसः अहंकारः, प्रद्युम्नश्च इति द्वयोः शब्दयोः अर्थे “प्रकाश-

रूपस्य" तत्त्वस्य प्राधान्यम् । तस्मात् तैजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः स्वाभाविकी एव । परं क्रमभेदः अत्र लक्षणीयः । तथैव पाञ्चरात्रागमे प्रद्युम्नाद् अनिरुद्धः भवतीति कथितम् । अत्र च संकर्षणस्य प्रकारद्वयम् । एकस्मात् प्रकारात् (= सात्त्विकाद् अहंकारात्) अनिरुद्धस्य उत्पत्तिः । द्वितीयात् प्रकारात् (= तैजसाद् = राजसाद् अहंकारात्) प्रद्युम्नोत्पत्तिः ।

भागवतपुराणे यद् इदं पाञ्चरात्रात्मकं सांख्यतत्त्वज्ञानं कथितं तस्य महत्त्वं अधुना कथयामि । सांख्यतत्त्वज्ञानस्य, भक्तेश्च संव्रंशः प्रायः न दृश्यते । सांख्यतत्त्वज्ञानस्य च एकः प्रकारः "तिरीश्वरं सांख्यम्" इत्येवं रूपः अपि दृश्यते । यद्यपि सांख्यानां प्रकृतिः पुरुषः च इति कल्पनाद्वयं सामान्य-जनानां विचारमण्डले प्रादुर्भूतं स्यात् तथापि सांख्यतत्त्वज्ञानस्य अभिजात-काले तस्य सामान्येषु जनेषु प्रसारः नैव आसीत् । अस्य एकं कारणमिदं यद् अस्मिन् तत्त्वज्ञाने उपासनायाः भक्तेः, पूजापद्धतेः वा अभावः । ये सामान्याः अल्पमतयः अशिक्षिताः जनाः तेषां रुचिः तावत् सूक्ष्मतत्त्वज्ञाने नास्ति, किं तु पूजापद्धतौ, कर्मकाण्डे, आचाररूपधर्मे, उपासनायां वर्तते । तत्र च तेषां क्षमतापि वर्तते । पाञ्चरात्रागमे या व्यूहकल्पना, वामुदेवा-दीनां व्यूहानाम् उपासनापद्धतिः च सा अतीव लोकप्रिया । तस्याः व्यूहकल्पनायाः, उपासनापद्धतेः सांख्यतत्त्वज्ञाने समावेशः, उपयोगो वा कार्यः इति धिया कदाचिद् इदं पाञ्चरात्रात्मकं सांख्यं निर्मितं स्याद् इति मे मतिः । अनया दृष्ट्या पाञ्चरात्रात्मकं सांख्यम् अवलोक्यते चेत् तस्य महत्त्वं ज्ञातुं शक्यं भवेत् ।

TWO LEGENDS FROM THE SKANDA PURĀṆA—  
A STUDY\*

BY

R. N. MEHTA AND S. G. KANTAWALA

[अस्मिन् निबन्धे लेखकमहोदयाभ्यां स्कन्दपुराणस्य माहेस्वर-  
खण्डस्य कौमारिकाखण्डे वर्तमानस्य भरतपुत्रस्य शतशृङ्गस्य अजा-  
मुखायाः पुत्र्याः उपाख्यानेन सह स्कन्दपुराणस्य प्रभासखण्डान्तर्गत-  
वस्त्रापथमाहात्म्ये वर्तमानस्य एकस्या हरिणमुखायाः स्त्रियाः आख्या-  
नस्य तुलनां कृत्वा उभयोरुपाख्यानयोर्निर्माणे विकासे च साहित्य-  
सम्बन्धिनां स्थानसम्बन्धिनां च केषांचित् तत्त्वानाम् आलोचनात्मकं  
विवरणं प्रस्तुतम् ।]

**Introduction**

The doctrine of transmigration is "one of the most funda-  
mental doctrines of Indian system of religion and philosophy."<sup>1</sup>  
Its acceptance leads to a corrolary in the transmutation of the  
external morphs of the transmigrating souls. To illustrate and  
emphasize the magnitude of this doctrine numerous legends are  
recorded in Indian literature. This motif of metempsychosis is  
common enough in folk-tales. This motif is also utilised in classi-  
cal Sanskrit works, e.g. Bāṇa's Kādambarī, wherein the heroes  
and not the heroines undergo three rebirths each.<sup>2</sup> This doctrine  
has an interesting development into the depiction of a being with  
both the anthropomorphic and theriomorphic characteristics.  
The outstanding instances of such a composite character are  
Gaṇapati, Nṛsiṃha, Nara-Varāha, Dakṣa etc. An inquiry into  
the origin of such forms and their appraisal e.g. of Gaṇeśa, Dakṣa  
etc. lead one to infer that the idea of transplantation of organs of

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khaṇḍa. This paper is an outcome of the study of the Prabhāsa-  
khaṇḍa which is undertaken under the auspices, of the project.

1. Kane P. V, *History of Dharmaśāstra*, Vol. V, Part II, p. 1530.

2. Vide Dasgupta S. N. and De S. K., *A History of Sanskrit Literature*,  
Classical Period, Vol. I, p. 232. fn. 1. For a study of these motifs as  
literary devices vide Gray L. H. *WZKM* XVIII, (1904), pp. 53-54.

two different beings was accepted as a common phenomenon in Indian mythology. But with reference to the form of Nara-varāha it may be said that it seems to develop as a consequence of the acceptance of the idea that forms of different beings can co-exist in one place; but the study under consideration seems to suggest that a different set of principles was operative also in the development of composite characters. The SP "is the most extensive of Purāṇas and poses perplexing problems"<sup>1</sup>. It is found in two forms :—(1) *Khaṇḍa* and (2) *Samhitā*. Its seven *khaṇḍas* are : (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Āvantya, (6) Nāgara and (7) Prabhāsa. The *Samhitās* are six :—(1) Sanat-kumāra, (2) Sūta, (3) Śāṅkarī, (4) Vaiṣṇavī, (5) Brāhmī and (6) Saura.<sup>2</sup>

In the present paper it is proposed to study two legends in which the main characters have therio-anthropomorphic features. One of them occurs in the KK, a part of the MK of the SP and the other one occurs in the VM of the PK of the SP<sup>3</sup>.

### Summary of the legends

The legends from the KK and the VM are summarised as follows :—

#### KK : Chapter XXXIX

Bharata had a son, Śataśrṅga by name, who had a goat-faced daughter. The Purāṇa tries to explain why she came to have a goat's face.

In the region near the meeting of the Mahī river with the Gulf of Cambay there came once a herd of goats. One of them strayed away and got entangled into a thicket and it could not disentangle from it and ultimately it died of hunger and thirst. With the passage of time the carcass disintegrated and parts of its trunk were washed away, but its head remained dangling in the thicket.

1. Kane P. V., *op. cit.*, p. 911.
2. *Vide* Kane P. V., *op. cit.*, p. 911; Upadhyaya Baladeva, *Purāṇa-Vimarsa* (in Hindi), p. 155. He notes the Tāpikhaṇḍa and observes that it is the Nāgarakhaṇḍa. (*Op. Cit.*, p. 157).
3. *List of Abbreviations* :  
 SP=Skanda-Purāṇa,  
 KK=Kaumārīka-khaṇḍa, Venkateshvara Press edition.  
 MK=Māheśvarakhaṇḍa, Venkateshvara Press edition.  
 VM=Vāstrāpathamāhātmya, Venkateshvara Press edition.  
 PK=Prabhāsakhaṇḍa, Venkateshvara Press edition.

On account of the supernatural power of the holy place she was born as a beautiful daughter of the king Śataśṛṅga, the king of Siphala with the human body and the face of a she-goat. All were struck with wonder and sorrow at the unusual physical appearance of the royal daughter. With the passing of time she attained her youth and once she happened to look into a mirror and thereupon she remembered her previous birth. She consoled her grieved parents and narrated her birth. She requested them to go where her body in her former birth had perished. After making liberal gifts she embarked on a voyage to Stambhatīrtha (modern Cambay). On coming there, after search, she found her own head there. She collected the bones, skin, *etc.* and burnt them there and then she threw the bones into the confluence of the river Mahī and the Gulf of Cambay. On account of the supernatural power of the holy place her face became moon-like and she came to have an excellent beautiful form. She practised severe penance there and at the end of one year Lord Śiva was pleased to grant her a boon. She begged Lord Śiva to reside there and Lord Śiva, Barkareśvara by name, was consecrated where the head of the she-goat was burnt.

VM : Chapters VI & VII

Near the Raiyataka mountain is situated a holy place known as Mṛṅgkuṇḍa which is to the west of the temple of Bhavanātha. The following legend is given to explain the name of this *tīrthas* :—

There was a righteous king Bhoja by name, in Kānyakubja (6-20). Once he went to a forest, where a forest-ranger happened to tell him that in the forest there lived a woman with the deer's face and moved in the herd of deer.<sup>1</sup> The king instituted a search for her and at last he happened to trace her and brought her to Kānyakubja. She was received very warmly in the royal palace. The king asked her, once, in privacy what her name was and why she was reduced to such a strange form, but she replied nothing. Then he called for the ministers, astrologers and the best of the Brahmins and asked them how she could utter the human speech with a human face. There-upon the Brahmins told him that in Kurukṣetra there lived the best of Brahmins, Śarasvata, by name, who practised penance on the bank of the Sarasvatī and also that

1. Note that she is called a *nārī* in 6.23 and a *bṛhā* in 6.24.

being ordered by him she would tell everything. Accordingly the king approached Sārasvata who told him that she would tell him everything. That Brahmin came there and she bowed down to him and swooned. With due ritual she was brought back to consciousness and she narrated the past history of her seven births. The seven births are as follows :—(i) The king Bhoja is said to be the son of the king of Kaliṅga in his previous seventh birth and the *Mṛgī* (the doe) was the daughter of the king of Vāṅga. Both were married and she became the crown queen. (ii) Then both were born as Brahmins and she became his housewife. (iii) He was born as a *śvetasarpa* and she was born as the daughter of a Brahmin and was married at the age of eight. The very *śvetasarpa* bit her husband who, thereupon, died. The *śvetasarpa* was also killed then. (iv) He was born as a *makara* in the river Godāvarī at Bhimeśvara and the above-mentioned widow was killed by the above-mentioned *makara*. She was consigned to fire and then immersed in water. (v) Later on he was born as a *lubdhaka* and she was born as a *krauñcī*. The impassioned *krauñca* was killed by the *lubdhaka* during their dalliance. He was, therefore, cursed by a ṛṣi. (vi) Later on, the *lubdhaka* was born as a *siṃha* and she was born as a *mṛgī* who was killed by the very lion. (vii) Later on he was born as the king Bhoja and she was born as a woman with the deer's face as the young one of a deer.

The chapter VII tells us that once a doe happened to drink up the semen of the sage Uddālaka and this led to her such a birth. *En passant* she also said that she had burnt herself with the king, *i. e.* she had become a suttee. She, further, informed the king that if anyone let loose a head in the river Suvarṇarekhā in Vastrāpatha, she would assume a human form. When done accordingly, she was transformed into an exquisite beauty and the king Bhoja married her and she came to be renowned as *mṛgamukhī* (7.32).

### Analysis

The following points emerge from a comparative study of the above two legends :—

1. Both the legends accept the doctrine of metempsychosis as a basic point in their narration.
2. Both the legends point out that the falling of the bones of the corpse of the character concerned results into a birth with a human body.

3. In this cycle of rebirth the persistence of a theriomorphic head is a result of the non-falling of the head of the character concerned in the holy waters of a *tīrtha*.

4. The complete human form is gained by visiting the same *tīrtha* again and by immersing the remnants of the head of the character concerned in the *tīrtha*.

These points of similarities indicate that the major framework of the two legends is similar in spite of the fact that the narrative in the VM is longer than the one in the KM. Hence it seems that they develop from a common ideological background. But there are also points of dissimilarity which are significant to note :—

1. The KK mentions a group of goats, whereas the VM talks about a herd of doe.

2. In the KK a grove of *jālī* (*Guj-pīlādī*) and other creepers are responsible for the death of the goat, whereas in the VM the bamboo—thicket is the cause of the death of the doe.

3. The KK brings the princess from Simphala via sea to Stambhatīrtha, whereas the sea does not figure in the VM.

4. The KK talks of only one birth, whereas the VM talks of seven births.

5. In both the legends the motif which leads to the kindling of the memory of the past birth is different. The KK utilises the theme of reflection in a mirror, whereas the VM relies on the tāntric powers of Sārasvata.

6. In the KK the *kumārī* does not marry, whereas the doe-faced woman marries the king after getting the human head.

7. The *tīrthas* in both the legends are naturally different. The KK talks of the Mahiṣāgarasāṅgama, whereas the VM talks of the Suvarṇarekhā river.

#### Legend in the Jaina Work

Legends with similar motifs are also found in the non-Brahminical literature also. It would be interesting to compare a similar legend from the *Laghuprabandha sangraha* which is a Jain work<sup>1</sup>

1. Thaker J. P. (Ed), *Laghuprabandhasaṅgraha*, p. 91.

A goddess Śrīmātā by name was the daughter of the king Śrīpuṅja. She was a monkey-faced woman. Once the children were singing the songs of Arbuda and thereupon she remembered her previous birth and told that on Arbuda there was a place called Kāyakuṇḍa where she was a she-monkey. Once on seeing a viper there, she jumped and got entangled in a bamboo-grove and died. Her body fell in the *kuṇḍa* and consequently it got the human form. But on the other side, her head was hanging in the bamboo grove. The king saw it and threw it in the *kuṇḍa*. And thereupon she came to gain a human head. She did not marry and performed penance on the mountain. After her death she became the presiding goddess of the mountain near Rasivo-Vālam.

#### Discussion and Interpretation

From the above analysis of the two legends the most obvious and the important point that emerges is the belief in metempsychosis which is the corner-stone of the growth of extremely fascinating legends. They are used principally to eulogize the power and sanctity of a local *ūrtha*; while doing this, many diverse elements seem to enter into the make-up of the details of the legends and they develop further significant local features during the course of the development of the legend.

The legend in the KK relies on the local flora, migrating fauna and the local geographical features. Around Stambhatīrtha migrating herds of cattle, sheep and goat are almost an annual phenomenon. After the rains the people from Saurashtra and Kutch begin to migrate towards Gujarat and Malwa in search of pasture lands for their cattle and animals. They return to their home-villages after the summer. In these annual migrations the track around this place is used. The straying animals are also the well-known features in this region of Stambhatīrtha. Hence the motif of the goat is an outcome of the local peculiarities of this site.

Cambay is a well-known medieval port. It seems to be flourishing from at least 7th-8th century A. D., but the maritime activity of this region can be traced back to about the middle of the first millenium B.C. With such a long standing maritime activity and the continuous contact with Malbar and Siphala



in the south the author of the KK probably residing in this region would look naturally towards the Gulf of Cambay for some immigration in this region and therefore the goat-faced girl is brought to Cambay from Siphala by the sea-route. The legend sings the praise of the Mahisāgarasāṅgama and Lord Śiva. The latter trait indicates the Śaivite leaning of the author who glorifies also the confluence of the Mahī with the Gulf of Cambay, because the confluent site is believed to be very holy. He notes further that the goat-faced girl got rennovated many old temples. This significantly points to the fact that the wealth necessary for rennovation poured from immigrants through the sea-route and this has a direct indication to the flourishing sea-borne trade of Cambay.

In contrast to the KK the VM gives an elaborate legend of seven births woven together. This motif of the relationship of two individuals through a series of births is a well-known one in Indian literature and the author of the VM draws inspiration from this well-known motif for the legend in the VM. The event of the death of the deer by the attack of the lion indicates a well-known usual phenomenon in the Gir forests. The Gir is the lions' sanctuary even today. Lions were and are found around Girnar and their natural food includes the deer also. A few varieties of deer were seen in this region and hence one will not be far wrong in concluding that the author of the VM utilises and weaves the local experience and happening in the narration of the legend. In this region bamboo-groves were well-known. It may be mentioned that some of the strong solid bamboo is also collected from the Gir forests. The dangling of the head of the deer on a bamboo as given in the VM has again a background of a common local phenomenon. The scene is laid near the Mṛgikuṇḍa and the Suvarṇarekhā river. Both of them are near the Raivataka *i. e.* Girnar. The Mṛgikuṇḍa is possibly the small *kuṇḍa* near the temple of Bhavanātha and it is amply supported by the text. The river Suvarṇarekhā is a small rivulet on which the famous Sudarśana lake built by Candragupta Maurya (324 BC- 300BC) and rennovated by the Mahakṣatrapa Rudradāman in c. 150/151 A. D. as well as by Parpaḍatta, Governor of Saurāṣṭra in 455/556 A. D. during the period of Skandagupta (455 AD-467 A. D.) stands. In the

epigraphic record by Rudradāman the river is noted as Suvarṇasikatā. The second member of the vocable "Suvarṇasikatā in the epigraphic record is replaced by-*rekha* in the Purāṇa. This Suvarṇarekhā is identified with Sonrekha by Bhagavanlal Indraji.<sup>1</sup>

Locally the rivulet is known as Sonrekha even today. The vocable *sonarekha* is derivable from the vocable *suvarṇarekhā* and this indicates a local tradition of some longevity. If epigraphic reference preserves correctly one tradition, one can surmise that the other tradition was either consequent to or subsequent to the ephigraphical record. The Girnar and the location of the whole story are away from the sea and therefore naturally the sea is conspicuous by its absence in the legend in the VM.

The *mṛgī* discloses the knowledge of the previous births due to the intervention of a Sārasvata. This term i.e. *sārasvata* might refer to a *tāntrika* or it might refer to a Brahmin from the Sārasvata caste. Irrespective of the possible two interpretations of the word *sārasvata* as mentioned above, one fact that emerges from the situation of the incident in the legend is a belief in the *tāntrika* powers which would make an animal speak in human tongue, even though the human speech by animate and inanimate objects is a wide-spread motif in Indian literature. Here the motif is used to emphasise the power of a Sārasvata. Thus the legend from the VM betrays local colour which is distinct from that of the KK. Moreover, the semi-historical points in this legend are not bereft of interest.

From the Indian view-point the first birth story which narrates the marriage of a prince from Vaṅga and the princess from Kalinga seems to fall on the ancient traditions which were accepted by the Mahāvamśa and the Dīpavamśa in Ceylon.<sup>2</sup> But the other legends will require further work. But in this work the girl is killed all the time by her husband, when both were born in different species. Probably this motif is introduced here to signify the ideals of chastity and fidelity of a woman.

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1. Historical Inscriptions of Gujarat, Part I, edited by Acharya Girdharsankar, p. 21.
  2. Mehta R. N., *Vijayānī kathānā keṭakā Praśna* (in Gujarati),

At least the memory of Bhoja of Kanauj (836 AD - 892 AD) seems to reflect the reign of Bhoja, the 7th ruler in the Pratihara dynasty ruling from Kanauj. He was the most powerful ruler having the titles of *adivaraha*, *mihira*, and *prabhata*. The last title '*prabhāsa*' associates very well with the name of the *khaṇḍa*, viz. *Prabhāsakhaṇḍa*. This raises an interesting problem whether he was alive for such a long period in folk-memory or it is sheer accident. Gujarat and Saurashtra were the border zones between the Prathihars of Kanauj and Rastrakutas of Mānyakheṭa (8th to 10th century AD). Possibly the tradition of Bhoja of Dhar with his patronage to learning might have been mixed up also in the texture of this legend. The practice of protecting forests by the forest rangers is also a fairly old practice. Thus the whole legend is a mixture of local as well as pan-Indic elements.

The study of both the legends indicates that certain pan-Indic legends were taken up by writers of different places to explain some local phenomena. While doing so, much local colour was given to the broad uniform outlines and thus it generated the pattern of unity in diversity in the cultural patterns of India.

The legend of Śrīmātā from the *Leṭhaprabandha* as noted earlier is also interesting in this connection. It indicates that the Jains also seem to follow the same practice as the Purāṇakaras and impart the local and sectarian colour to certain wide-spread motifs and legends. These efforts by various sections of the Indian society appear to have been undertaken for establishing their pan-Indic interests as well as their correlation, however superficial they may be, to local conditions.

A perusal of the works like *Mallapurāṇa*, *Śrīmādhapurāṇa*, *Nāgarakhaṇḍa* of the *Skandapurāṇa*, *Dharmarāyapurāṇa* and others also seem to point to the similar treatment of the pan-Indic elements which were given local colours. These efforts seem to forge an element of Unity in diversity in Indian culture.

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1. Majumdar R. C., Pusalker A. D. and Majumdar A. K. (ed. by), *Age of Imperial Unity*, p. 520.

## VEDIC ŚĀKHĀS

By

GANGA SAGAR RAI

[ अस्मिन् निबन्धे वैदिकशाखाशब्दस्य कोऽर्थः शाखाशब्दस्य के पर्यायास्तेषां के मौलिका अर्थाः शाखानां कथमुत्पत्तिः के वाङ्मयाः शाखानामङ्गीभूताः शाखाभेदो कथं जातः, नाना-शाखानां लोपश्च कथं जातः इत्यादि प्रश्नानां संक्षेपेण सोदाहरणं विवेचनं कृतम् । शाखानामुत्पत्तिविषये पुराणानां किं मतं उत्पत्तिहेतुविषये च किं मतं इत्यपि संक्षेपेण दर्शितम् । अत्र टीकाकर्तृणां साचार्याणामाधुनिकविदुषां च मतान्यपि प्रदर्शितानि । ]

According to the Purāṇas and other literary records originally there was only one Veda<sup>1</sup> and later on it developed into many branches which were called as Śākhās. For the sake of convenience in learning and performance of sacrifices this one original Veda<sup>2</sup> was arranged into four Vedas. Though the Vedic Śākhās originated first from the original Vedic Samhitās, but later on other Vedic literature (such as Brāhmaṇas, Sūtras, etc.) also caused the beginning of a new Śākhā. For the word Śākhā other equivalents are Caranā and Bheda.

The word Śākhā stands for various sacred traditions preserved in different families of the priests. Śākhās originated from the original Vedas. Primarily the word Śākhā denoted a certain group of literary documents which formed the subject of study. That is why we frequently meet with the term *śākhā-madhṛte*, (he reads the Śākhā). In this light it may be said that

1. cf. एक आसौद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् । वागुर्होमबुधस्त्रिभिर्यज्ञमथाकरोत् ॥ Viṣṇu P. III. 4.11; आसौ वेदश्चतुर्विधाः सप्तसाहस्र-संज्ञितः Vāyu I. 61.7 ab; एको वेदश्चतुर्विधाः संहस्रं तु पुनः पुनः ॥ Matsya 143.10 ab etc; Mahidhara in the beginning of Yajurveda bhāṣya; Bhaṭṭa Bhāṣkara in the introduction of Tā. Bhāṣya.
2. This traditional view is dissented by Max Müller. cf. History of Ancient Sanskrit Literature, p. 26. He thinks the three Vedas as independent.

within the Śākhā the Samhitā and allied literature was admitted<sup>1</sup>. Mahādeva, a commentator of Hiraṇyakeśin's Gṛhya Sūtra, says that Śākhā means a part of *Svādhyāya* comprising of *Mantras* and *Brāhmaṇas*<sup>2</sup>.

Besides the Samhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads, the Śāklā also includes within itself the Kalpasūtras, which were regarded as *Vedāṅgas*. In this connection the commentator Mahādeva says that as Veda means *Svādhyāya* along with the *Āṅgas*, a Śākhā may include *Āṅgas* and as such becomes different from another Śākhā owing to the difference in *Āṅgas*<sup>3</sup>.

Here Mahādeva pleads that *Āṅgas* are to be included in the fold of Vedas as well as of the Śākhās. But contrary to his view *Āṅgas* are not included in the Vedas. Whatever may be the argument it is certain that the Sūtras were included in the Śākhās.

From the evidence of Purāṇas it is clear that the Śākhās are the result of gradual development in the Vedic tradition. The Samhitās are the original literature and the Brāhmaṇas, Āraṇyakas and Upaniṣads are the later production. Earlier the school of the Vedas contained the Vedic Samhitās, but with the lapse of time the priests in Vedic schools also developed various treatises on the performance of sacrifices (the Brāhmaṇas and Sūtras) and the speculative thought on the ultimate reality (Upaniṣads).

Besides the words Śākhā, Carāṇa and Bheda, Purāṇas also refer to the name Anuśākhā<sup>4</sup>. This shows that some Śākhās are developed from other Śākhās. These subsequent Śākhās are termed as Anuśākhās or Upaśākhās. This is the view of commentator Śrīdhara on the passage of Viṣṇu Purāṇa.<sup>5</sup>

1. Max Müller, op. cit. p. 64.

2. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शास्त्रेत्युच्यते । Mahādeva on Hiraṇyakeśi sūtra.....

3. यथा साङ्ख्यः स्वाध्यायो वेदशब्दवाच्य एवं शाखाऽपि साङ्ख्यैव वेदैकत्वेन स्रष्टव्यं लभते । Kumārila does not accept Kalpasūtras among the Vedas and clearly remarks वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनामपि ।

4. इत्येताः प्रतिशाखाभ्यो ह्यनुशाखा द्विजोत्तम । Viṣṇu P. III. 4.25 ab

5. अनुशाखा भवान्तरशाखाः । Śrīdhara.

In short the word Śākhā denotes the sacred Vedic traditions which were learnt and taught among the followers of a certain tradition. In this connection Max Müller observes : Literary works, such as the Śākhās were, have assumed with us a much more tangible shape. They exist as a book and not merely as a body of thought handed down in schools or in families. To read a Śākhā means not only to go over it but to take possession of it, to guard it into memory and to enable others to read it by repeating it to others''.<sup>1</sup> Here, it is to be noted that there were no written texts at that time, so the sacred traditions were kept alive among the followers through oral transmission. And in this way the followers and the tradition or literary works were inseparable. This is the reason why the various names such as Śākhā, Carapa, Bheda and Anuśākhī were confused together.

**Carapa :** This word is popularly used for Śākhā. But it is to be noted that originally this word was used in a different sense. Jagaddhara, the commentator of the Mālatīmādhava drama of Bhavabhūti says that 'Carapa means a group of persons who have pledged to the reading of a certain Śākhā and have in this manner become one body'.<sup>2</sup> This definition of 'Carapa' forwarded by Jagaddhara is ancient one and Jagaddhara has only adhered to it. Kāśikā also mentions that Carapa means those persons who are related due to their adherence to one Śākhā<sup>3</sup>. Vārtika also says that Carapa means the students of Śākhā (Vārtika on Pāṇini IV. 1.63). It is to be noted that the Carapas were named after their first founders. In this way the name of the Śākhā (sacred literary work), Carapa and the first founder used to be one<sup>4</sup>. The other word Bheda used in the sense of Śākhā has the simple meaning as division or part. This word is variously used in the Carapavyūhas.

1. History of Ancient Skt Lit., p. 94.

2. चरणशब्दः शाखाविशेषाध्ययनार्कतापन्नजनसंघवाची  
Jagaddhara on Mālatīmādhava.

3. चरणशब्दः शाखानिमित्तकः पुरुषेषु प्रवर्तते  
Kāśikā II. 4.3

4. For details see V. S. Agrawala, India As known to Pāṇini, p. 216;  
B. N. Puri India in the Time of Patañjali, p. 197; Max Müller,  
History of Ancient Sanskrit Literature, p. 64.

### Kinds of Śākhās

It is clear that the Śākhās consist of Vedic literature. Hence, the difference in the literature will necessarily lead to the difference in Śākhās. Mahādeva, the commentator of Hiraṇyakeśi Sūtra observes that any portion of the *Svādhyāya*, consisting of *Mantra* and *Brahmaṇa* is called Śākhā and any difference in either the *Mantras* or the *Brahmaṇas* will lead in the Veda to a difference in subordinate Śākhās<sup>1</sup>. He also informs us about another class of the Śākhās which was founded on the Sūtras<sup>2</sup>. In this way the Śākhās may be of three kinds: (1) the Saṁhitā-Śākhās (2) the Brāhmaṇa Śākhās and (3) the Sūtra Śākhās :

(1) The Saṁhitā Śākhās are those which are founded on the Saṁhitās. These arose from the differences in Saṁhitās. The Śākala, the Bāṣkala, the Kaṭha etc. are the Saṁhitā-Śākhās. We do not hear about the different Brāhmaṇas of the Śākala and Bāṣkala Saṁhitās. However, it may be noted that peculiarities in Brāhmaṇas and Sūtras do not affect the origin of Śākhās from the Saṁhitās. (2) The difference in Brāhmaṇas also leads to the establishment of a new Śākhā or Carāṇa. For instance, the Kauṣītaki and the Aitareya Śākhās which have no Saṁhitās of their own are separate Śākhās on the basis of their independent Brāhmaṇas. Prof. Max Müller says that when a new Śākhā was founded on the basis of its Brāhmaṇas the Saṁhitā too was slightly modified<sup>3</sup>. But this argument is hardly convincing primarily because it is not possible to accept that Saṁhitās originated later than the Brāhmaṇas. Moreover, various Brāhmaṇas are available which do not have their own Saṁhitās (3) There also exist various Śākhās which trace their origin to the Kalpasūtras. Many branches of the Taittirīyas have neither their own Saṁhitās nor Brāhmaṇas but only the Sūtras. Such Śākhās derive their origin from Sūtras and are called Sūtra-Śākhās. The Bharadvāja, the Āpastamba and the Hiraṇyakeśiṇ are the Sūtra-Śākhās.

1. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । तयोर्मन्त्रब्राह्मण-  
योरन्यतरभेदेन वेदेऽन्तरशाखाभेदः स्यादिति चेत् ॥ Mahādeva on  
Hiraṇyakeśi Sūtra.

2. शाखाभेदोऽप्ययनभेदाद्वा सूत्रभेदाद्वा । आश्वलायनीयं कात्यायनीयं च  
सूत्रं हि भिन्नाध्ययनयोर्द्वयोः शाखयोरेकमेव ॥ ibid.

3. Max Müller, History of Ancient Sanskrit Literature, p. 98.

The establishment of the Śākhās was for utilitarian purposes. No sacrifice can be performed merely with the help of Samhitās, so the Brāhmaṇas and the Sūtras were introduced to meet the practical needs. Kumārila observes that sacrifices can be performed even without the help of Samhitās but contrary to it the Mantras and the Brāhmaṇas alone cannot serve the ritual purposes.<sup>1</sup> However, Kumārila never gives that sanctity and authority to the Sūtras which hangs round the Vedas<sup>2</sup>. He says that schools like Maśaka and Āpastamba are founded by human-beings and cannot be said as *anādi* (eternal) however long they may have been established.<sup>3</sup> Contrary to it, Mahādeva is ready to accept the eternity of the Sūtra śākhās<sup>4</sup>. The number of the Sūtra Śākhās is fairly large.

#### Causes for the origin of different Śākhās

The origin of the different Śākhās was necessitated due to many reasons which may be summed up as follows :

(i) The Veda belongs to the most remote age when people were unaware of writing or if they were aware they did not write for keeping their knowledge sacred and secret from others. But when this knowledge was turned into black and white some discrepancies were inevitable, for a work memorised by many people is bound to assume differences. (ii) Basically the Veda was used for utilitarian purposes, because Mantras were recited at the time of performance of sacrifices. The sacrificial rites differed slightly or widely from family to family and thus Veda

1. वेदादृतेऽपि कुर्वन्ति कल्पैः कर्मणि याज्ञिकाः ।

न तु कल्पैर्विना केचिन्मन्त्रज्ञाह्युणमात्रकात् ॥

Kumārila

2. वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनागपि ।

Kumārila

3. यथा च कठादिवचरणैरनादिभिः प्रोच्यमानानामनादिबेदज्ञास्त्वामनादिसमाख्यासंभवो नैवं नित्यावस्थितमशकादिगोत्रचरणप्रवचननिमित्तमाख्योपपत्तिः । मशकबौधायनःपस्तम्बादिशब्दा ह्यादिमदेक्षद्वयोपदेशिन इति न तेभ्यः प्रकृतिभूतेभ्योऽनादिग्रन्थविषयसमाख्याभ्युरप्याह्वयंभवः ।

Kumārila

4. यथाऽव्ययनभेदाच्छास्त्रभेदोऽनादि एवं सूत्रभेदादपि । न हि सूत्राणां कर्तृसंज्ञाद्यतनी किं तु नानाकल्पगतसु तत्सम्मानकर्तृव्यक्तिषु भित्वा तत्प्रणीतसूत्रेषु च नित्यां जातिमवलम्ब्य तिष्ठति यथा पुरुषनामाङ्गन-शास्त्रासु संज्ञा ॥ Mahadeva on HiraṇyakeśiṇīSūtra



accordingly changed. (iii) Owing to individual peculiarities in vocal organs phonetic variations are unavoidable. Due to phonetic variations various Śākhās arose. In oral tradition no body can claim as to which was the most ancient and correct reading. (iv) Accentual differences constitute another ground for the establishment of new Śākhās. Though in later period even the accents were counted but originally in hoary past no such consideration can be claimed. (v) The origin of Kalpasūtras also caused the establishment of new Śākhās.<sup>1</sup>

According to the Purāṇas the establishment of different Śākhās was due to the confusion or error in knowledge.

ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ॥ Matsya p. 143.11.

In Purāṇas it is stated that Brahmā seeing the people (of Kali-age) short in age, power and mental strength directed Manu Svāyambhuva to divide single Veda into many :

द्वापरे तु परावृत्ते मनोः स्वायम्भुवेऽन्तरे ।  
ब्रह्मा मनुमुवाचेदं तद्वदिष्ये महामते ॥2  
एवमुक्तस्तथेत्युक्त्वा मनुलोकंहिते रतः ।  
वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभुः ॥8

Vāyu I. 61. 2, 8

The reason given for this classification is the decay in the physical and mental power of human beings :

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः  
वेदान्ब्रह्मर्षयो व्यस्यन् हृदिस्थानच्युतोदिताः ॥

Bhāg. p. XII. 6 47<sup>2</sup>

and

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति ॥ Vāyu p. I.61.5ab

### Extinction of Vedic Śākhā's

At present many Śākhās which are mentioned in the Purāṇas and other treatises dealing with the Vedic Śākhās are

1. For elaborate discussion on these points see Suryakanta, R̥ktantram, Introduction, p 7-9; Bloomfield : Religion of Veda, p. 21; Satyavrata Samaśrami, Trayī Paricayaśa.
2. Śrīdhara while commenting on this verse says : तत्र हेतुः । क्षीणायुषो जनान् । तर्हि पुरुषबुद्धिप्रभवत्वाद्नादरणीयं स्यादित्याशङ्क्याह । हृदिस्थितिः ।

not extant. Then what happened to those Śākhās ? Are those lists not correct ? The lists referred to in those treatises cannot be regarded as wrong. Many of the Śākhās mentioned in the Purāṇas disappeared in the course of time. Some Śākhās however, mentioned in those treatises were extant at the time of the composition of the Purāṇas and other texts and some were preserved in tradition only even at that time. Gradually many of the Śākhās prevalent at that time also were lost. The reasons behind the extinction of those Śākhās may be summed up as follows :

The original passages were lost due to negligence of the students of those Śākhās,<sup>1</sup> In this connection Kumārila observes that it cannot be said that their destruction is impossible for it takes place every day either by negligence or by idleness or death of the followers of that school.<sup>2</sup> He further says that even today books are lost and subjects are forgotten<sup>3</sup>. If we consider how long the oral tradition which was the only means for preserving the Śākhās, continued in India, it is less surprising that many of these Śākhās should have been lost than that so many should still have survived. Probably due to these reasons a large number of the Vedic Śākhās were lost and even those available are in incomplete form.

### Injunctions for adherence to one's own Śākhā

Though the general rules for sacrifices and domestic rites were mostly common yet there were certain differences in different families and at the different places. In these domestic rites and especially in marriage rites every one was expected to observe his family and village customs. In the commentary of Parāśara's Gṛhya Sūtra various authorities are cited who strongly recommend that it is wrong to give up the customs of one's own

1. Haradatta, commenting upon ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयते (Āpastanta sūtra Sec. 12) says उत्सन्नाः पाठा अध्येतुं दौर्बल्यात्

2. न च प्रलयो न संभाव्यते । दृश्यते हि प्रमादालस्यादिभिः पुरुषशयाच्च  
Kumārila

3. दृश्यते ह्यद्यत्वेऽत्यर्थं विस्मरणं ग्रन्थनाशश्च ॥

Kumārila

Śākha and adopt those of others.<sup>1</sup> Vasiṣṭha says that a wise man should never perform the duties prescribed in other's Śākha; if he does, he is traitor to his own Śākha (*Śākharaṇḍa*). In another law-book also it is said that who abandons his own Śākha and adheres to other's whether out of ignorance or greed falls and perishes. This is the opinion of the Chāndoga Pariśiṣṭa also. But where there is no specific prescriptions for certain rites in one's own family it is proper to adopt those of other's Śākhās.<sup>2</sup> Āśvalāyana Gṛhya sūtra while narrating the general rules says that rules of countries (*janapadas*) and villages (*grāmas*) are many-fold and one must know them as far as marriage is concerned.<sup>3</sup> Here commentator of this Sūtra says that if there is contradiction between the rules prevalent in countries and those prescribed in the Gṛhya sūtras one should follow the rules of the Gṛhya Sūtra.<sup>4</sup>

1. शाखान्तरीयकर्मकरणे दोषमाह वसिष्ठः-

न जातु परशाखोक्तं कर्म बुधः समाचरेत् ।

आचरन् परशाखोक्तं शाखारण्डः स उच्यते ॥

यः स्वशाखोक्तमुत्सृज्य परशाखोक्तमाचरेत् ।

अप्रमाणमुषि कृत्वा शाखारण्ड स उच्यते ॥

स्मृत्यन्तरेऽपि—स्वकर्म पर्युत्सृज्य तु यदन्यत् कुरुते नरः ।

अज्ञानादथवा लोभात् स हतः पतितो भवेत् ॥

छन्दोग परिशिष्टेऽपि—स्वशाखाश्रयमुत्सृज्य परशाखाश्रयं तु यः ।

कर्तुमिच्छति दुर्मैधा मोघं तस्य च यत्कृतम् ॥

2. स्वशाखानुक्तमप्यविद्वद्दं परशाखोक्तं ग्राह्यम् । तथा च कात्यायनः—

यन्नाम्नात् स्वशाखायां परोक्तमविरोधि च ।

विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥

सूत्रान्तरानुक्तमपि स्मृत्युक्तं ग्राह्यम्

3. अथ खलूच्चादत्रा जनपदधर्मा ग्रामधर्माश्च तान्निववाहे प्रतीयाद् यत्तु समानं तद्वक्ष्यामः ॥ Āśva. Sūtra I. 7

4. जनपदादिधर्माणां वक्ष्यमाणानां च धर्माणां विरोधे सति वक्ष्यमाणं धर्ममेव कुर्यान्न जनपदादिधर्ममिति । Com. on above

## “DID THE BHĀGAVATA KNOW KĀLIDĀSA?”

BY

V. RAGHAVAN

[गतजुलाईमासस्य 'पुराणम्' पत्रिकाया अङ्के श्रीशिवशंकर-  
प्रसादमहोदयेन प्रतिपादितं यन्—भागवतपुराणकारेण केषुचित्स्थलेषु  
कालिदासस्यानुकरणं कृतं, परन्तु शकुन्तोपाख्याने भागवतपुराण-  
कारेण कालिदासस्य अभिज्ञानशाकुन्तलनाटकविषये स्वस्य परिचयो न  
कुत्रापि प्रकटीकृतः । परन्तु अत्र डा० राघवन्महोदयेन भागवतीये  
शकुन्तलोपाख्यानेऽपि अभिज्ञानशाकुन्तलस्य एकस्य श्लोकस्यानुकरणं  
कृतमिति दर्शितम् ।]

In *Purāṇa*<sup>1</sup> XIV. 2. pp. 137-40, Sri Sheo Shankar Prasad asks 'Did the Author of the Bhāgavata know Kālidāsa?' and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X. 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the *Purāṇas*. The *Bhāgavata* being one of the late *Purāṇas*, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the *Purāṇa* follows the older traditional account and not the version in Kālidāsa's play. The writer naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa?

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1. All-India Kasiraj Trust, Fort, Ramnagar, Varanasi.

In the Mahābhārata text, as critically edited, Duṣyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Duṣyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Duṣyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object. IX, 20.12:

व्यक्तं राजन्यतनयां वेदस्यहं त्वां सुमध्यमे ।  
न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥

The additional words of Duṣyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśakuntalā* :

असंशयं क्षत्रपरिग्रहक्षमा  
यदार्यमस्यामभिलाषि मे मनः ।<sup>1</sup>

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I. 19.8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tīrthas*:

प्रायेण तीर्थाभिगमापदेशैः  
स्वयं हि तीर्थानि पुनन्ति सन्तः ।

This may be after Kālidāsa's definition of *Tīrtha* in *Kumārasambhava* VI. 56 as the place where worthy souls had stayed :

यदध्यासितमर्हद्भिः तद्धि तीर्थं प्रचक्षते ।

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1. The *Mahābhārata* text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

# THE DATE OF THE NARASIMHA PURĀṆA

BY

V. RAGHAVAN

[डा० हाजरामहोदयेन नरसिंहपुराणस्य निर्माणकालः  
ख्रीस्तीया पञ्चमी शताब्दीत्यवधारितः। डा० राघवन्महोदयेन अस्यां  
टिप्पण्यां नरसिंहपुराणवर्तिनां केषांचिद् ग्रंथानां कालिदासकृत-  
रघुवंशस्य सुभटकृतदूताङ्गदनाटकस्य च तत्समावृत्तानामनुकृति-  
मात्रत्वं दर्शयित्वा नरसिंहपुराणनिर्माणकालो नैतावान् प्राचीन  
इति दर्शितम् ]

In his *Studies in the Upapurāṇas*, Vol. I., (Calcutta Sanskrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narasimha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay, 2nd edn. 1911), he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp. 219, 235). It has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A. D. (pp. 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A. D. and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A. D. (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cent. A. D.<sup>1</sup> (pp. 239-40) and later than the Viṣṇu and Vāyu (pp. 241-2), and

1. Hazra mentions that the Purāṇa was translated into Telugu in c. 1300 A. D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Purāṇa IV. 2. (1962 July) pp. 388-9.
2. See his *Studies in the Purāṇic Records*, Dacca, 1940, pp. 52-55.

concludes that the *Narasimha* was written in the latter part of the 5th cent. A. D. (p. 242)

Hazra, however, points out (p. 243) that this date does not apply to all parts of the *Purāṇa* and that there are later interpolations in its text; and he proceeds to set forth a series of passages or sections of the *Purāṇa* not found in all the manuscripts of the *Purāṇa*.

I may draw attention here to some passages in the *Purāṇa* as presented in its Bombay edition mentioned above, which have a bearing on the date of the *Purāṇa* in that edition, which would go down very much from the date Hazra has shown. I will take the chapter narrating the manifestation of Viṣṇu as Rāma (*Rama-Prādurbhāva*), beginning with ch. 47.

Ch. 47, v. 82 in a longer metre : ‘*Udyataika-bhuja-yaṣṭim āyatīm*’ etc. is taken from Kālidāsa’s *Raghuvamśa*, IX. 17. One of the three manuscripts used by the Bombay edition does not have this verse.

Ch. 49, v. 40 Rāma’s words to Śūrpaṇakhā, *Kalatravān aham bhāle Kanyāṃsam bhajasva me*’ is also from the *Raghuvamśa*, canto XII. v. 34.

Hazra notes that the *Narasimha* has some portions in prose. It has also a portion which is in the drama-style. This is in ch. 52 where Rāma sends Aṅgada as a last minute messenger to Rāvaṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called *Dūtāṅgada* by poet Subhāṭa, published in *Kāvyamālā* 28. Subhāṭa, of course, says expressly in the concluding verse (v. 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhāṭa’s play, they are seen in the *Purāṇa*. See the play, p. 3 v. 4, *Tīrṇo’r navaḥ* etc. up to p. 4 v. 10 : *Sandhau vā vīgrāhe vāpi* etc. Even the Stage-directions in the play are reproduced in the *Purāṇa* and there is no doubt that this portion is directly taken from Subhāṭa’s play. All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,<sup>1</sup> the *Dūtāṅgada* was staged in 1243 A. D. at the court of *Čālukya Tribhuvanapāla*, in the celebration in honour of the former king *Kumārapāla*; also in the same period, the former part of the 13th cent. A. D., *Someśvara* praised poet *Subhaṭa* in his *Kīrti-Kaumudī*.

Assimilation of passages from the *Bhāgavata*, which is usually not assigned to the high date that *Hazra* gives it, could also be shown, but this may be taken up on another occasion.

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1. *Keith, Sanskrit Drama*, p. 269.



## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1972)

### WORK ON THE PURĀṆAS

#### 1. Releasing of the Kūrma Purāṇa Volumes

The Critical Edition of the Kūrma Purāṇa with Appendices and Critical Notes had already been printed in June last as noted in the account of the activities of the Trust in *Purāṇa* XIV. 2 (July, 1972). The two translation-Volumes of Hindi and English along with the constituted Sanskrit text and some important appendices (viz. name-index including the personal and geographical names, lists of flora and fauna, tīrthas, ākhyānas, stotras, vratas etc.) were also completely printed by August (1972).

The three volumes of the Kūrma-Purāṇa, Critical Edition and the two translation Volumes were formally released at a public function by the Chief Minister of Uttar Pradesh, (Pt. Kamalapati Tripathi) on September 2, 1972. The function was held in the Trust's Building Shivala Baradari, Varanasi, on the bank of the Gaṅgā, and was attended by the invitees including the distinguished gentry of the city, the Professors of the three Universities of Varanasi and other Sanskrit scholars and also the Press. The function was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, the Chairman of the Trust. After the mangalācaranā and the welcome speech by Pt. Rajeshwar Shastri Dravid the copies of the three Volumes were presented to the Chief Minister by His Highness, and also to their editor and the translators by the Chief Minister, after which the General Secretary of the Trust, Sri Ramcsh Chandra De, read the report of the literary and the cultural activities of the Kashiraj Trust. He also announced that the Trust proposes to set up a centre of Indian learning at Varanasi to guide specially the foreign scholars who come to India in quest of India's wisdom enshrined in her ancient literature. Pt. Kamalapati Tripathi in his speech stressed the need of the study of the Purāṇas and of the publication of their authentic editions. He praised the activities of the Kashiraj Trust in this direction and appealed to the scholars and the Government to co-operate in this important and sacred work undertaken by the Kashiraj Trust. His Highness Dr. Vibhuti Narain Singh in his concluding

# सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७२)

## कूर्मपुराणस्य प्रकाशनोद्घाटनम्

समीक्षात्मकटिप्पणीभिः परिशिष्टादिभिश्च सह कूर्मपुराणस्य पाठ-समीक्षात्मकसंस्करणस्य प्रकाशनं गतजूनमासे संपन्नम् (यथा 'पुराणम्' पत्रिकायाः जुलाई १९७२ अङ्के सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे सूचितम्) । अगस्त १९७२ मासे पाठसमीक्षात्मकमूलपाठेन सह, हिन्दी आंग्लभाषयोरनुवादभागावपि महत्त्वपूर्णविविधपरिशिष्टैः सह (यथा नाम-सूची, वनस्पतिसूची, पशुसूची, तीर्थसूची, आख्यानसूची, स्तोत्रव्रतादिसूची) प्रकाशितौ । कूर्मपुराणस्य त्रयाणां संस्करणानां (पाठसमीक्षात्मकसंस्करणम्, हिन्दीभाषानुवादसंस्करणम्, आंग्लभाषानुवादसंस्करणम् इत्येतेषां) प्रकाशनोद्घाटनं २ सितम्बर १९७२ दिनाङ्के भागीरथोत्तटे काश्यां सर्वभारतीय-काशिराजस्य शिवालाभवने 'वारादरी'त्यभिधे स्थाने सार्वजनिकसभायामुत्तर-प्रदेशस्य मुख्यमन्त्रिणा पण्डितकमलापतित्रिपाठिमहोदयेन कृतम् । अत्रोत्सवे, नगरस्य विशिष्टा जनाः, त्रयाणां विश्वविद्यालयानां प्राध्यापकाः, संस्कृत-विद्वांसः समाचारपत्राणां प्रतिनिधयश्च उपस्थिता आसन् । उत्सवस्याध्यक्षता तत्रभवता काशिराजेन डा० विभूतिनारायणसिंहमहोदयेन कृता । मङ्गलाचरणानन्तरं पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयेन मुख्यमन्त्रिणे स्वागतभाषणं कृतम् । तदनन्तरं तत्रभवता काशिनरेशेन मुख्यमन्त्रिणे तथा च मुख्यमन्त्रिणा सम्पादकायानुवादकेभ्यश्च कूर्मपुराणस्य संस्करणानि उपहारी-कृतानि । तदनन्तरं न्यासस्य मन्त्रिणा श्रीरमेशचन्द्रदेव महोदयेन न्यासस्य सांस्कृतिकसाहित्यिककार्याणां विवरणं प्रस्तुतम् । तेनैवमपि विशासितं यन्न्यासः काश्यां भारतीविद्याया एकमध्ययनकेन्द्रं स्थापितुमिच्छति । इदं स्थानं विशेषतस्तेभ्यो वैदेशिकाध्येतृभ्यः साहाय्यं प्रदायसि वे काश्यां संस्कृतभाषायां निहिताया भारतीप्रज्ञाया अन्वेषणार्थं प्रास्ताविकम् । तत्रभवान् काशिनरेश डा० विभूतिनारायणसिंहः स्वैव स्वामने-ऽभिभाषणे मुख्यमन्त्रिणे पण्डितकमलापतित्रिपाठिमहोदयाय उपस्थित-जनेभ्यश्च धन्यवादान् व्याजहार । पुराणार्ता संपादने वे कलहाः

speech thanked the chief guest, Pt. Kamalapati Tripathi, and the audience. His Highness also explained various problems and the difficulties that are being faced in carrying out this work and expressed the hope that the Government and the scholars would both be coming forward to help the Trust in the important project.

## 2. Varāha Purāṇa

For constituting the text of the Varāha-Purāṇa a number of manuscripts have been procured from different places, and efforts are being made to procure some more manuscripts, or their photo-copies.

The following MSS of the Varāha Purāṇa have been collated.

1. No 57/183 of the Sarasvatī Bhandara Library, Fort Ramnagar, Varanasi, Devanāgarī script.
2. No. 58/183 of the same Library, Script Devanāgarī.
3. No. 15766 of the Sarasvatī Bhavana Library, Vārāṇasī Sanskrit University, Script Devanāgarī.
4. No. 1197 of the Visveshvarananda Vedic Institute, Hoshiarpur (Punjab). Dn.
5. No. 122 of 1881-82 of the Bhandarkar Oriental Research Institute, Poona. Script Dn.
6. No. 86 of 1875-76 of the B. O. R. I. Poona Script Dn.
7. A Palm leaf MS from the Śringerī Maṭha, Mysore. Script Nandināgarī.
8. Microfilm of a Bengali MS, No. G2-42 from the Serampur College, W. Bengal.

The following MSS. are being collated :—

1. Transcript copy of the Devanāgarī MS. No. D10130, from the T. M. S. Sarasvatī Mahal Library, Tanjore.
2. Transcript copy of the Devanāgarī MS No. D. 10134. from the same Library.
3. Bengali MS. No. 4410 from the Asiatic Society Library, Calcutta.
4. Microfilm of the Bengali MS. No. 1238, from the Sanskrit College, Calcutta.

समस्याश्च उपनिष्ठन्ति तेषामपि निर्देशः तत्रभवता काशिनरेशेन कृतः । तथा आशाऽपि प्रकटीकृता यदस्मिन् महति कार्ये शासनं विद्वांसश्च न्यासाय सहयोगं प्रदास्यन्ति ।

## २. वराहपुराणकार्यम्

वराहपुराणस्य पाठनिर्धारणार्थं विविधस्थानेभ्यः अनेके हस्तलेखाः प्राप्ताः सन्ति तथा केषांचिद् अन्येषां हस्तलेखानामथवा तेषां फोटो-प्रतीनां प्राप्तये प्रयत्नः प्रचलति ।

वराहपुराणस्य अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं सम्पन्नम्—

१. ५७/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

२. ५८/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

३. १५७६६ संख्याकः वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः देवनागरीहस्तलेखः ।

४. ११९७ संख्याकः विश्वेश्वरानन्दवैदिकशोधसंस्थान (होशियार-पुर) स्य देवनागरीहस्तलेखः ।

५. १८८१-८२ ई० इत्यस्य १२२ संख्याकः पूनानगरवर्त्तिनः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

६. १८७५-७६ ई० इत्यस्य ८६ संख्याकः भण्डारकरप्राच्यविद्या-शोधसंस्थानस्य देवनागरीहस्तलेखः ।

७. मैसूरवर्त्तिशृङ्गेरीमठस्य नन्दिनागरीलिप्यां ताडपत्रे लिखितः हस्तलेखः ।

८. जी २-४२ संख्याकः पश्चिमवङ्गस्य सेरामपुरविद्यालयस्य वङ्गालीलिपिहस्तलेखस्य माइक्रोफिल्म प्रतिः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं प्रचलति—

१. डी० १०१३० संख्याकस्य टी० एम० एस्० सरस्वतीमहल पुस्तकालयस्य देवनागरी हस्तलेखस्य प्रतिलिपिः ।

२. डी १०१३४ संख्याकस्य तस्यैव पुस्तकालयस्य देवनागरी-हस्तलेखस्य प्रतिलिपिः ।

३. ४४१० संख्याकः एशियाटिक सोसाइटी पुस्तकालय (कलकत्ता) इत्यस्य वङ्गीयलिपिहस्तलेखः ।

४. कलकत्तानगरस्थस्य-संस्कृतमहाविद्यालयस्य १२३४ संख्याकस्य वङ्गीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतिः ।

Besides these, the microfilm copy of a Devanāgarī MS. No. 111 from the British Museum, London, has also been received and will be collated shortly. Two Devanāgarī MSS. from Oriental Research Institute Jodhpur, two Devanāgarī MSS. and one Grantha MS from India Office Library, London, and Devanāgarī transcript copies of one Telugu MS. from Govt. MS. Library, Madras are shortly to be procured.

### OTHER WORKS

#### Purāṇa Pāṭha and Pravacana

From 11.8.72 to 19.8.72 the complete text of the *Tripura Rahasya* was recited in the morning in the Bālādevī temple, Ramnagar by Pt. Laksmana Pandey and discourses on it were given in the evening by Pt. Thakur Prasad Dvidvedi, Ramnagar.

From 14.11.72 to 20.11.72 in the bright half of the Kārtika month the text of the Viṣṇu-dharmottara-Purāṇa was recited by Pt. Gopal Sharma Dogate, and the discourses on it were given by Pt. Vishwanath Shastri Datar.

#### Veda-pārāyaṇa

During the bright half of the Āṣāḍha Month from 11th July to 26th July the whole text of the Śukla Yajurved Saṁhitā was recited from memory by Pt. Vinayak Bhatta Sharma Badala in the Śiva-temple of the Śivalā Palace, Varanasi. On the conclusion of the Pārāyaṇa the dakṣiṇā and the ratna-kaṅkaṇa was given to the reciter.

The scholars who were invited to the Purāṇa goṣṭhī on the 25th July, listened to the Veda recitation in the Śiva-temple. Stanzas from the Śatapatha Brāhmaṇa were also recited from memory by the three students of the Vidya Mandir who have been committing to memory the text of the Śatapatha Brāhmaṇa.

#### Purāṇa-goṣṭhī

On this occasion a Purāṇa-goṣṭhī was also arranged as usual on the 25th July, 1972, which was presided by His Highness Dr. Vibhuti Narain Singh and was attended by eminent Sanskrit scholars, such as Pt. Baldeva Upadhyaya, retired Professor of Sanskrit, B. H. U., Dr. Reva Prasad Divedi, Head of

अपि च ब्रिटिशम्यूजियम लण्डन इत्यतः १११ संख्याकस्य देवनागरी-हस्तलेखस्य माइक्रोफिल्मप्रतिः प्राप्ताऽस्ति । अस्याः प्रतेः शोधमेव पाठसंवादो भविष्यति । प्राच्यविद्याशोधसंस्थान जोधपुर इत्यतो द्वौ देवनागरीहस्तलेखौ, इण्डिया आफिज लाइब्रेरी लण्डन इत्यतो द्वौ देवनागरी-हस्तलेखौ तथा एको ग्रन्थलिपिहस्तलेखः तथा गवर्नमेण्ट ओरियण्टल लाइब्रेरी मद्रास इत्यतः एकस्य तेलगुहस्तलेखस्य तथा एकस्य ग्रन्थहस्त-लेखस्य प्रतिलिपिरूपौ हस्तलेखौ इत्येते हस्तलेखाः शोधमेव प्राप्ता भविष्यन्ति ।

## इतरकार्याणि

### पुराणपाठः प्रवचनं च

रामनगरस्थे वालादेवीमन्दिरे ११.८.७२ आरभ्य १९.८.७२ यावत् प्रातःकाले पण्डितलक्ष्मणपाण्डेयेन त्रिपुरारहस्यस्य सम्पूर्णः पाठः कृतः, तथा अस्मिन् विषये सायंकाले पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम् ।

कार्तिकमासे शुक्लपक्षे १४.११.७२ आरभ्य २०.११.७२ यावत् प्रातःकाले पण्डितगोपालशास्त्रिदोगटेमहोदयेन विष्णुधर्मोत्तरपुराणस्य पाठः कृतः । अस्य विषये सायंकाले पण्डितविश्वनाथशास्त्रिदातारेण प्रवचनं कृतम् ।

### वेदपारायणम्

आषाढमासस्य सम्पूर्णं शुक्लपक्षे ११.७.७२ आरभ्य २५.७.७२ यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिराज्यास्य शिवानाभवने शिवमन्दिरे कृतम् । पण्डित विनायकभट्टशर्मा पाठकर्ताऽसीत् । पारायण-समाप्तौ पारायणकर्त्रे दक्षिणा रत्नकङ्कणं च प्रदत्तम् । २५ जुलाई दिनाङ्के पुराणगोष्ठ्यामामन्त्रिता विद्वांसो वेदपारायणस्य श्रवणमकुर्वन् । शतपथब्राह्मणस्याध्येतारस्त्रयो विद्यामन्दिरस्य छात्रा शतपथब्राह्मणस्य अंशानां पाठं चक्रुः ।

### पुराणगोष्ठी

२५ जुलाई १९७२ दिनाङ्के पुराणगोष्ठ्या आयोजनमासीत् । अस्थो-त्स्वस्याध्यक्षता तत्रभवता काशिनरेणेन डा० विभूतिनारायणसिंह-महोदयेन कृता । अस्यां गोष्ठ्यां पण्डित बलदेव उपाध्यायः, डा० रेवाप्रसाद द्विवेदी, डा० रघुनाथसिंहः इत्याद्याः प्रमुखाः संस्कृतविद्वांसः

the Sahitya Dept., Sans. College, B. H. U., Dr. Raghunath Singh, etc. and a number of distinguished persons of the city. After the Vyāsa-vandanā the Vyāsa Pūrṇimā number of the *Purāṇa* Bulletin was presented to H. H. Dr. Vibhuti Narain Singh. The Varṣāsana (six monthly scholarship of Rs. 600) was also given to Pt. Krishnamurti Śrautī, the Sāmaveda scholar. He gave a demonstration of the various gānas of the mantras of Sāmaveda. The Editor then read the report of the work of the Purāṇa Department, placing certain problems of Purāṇic text edition and inviting suggestions there-on, which were discussed by the scholars and suggestions were given by them. Prasāda was distributed at the end of the Goṣṭhi.

### **Celebration of the Sanskrit Day**

The Sanskrit Day, sponsored by the Ministry of Education, Government of India, was celebrated on 25 August, 1972 under the auspices of the Kashiraj Trust and the Maharaja Banaras Vidyā Mandir Trust. Dr. Reva Pd. Dwivedi of B.H.U., the scholars of the Purāṇa Department of the Kashiraj Trust and the teachers and students of the Vidya Mandir and the local P. N. Intermediate College took part in the celebration. Antyākṣari-competition in Sanskrit was held in which the students of the Vidyamandir and of the P. N. Inter College took part. Prizes were awarded to the participants. A number of Sanskrit scholars from Ramnagar and students amongst the audience spoke in Sanskrit on the importance of Sanskrit and Sanskrit literature. The function was a great success.

### **Scholars who visited the Purāṇa Department.**

During this period Prof. J. M. McKnight, Mc Master University, Hamilton, Ontario, visited the Purāṇa Department on 13.11.1972 and appreciated its work.

### **Scholars who corresponded with the Purāṇa Deptt. on Purāṇic work and studies**

1. Shrimati Jai Devi (of New York) c/o. Sri Siva Bāla Yogi Ashram, Bangalore, Mysore state, enquired about the availability of the English translation of the Devī-Bhāgavata Purāṇa. (Her letter dated 20.7.72)

उपस्थिता आसन् । व्यासवन्दनानन्तरं पुराणम् पत्रिकायाः 'व्यासपूर्णमा' अङ्कस्य समर्पणं तत्रभवते डा० विभूतिनारायणसिंहमहोदयाय कृतम् । सामवेदविदुषे पंडितकृष्णमूर्ति श्रोतिमहोदयाय ६००) रूप्यकाणां षाण्-मासिकी वृत्तिः प्रदत्ता । तेन सामवेदस्य विविधगानानि श्रावितानि । सम्पादकमहोदयेन पुराणविभागस्य कार्यविवरणं प्रस्तुतम् तथा पुराण-पाठसम्पादनस्य काश्चित् समस्या अपि प्रस्तुताः । एतद्विषये विद्वद्भिः विचारविमर्शः सम्पत्यश्च प्रस्तुताः । गोष्ठीसमाप्तौ प्रसादवितरणं कृतम् ।

### संस्कृतदिवसस्य आयोजनम्

भारतशासनस्य शिक्षामन्त्रालयेन प्रचारितस्य संस्कृतदिवससमारोहस्य आयोजनं सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्या-मन्दिरन्यासस्य तत्त्वावधाने २५ अगस्त १९७२ दिनाङ्के तत्रभवतो डा० विभूतिनारायणसिंहमहोदयस्य उपस्थितौ संपादितम् । अस्मिन् आयोजने हिन्दूविश्वविद्यालय-संस्कृतमहाविद्यालयस्य साहित्यविभागाध्यक्षः डॉ० रेवाप्रसादद्विवेदी, सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्या-मन्दिरन्यासस्य विद्वांसः रामनगरस्थप्रभुनारायणराजकीयविद्यालयस्य छात्रा अध्यापकाः तथा रामनगरस्था संस्कृतानुरागिणश्च उपस्थिता आसन् । विद्यामन्दिरस्य छात्राणां प्रभुनारायणराजकीयविद्यालयस्य छात्राणां च मध्ये संस्कृतान्याक्षरी प्रतियोगिता सम्पन्ना । प्रतियोगिभ्यः पुरस्कार-वितरणं कृतम् । संस्कृत-भाषायाः साहित्यस्य च महत्त्वविषये विदुषां भाषणं संजातम् ।

### पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ बहवो विद्वांसः पुराणविभागे आगताः । तेषु मध्ये प्रो० जे० एम० मैकनाइट, मैकमास्टर युनिवर्सिटी, ओन्टारियो अपि आसीत् । एष महाभागः १३.११.७२ दिनांके पुराणविभागे समागतः अस्य कार्यजातं च प्रशंसितवान् ।

### पौराणिकाध्ययनविषये पुराणविभागेन सह संपर्कं

#### स्थापयितारो विद्वांसः

१. न्यूयार्कनगरीया श्रीमती जयदेवी महोदया, इदानीं शिवबाल-योगी आश्रम, बंगलोर, (मैसूरराज्यम्) स्थाने वर्तमाना—देवीभागवत-पुराणस्य आंग्लभाषानुवादस्योपलब्धिविषये जिज्ञासितवती (तस्याः पत्रम् २४.७.७२ दिनाङ्कितम्) ।



2. Km. Santosh Bagai, East Patel Nager, New Delhi. Enquired about the date and authorship of the Viṣṇu Purāṇa and the works relating to these topics; (Reply to her, dated 8.8.72).

3. Prof. Maheshwari Prasad (of B. H. U. Varanasi), from Indologisches Seminar der University, Gottingen, West Germany. Required from the Purāṇa Deptt. some material consisting of the constituted text with the critical apparatus along with the concerned star passages and appendices from the Matsya-Purāṇa and the Kūrma-Purāṇa (His letter dated 14.8.72)

4. Dr. P. G. Lalye, Reader in Sanskrit, Osmania University Hyderabad (Andhra), requested permission to consult books and periodicals on the Purāṇas available in our Purāṇa Deptt. (His letter dated 30.11.72)

5. Mr. Cheever M. Brown, 70 Park St. 61, Somerville, Ma. U. S. A. Became interested in the *Purāṇa* Bulletin and inquired how he might obtain issues of all the past volumes. He writes. "I first became interested in your *Purāṇa* when I came across some articles by A. S. Gupta on the Brahmavai-varta Purāṇa and the referencing of Purāṇas in general. Since then I have browsed through all your Volumes to-date and would very much like to begin a subscription" (His letter dated Dec. 3, 1972)

Necessary replies and material have been sent to them.

### Rāma-Līlā

The Rāmalīlā of Ramnagar has acquired a unique importance and renown owing to its religious and cultural value. Distinguished visitors, both Indians and foreigners, who visit Varanasi during the month-long period of the Rāmalīlā celebrations at Ramnagar also visit the Ramnagar Rāmalīlā.

From this year the management of the Rāmalīlā has been entrusted to the All-India Kashiraj Trust. Under its auspices the Rāmalīlā was celebrated from Sept. 22 to Oct. 21. The Radio Authorities of the Allahabad Radio Station prepared a Radio-News-Real of this year's Rāmalīlā of Ramnagar and broad-casted it under their 'Grama Panchayat' programme

२. कु० सन्तोष वर्मा, ईस्ट पटेलनगर, नईदिल्लीनगरस्था—विष्णु-पुराणस्य कालविषये ग्रन्थकारविषये तत्सम्बद्धेतरसाहित्यविषये च जिज्ञासितवती (तस्यै ८.८.७२ दिनांके उत्तरं प्रेषितम्) ।

३. डा० महेश्वरीप्रसादः (हिन्दुविश्वविद्यालयस्य प्राध्यापकः) इण्डोलाजेस सेमिनार डेर यूनिवर्सिटेट गोटिञ्जैन, वेस्ट जर्मनी इत्यत्र वर्तमानो मत्स्यपुराणस्य कूर्मपुराणस्य च पाठसमीक्षितसंस्करणयोः स्थल-विशेषस्य पाठविषयेन पाठसमोक्षाविषयेन तथा तत्सम्बद्धताराङ्किताधिक-श्लोकविषयेन परिशिष्टेन च सम्बद्धं विवरणं जिज्ञासितवान् । (तस्य १४.८.७२ दिनाङ्कितं पत्रम्) ।

४. हैदराबादस्य उस्मानियाविश्वविद्यालयस्य संस्कृतविभागस्य प्राध्यापक डा० पी० जी० लेल्ये महोदयः पुराणविभागे उपलब्धानां पुस्तकानां पत्राणां च अवलोकनार्थं प्रार्थितवान् । (तस्य ३०.११.७२ दिनाङ्कितं पत्रम्) ।

५. श्री चीवर एम० ब्राउन महोदयः, ७० पार्कस्ट्रीट ६१, सोमर-विले, यू० एस० ए० स्थानीयः—एष महोदयः 'पुराणम्' पत्रिकाविषये स्वरुचिं प्रदर्शितवान् । पुराणम् पत्रिकायाः सर्वेषां पूर्वाङ्कानां प्राप्तये जिज्ञासितवान् । एष महोदयः स्वीये (३.१२.७२ दिनाङ्किते) पत्रे लिखितवान्—अहम् भवतः पत्रिकायां आनन्दस्वरूपगुप्तस्य ब्रह्मवैवर्तपुराण-विषयकस्य लेखस्य तथा तस्य पुराणानां स्थलनिर्देशपद्धतिविषयकस्य लेखस्य च पठनानन्तरं उत्सुकः संजातः । तदन्तरं अहं सर्वेषांपूर्वाङ्कानाम-ध्ययनं कृतवान् अथ च ग्राहको भवितुमिच्छामि ।

सर्वेभ्यो पूर्वोक्तसज्जनेभ्यो अपेक्षिताः सूचनाः प्रदत्ताः ।

## रामलीला

रामनगस्य रामलीलायाः अस्याः धार्मिकसांस्कृतिक-महत्त्ववशात् अद्वितीयं महत्त्वमस्ति । विशिष्टा देशीया वैदिकाश्रय सज्जना ये मासपर्यन्तं वर्तमानाया रामलीलाया अवसरे वाराणसीम् आगच्छन्ति रामनगरे रामलीलां द्रष्टुमपि आगच्छन्ति ।

अस्माद् वर्षाद् रामलीलायाः प्रबन्धः सर्वभारतीयकाशिराजन्यासाय समर्पितः । अस्मिन् वर्षे सर्वभारतीयकाशिराजन्यासस्य तत्त्वावधाने रामलीला २२ सितम्बर दिनाङ्कमारभ्य २१ अक्टूबर दिनांके यावत् सम्पन्ना प्रयागस्थाया आकाशवाण्या अधिकांशः रामनगस्य रामलीलामधिकृत्य 'आकाशवाणी सूचना-रील' इतीदं मयि स्वीये ग्रामपञ्चायतकार्यक्रमे

The Thailand Ambassador, His Excellency Dr. Owart Suthiwart Marueput, visited the Rāmalīlā at Ramnagar during his visit to Varanasi.

### ACTIVITIES OF THE SISTER TRUSTS

In order to propagate the Tulasī Literature, specially his Rāmacaritamānasa and to preserve the cultural heritage of India through the Rāmalīlā, His Highness Maharaja Banaras thought it fit to establish a Trust (viz. Maharaja Udit Narain Singh Mānas Prachar Nidhi) for the above purposes. It is in the fitness of things that such a Trust should be established when the country is celebrating the quarter-century of the Rāmacaritamānasa of Gosvāmī Tulasīdāsa.

Another Trust (viz. Maharaja Prabhu Narain Singh Physical Culture Trust) has also been established for the propagation of physical culture and body-build with H.H. Maharaja Banaras as Chairman.

#### 1. Maharaja Udit Narain Singh Mānas Prachār Nidhi

This Trust has been created by His Highness, Maharaja Dr. Vibhuti Narain Singh, on 24 March, 1971. Some of its main aims and objects are:—

1. Propagation and dissemination of Tulasī literature, specially the Rāmacarita Mānasa.
2. To prepare, complete, collect and edit different versions of Śrī Rāmacarita Mānasa and other Rāmāyaṇas.
3. To hold Rāmalīlās and to maintain, support and develop Rāmalīlā performances and Rāmalīlā Bhūmis (Lands) and allied places connected with the Rāmalīlā.
4. To award scholarships to the deserving candidates for researches on Rāmacarita Mānasa and other works of Tulasīdāsa.

The first Trustees of the Trust are :

1. His Highness Maharaja Vibhuti Narain Singh (Chairman).
2. Pt. Rajeshwar Shastri Dravid, Varanasi.
3. Sri Shankar Lal Mehta; Calcutta.
4. Dr. B. Malik; Allahabad.

श्रावितवन्तः । थाई देशस्य भारतस्थराजदूतो महामहिम श्री डा० ओवार्ट सुथिवाटं मारुपुटमहोदयः स्ववाराणसीयात्रायां रामनगरमामन्य रामलीला-मपि दृष्टवान् ।

### सहयोगिन्यासानां कार्यविवरणम्

तुलसीसाहित्यस्य विशेषतस्तस्य रामचरितमानसस्य प्रचारार्थं तथा भारतीयसंस्कृतेः रामलीलाद्वारा संरक्षणार्थं तत्रभवता काशिनरेशेन एकस्य न्यासस्य (महाराज उदित नारायण सिंह मानस प्रचारनिधि नाम-कस्य) स्थापनस्य आवश्यकताऽनुभूता । यदा देशः रामचरितमानसस्य चतुःशताब्दया आयोजनं करोति तदा अस्य न्यासस्य स्थापनमुचितमेव । तत्रभवतः काशिनरेशस्याध्यक्षतायां शारीरिकयोग्यतायाः प्रवर्द्धनार्थं शारीरिकशक्तिसंपादनार्थं च (महाराज प्रभुनारायण सिंह शारीरिक विकाससम्बन्धी) अपरो न्यासः स्थापितः ।

### १. महाराज उदितनारायणसिंह मानसप्रचारनिधिः

एष न्यासः तत्रभवता काशिनरेशेन डा० विभूतिनारायणसिंहमहोदयेन २४ मार्च १९७१ दिनांके स्थापितः । अस्य न्यासस्य उद्देश्यानां केचिन्मुखा इमे सन्ति :—

१. तुलसीसाहित्यस्य विशेषतो रामचरितमानसस्य प्रचारः समीक्षा च ।
२. रामचरितमानसस्य अन्येषां रामायणानां च विविधसंस्करणानां निर्माणं, पूर्णिकरणम्, संग्रहकरणं, संपादनं च ।
३. रामलीलानामायोजनं तथा रामलीलाभिनयस्य रामलीला-भूमीनां तथा रामलीलायां सम्बद्धानामन्येषां स्थानानां च समर्थनं साहाय्यं विस्तारकार्यं च ।
४. रामचरितमानसस्य तथा तुलसीदासस्य अन्येषां ग्रन्थानां विविधयोग्यशोधकर्तृभ्यो योग्यतावृत्तिप्रदानम् ।

अस्य न्यासस्य अधोनिर्दिष्टाः सज्जनाः प्रथमन्यासचारिणः सन्ति-

१. तत्रभवान् महाराजो डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. पण्डितराजराजेश्वरशास्त्रिविहमहोदयः
३. श्रीशङ्करलालमेहतामहोदयः
४. डा० विष्णुभूषणमल्लिकमहोदयः

Tulasī jayanti was celebrated under the auspices of this Trust on August 19 and 20.

Pt. Gangadhar Shastri, the celebrated Varanasi scholar of Tulasī literature was felicitated and honoured by His Highness on behalf of the Maharaja Udit Narain Singh Minas Prachār Nidhi on this occasion.

## 2. Maharaja Prabhu Narain Singh Physical Culture Trust

This Trust was also created on 24.3.71 by His Highness Maharaja Dr. Vibhuti Narain Singh. Its main aims and objects are:—

1. To establish Akharas, Gymnasiums, Stadeums, Shooting ranges, Swimming Clubs and Mountaineering Clubs.
2. To hold competitions and organise sports and athletic meets.
3. To promote, establish and support institutions for development of physical culture of both Indian and Western style.
4. To publish books and pamphlets for promotion of physical culture.
5. To establish and maintain playing grounds and recreation centres
6. To establish and maintain clubs for providing physical training and for preparing teams of hockey, golf, tennis, football cricket, and allied games, especially hockey.
7. To contribute and help to send teams to compete in national and other routine meets.

The first Trustees of this Trust are :—

1. His Highness Maharaja Dr. Vibhuti Narain Singh (Chairman)
2. Brig. S. A. H Rizvi,
3. Sri Shankar Lal Mehta
4. Major S. L. Dar (Director)

Under the auspices of this Trust sports were held on the 10th December, 1972 on the occasion of the birthday celebrations

अस्य न्यासस्य तत्त्वावधाने १९, २० अगस्त १९७२ दिनांकयोः तुलसीजयन्तीमहोत्सवः संपन्नः, यस्मिन् स्थानीयविद्यालयानां विद्याधिनः सम्मिलितास्तेभ्यः पुरस्काराश्च प्रदत्ताः। वाराणस्यां तुलसीसाहित्यस्य प्रथितस्य विदुषः पण्डितगङ्गाधरशास्त्रिण अस्मिन् उत्सवे महाराज-उदितनारायणसिंह मानसप्रचारन्यासस्य प्रतिनिधिभूतेन न्यासस्याध्यक्षेण तत्रभवताकाशिराजेनाभिनन्दनं विहितम्। मई १९७२ मासे चकियानगरे नवभिः पण्डितैः रामचरितमानसस्य पारायणं कृतः।

## २. महाराज प्रभुनारायणसिंह शारीरिकविकास न्यासः

एष न्यास २४.३.७१ दिनाङ्के स्थापितः। अस्य मुख्योद्देश्यानि इमानि--

१. मल्लशाला, वेधशाला, क्रीडाशाला, संतरणसमिति, पर्वतारोहण-समिति, जिमनाजियम इत्येषां स्थापना।
२. क्रीडाप्रतियोगितानामायोजनम्।
३. भारतीयपद्धत्यानुसारेण पाश्चात्यानुसारेण च शारीरिक-योग्यतायाः विकासार्थं संस्थानां विकासः, स्थापनं साहाय्यं च।
४. शारीरिकयोग्यतायाः विकासार्थं पुस्तकानां पत्राणां च प्रकाशनम्।
५. क्रीडाभूमीनां मनोविनोदकेन्द्राणां च स्थापनम्।
६. हाकी, गोल्फ, टेनिस, फुटबाल, क्रिकेट इत्यादि क्रीडानां तत्सम्बद्धान्यक्रीडानां विशेषतो हाकीक्रीडायाः निमित्तं समितीनां स्थापनं संरक्षणं च।
७. राष्ट्रीयप्रतियोगितासु अन्यप्रतियोगितासु च प्रतियोगितार्थं प्रेषणाय प्रतियोगिभ्यः सहायताप्रदानम्।

अस्य न्यासस्य प्रथमन्यासधारिणः इमे सज्जनाः सन्ति—

१. तत्रभवान् महाराज डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. ब्रिगेडियर एस० ए० एच० रिजवीमहोदयः
३. श्रीशंकरलालमेहता महोदयः
४. मेजर शिवनन्दनलालदर महोदयः (निदेशकः)

अस्य न्यासस्याधिपत्ये १० दिसम्बर १९७२ दिनांके महाराज-कुमारस्य चि० अनन्तनारायणसिंहस्य जन्मोत्सवावसरे क्रीडानामायो-

of Maharajakumar Sri Anant Narain Singh. In these sports the children of the Vidyā Mandir and local Basic and Junior High schools participated. The sports were supervised and guided by Prof. Arup De of the Banaras Hindu University, and the Security Officer of Ramnagar Fort. The prizes were given to the winners.

A sum of Rs. 1000 was given to Shri Balkishan, M.A. Final student of the Banaras Hindu University for going to Munich to give demonstrations in the Mallakham exercises on the occasion of the Olympic games. Shri Balkishan and his associates gave performances in Ramnagar Fort also on the 11th December, 1972 on the occasion of the birth day celebrations of Maharajakumar. A sum of Rs. 100/- was awarded to them.

### 3. **Maharaja Banaras Vidya Mandir Trust**

Under the auspices of this Trust the following functions were held as part of the birthday celebrations of the Maharajkumar.

#### (a) **Vedic Bālaka Vasanta-Pūjā**

On the 11th December Vedic Bālaka Vasanta Pūjā was performed in the morning.

Sixteen Vedic students under 15 years orally recited the Vedic mantras according to the prescribed rules with due ceremonial rites. Dakṣiṇās were given to them and they were fed.

#### (b) **Kīrtana**

In the evening of the same day a Kīrtana (recitation and singing of God's names) was held in which the inmates (Sādhus) of the Ramkrishna Mission, Varanasi, and some local people participated. Prasāda was distributed after the kīrtana.

#### (c) **Painting Competition**

A painting competition was held on the 12th December, in which the selected students of the Primary and Middle classes of the local schools took part. A number of girl students also took part. The paintings were judged by Prof. Kulkarni, Head of the Deptt. of Painting of the Fine Arts College of B.H.U.

#### 4. **Kashināresh Maharani Dharmakarya Nidhi**

A *Bala Melā* including the Baby show was arranged by this Trust on the 12th December at noon. The sweets were distributed

जनमासीत् । आसु क्रीडासु स्थानीयप्रारंभिक-कनिष्ठमाध्यमिकपाठशालानां विद्याथिनः सम्मिलिता आसन् । इमाः क्रीडाः काशिकहिन्दूविश्वविद्यालयस्य डा० अरूपदेवमहोदयस्य तथा दुर्गस्य सुरक्षाधिकारिणः निर्देशने संपन्नाः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

ओलम्पिकक्रीडानामवसरे तत्र गमनार्थं हिन्दूविश्वविद्यालयस्य एम० ए० कक्षायाः छात्राय श्रीबालकृष्णाय एकसहस्ररूप्यकाणि प्रदत्तानि । ११ दिसम्बर दिनांके श्रीबालकृष्णेन तस्य सहयोगिभिश्च दुर्गेऽपि मलखम-क्रीडायाः प्रदर्शनं कृतम् ।

### ३. महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य तत्त्वावधाने अधोनिर्दिष्टा उत्सवाः सम्पन्नाः ।

#### (क) वैदिकबालकवसन्तपूजा

११ दिसम्बर दिनांके प्रातःकाले वैदिकबालकवसन्तपूजा संपन्ना, यस्यां पञ्चदशवर्षाद्वनाः षोडशवैदिकविद्याथिनः विहितनियमानुसारं वैदिकमन्त्राणां पाठं कृतवन्तः । तेभ्यो दक्षिणा भोजनं च प्रदत्तम् ।

#### (ख) कीर्तनम्

तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनमायोजितमासीत् । यस्मिन् वाराणस्या रामकृष्णमिशनसंस्थायाः संन्यासिनः स्थानीयसज्जनाश्च सम्मिलिता आसन् । कीर्तनानन्तरं प्रसादवितरणं कृतम् ।

#### (ग) चित्रकलाप्रतियोगिता

१२ दिसम्बरदिनाङ्के चित्रकलाप्रतियोगिता आयोजिता आसीत्, अस्यां स्थानीयप्राथमिकपाठशालानां माध्यमिकपाठशालानां च छात्राः सम्मिलिता आसन् । काश्चित् कन्या-छात्रा अपि सम्मिलिता अभूवन् । चित्राणां परीक्षणं काशिकहिन्दूविश्वविद्यालयस्य चित्रकलाविभागस्याध्यक्षेण श्रीकुलकर्णीमहोदयेन कृतम् । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

### ४. काशीनरेशमहारानीधर्मकार्यनिधिः

१२ दिसम्बरदिनाङ्कस्य मध्याह्ने बानमेलाया बालकप्रदर्शन्याश्चा-योजनमासीत् । रामनगरस्य पाठशालानां विद्यालयानां च छात्रेभ्यः



to the children of the local schools and colleges and also to the other children of Ramnagar and some neighbouring villages. The number of such children who were given sweets was about 3000.

The clothes were also distributed to about 1500 poor children, upto the age of 4 years, of Ramnagar and neighbouring villages.

### 5. Maharaja Kashiraj Dharmakarya Nidhi

Under the auspices of this Trust on the 13th December, 1972 from 1 P. M. a Bāla-śāstrārtha (children's Debate) on Navya Nyāya was held in the Vidya Mandir premises of Ramnagar Fort under the able guidance and supervision of Pt. Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala including the Maharaja-kumara took part in this Śāstrārtha. Prizes were given to the participants.

A Degree College, named Maharaja Balawant Singh Degree College, at Gangapur, Varanasi has been started by this Trust from July 1972. The appointment of its Principal and teachers and other employees has already been made. The work has started.

### Distinguished Visitors at Nandesar House

During this period a number of distinguished persons were guests of His Highness at Nandeshvara house during their visit to Varanasi. Some of them are as follows:

1. Sri Jagajivan Ram, Union Defence Minister.
2. Sri S. K. Varma, Chief Justice, Allahabad High Court.
3. Dr. Suniti Kumar Chatterji, National Professor; Calcutta.
4. M. K. Dr. Raghubir Singh; Sitamau, Malwa.
5. Sri J. K. Munshi; Bombay.

इतरछात्रेभ्यश्च समीपवर्तिग्रामाणां वालकेभ्यश्च मिष्टान्नवितरणं कृतम् ।  
येभ्यो वालकेभ्यो मिष्टान्नं वितरितं तेषां संख्या सहस्रत्रयमासीत् । राम-  
नगरवासिभ्यः समीपवर्तिग्रामवासिभ्यः पञ्चदशशतेभ्यः चतुर्वर्षादनेभ्यः  
वालकेभ्यो वस्त्रवितरणमपि कृतम् ।

## ५. महाराजकाशिराजधर्मकार्यनिधिः

अस्य न्यासस्य तत्त्वावधाने १३ दिसम्बर १९७२ दिनांके रामनगर-  
दुर्गे विद्यामन्दिरप्राङ्गणे पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने  
मध्याह्ने १ वादनसमये वालशास्त्रार्थस्यायोजनं संयत्नम् । शास्त्रार्थे महा-  
राजकुमारेण सह विद्यामन्दिरपाठशालाया विद्यार्थिनः सम्मिलिता अभूवन् ।  
शास्त्रार्थकर्तृभ्यश्छात्रेभ्यः पुरस्कारप्रदानं कृतम् ।

अनेन न्यासेन महाराजबलवन्तसिंहमहाविद्यालयो नाम एको महा-  
विद्यालयो गंगापुरनामके स्थाने स्थापितः । ग्रध्यापकानां प्राचार्यस्य कर्म-  
चारिणां च नियुक्तिः कृता । विद्यालये स्नातककक्षानां पाठनं प्रचरति ।

## नन्देश्वरभवने विशिष्टा अतिथयः

अस्मिन्नवसरे काशिनरेशस्य नन्देश्वरभवने बहवो विशिष्टा जना  
अतिथयो बभूवुः । तेषु केचन अधोनिर्दिष्टाः —

१. भारतदेशस्य सुरक्षामन्त्री श्रीजगजीवनराममहोदयः
२. प्रयागस्थोच्चन्यायालयस्य प्रधानन्यायाधीशः श्री शशिकान्त वर्मा  
महोदयः ।
३. डा० सुनीतिकुमार चाटुर्ज्यमहोदयः ।
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः ।
५. श्री जगदीश क० मुन्शीमहोदयः ।



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VYĀSA PŪRṆIMĀ NUMBER

आत्मा पुराणं वेदानाम्



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लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,  
न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

Authors are responsible for their views, which, do not  
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[July 15, 1973

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## व्यासप्रशस्तिः\*

1. द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वम्भरः प्रभुः ।  
व्यासनाम्ना चरत्यस्मिन्नवतीर्थं महीतले ॥
2. एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।  
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥
3. स पुनर्द्वापरे चास्मिन् कृष्णद्वैपाताख्यया ।  
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥<sup>1</sup>
4. तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं  
चर्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।  
कृष्णत्विषं कनकपिङ्गजटाकलापं  
व्यासं नमामि शिरसा तिलकं मुनीनाम् ॥<sup>2</sup>

### Glorification of Vyāsa

1. At the end of each Dvāpara Lord Viṣṇu, the soul and sustainer of the universe, incarnates Himself and moves on the earth as Vyāsa.
2. Thus, in each Dvāpara, O Brāhmaṇas, Vedas have been arranged, and the Purāṇas have been composed [by him] and after that other works also.
3. He (Viṣṇu in the form of Vyāsa) was born again of Satyavati by the name 'Kṛṣṇa-dvai-pāyana' like the sacrificial fire, the eater of oblations, produced from the *araṇi*.
4. I bow my head to Vyāsa, the greatest of the poets and the ornament of the sages, who has an intellect pure and skilled in the Veda-s and the Śāstra-s, who wears a hide-garment, who has a dark-complexion and a knot of matted hair of golden and tawny colour, and who is praised by gods and sages.

\* From 'श्रीव्यासप्रशस्तयः' (*Homages to Vyāsa*) compiled by Dr. V. Raghavan, All India Kashiraj Trust, 1963.

1. शिवपु०, वायुसं० 1. 34-36.
2. ब्रह्मायडपुराणान्तर्गतविरजाक्षेत्रमाहात्म्ये (India Office Library Catalogue, MS. No. 6679).

## नारदकृतं विष्णोर्ब्रह्मपारस्तवम्

(वराहपुराणम्, बेट्क सं० ३. ११-२०)

नारद उवाच ॥

परं पराणाममृतं पुराणं पारं परं विष्णुमनन्तवीर्यम् ।  
नमामि नित्यं पुरुषं पुराणं परायणं पारगतं पराणाम् ॥११  
पुरातनं त्वप्रतिमं पुराणं परापरं पारगमुग्रतेजसम् ।  
गम्भीरगम्भीरधियां प्रधानं नतोऽस्मि देवं हरिमीशितारम् ॥१२  
परात्परं चापरमं प्रधानं परास्पदं शुद्धपदं विशालम् ।  
परात्परेणं पुरुषं पुराणं नारायणं स्तौमि विशुद्धभावः ॥१३  
पुरा पुरं शून्यमिदं ससर्जं तदा स्थितत्वात्पुरुषः प्रधानम् ।  
जने प्रसिद्धः शरणं ममास्तु नारायणो वीतमलः पुराणः ॥१४  
पारं परं विष्णुमपाररूपं पुरातनं नीतिमतां प्रधानम् ।  
धृतक्षमं शान्तिधरं क्षितीशं शुभं सदा स्तौमि महानुभावम् ॥१५  
सहस्रमूर्धनमनन्तपादमनन्तबाहुं शशिसूर्यनेत्रम् ।  
तमक्षरं क्षीरसमुद्रनिद्रं नारायणं स्तौम्यमृतं परेशम् ॥१६  
त्रिवेदगम्यं त्रिनवैकमूर्तिं त्रिशुक्लसंस्थं त्रिहुताशभेदम् ।  
त्रितत्त्वलक्ष्यं त्रियुगं त्रिनेत्रं नमामि नारायणमप्रमेयम् ॥१७  
कृते सितं रक्ततनुं तथा च त्रेतायुगे पीततनुं पुराणम् ।  
तथा हरिं द्वापरतः कलौ च कृष्णीकृतात्मानमथो नमामि ॥१८  
ससर्जं यो वक्रत एव विप्रान् भुजान्तरे क्षत्रमथोरुयुग्मे ।  
विशः पदाग्रेषु तथैव शूद्रान् नमामि तं विश्वतनुं पुराणम् ॥१९  
षष्ठत्परं ऋरगतं प्रमेयं युधाम्पतिं कार्यत एव कृष्णम् ।  
गदासिचर्मण्यभृतोत्थपारिणं नमामि नारायणमप्रमेयम् ॥२०

## पाठान्तराणि

## (Variant readings)

बराहपुराणस्य चतुर्दशसु कोशेषु प्राप्ताणि विशिष्टोपयोगीनि पाठान्तराणि  
श्लोकक्रमेणात्र निर्दिश्यन्ते कोशत्परव्यापि तदग्रे निर्दिश्यन्ते—

११. -ab) परायणं परात्परं 1, परात्परं परस्परं 1 (for पुराणं पारं परं).  
-c) स्मरामि 2 (for नमामि). -d) नारायणं 3 (for परायणं).
१२. -a) पुरामवं 2 (for पुरातनं). -b) परात्परं, उग्रतेजं 2, उग्रवेगं 2  
(for उग्रतेजसं). -d) परात्परं पारगतं नतोऽस्मि 1
१३. -a) परापरं 1 (for परात्परं); च धाम 1 (for प्रधानं).  
-b) परामृष्टं 1, परात्परं 1 (for परास्पर्दं). -ab) परात्परं चापरापरं  
चापरमपदं 1, °रं धाम परं पुराणं परं पदं (for परात्परं.....परास्पर्दं).  
-c) परापरेक्षं 2 (for परात्परेशं). -d) विशुद्धभावं 5 (for  
विशुद्धभावः).
१४. -a) परापरं 2 (for पुरा पुरं). -b) तदाश्रितत्वात् 1 (for तदा  
स्थितत्वात्). -b) प्रधानः 8, पुराणः 2 (for प्रधानं).
१५. -a) परस्परं 2 (for पारं परं); अपारवारं 2 (for अपाररूपं).  
-b) पुराविदं 1 (for पुरातनं). -c) धृतिक्षमं 4 (for धृतिः-);  
आश्रितधरं 6 (for आश्रितः-). -d) शिवप्रदं 2 (for शुभं सदा).
१६. -a) अनन्तसुधानं 1 (for सहस्र-). -b) अनेकबाहुं 8 (for अनन्त-).  
-c) क्षराक्षरं 12, क्षराक्षरं 2 (for तमक्षरं). -d) सुरेशं 2 (for  
परेक्षं).
१७. -b) त्रिशुक्लसंस्थं 2, त्रिशुक्लसंस्थं 1, त्रिदशैकसत्त्वं 1 (for त्रिशुक्लसंस्थं);  
-त्रिहुताशनसंस्थं 1 (for त्रिहुताशनसंस्थं). -d) स्मरामि 1 (for  
नमामि).
१८. -a) शुक्लतनुं 1, श्वेततनुं 1 (for रक्त-). -b) पीततरं (for -तनुं).  
-c) तनुं 2 (for हरिं). -d) कृष्णं कृतात्मानम् 3, कृष्णाकृता<sup>०</sup> 3,  
कृष्णं महात्मानं 1 (for कृष्णाकृता<sup>०</sup>); अजं 2 (for अयो).
१९. -b) ऊरुयुग्मात् 3 (for ऊरुयुग्मे).
२०. -a) पारगमप्रमेयं 1 (for पारगतं प्रमेयं). -b) विष्णुं 1 (for कृष्ण).  
°वर्मज्जरथाङ्गपाणि 1 (for °वर्मण्यभूतोत्थपाणि); -मालि 2 (for  
-पाणि).

## NOTE ON THE STAVA

The word '*Brahma-pāra*' is often used in the Purāṇas as an epithet of the three Gods of the Purāṇic Trinity; it means 'highest object of sacred knowledge contained in the Veda'. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, and contain a number of *Brahma-pāra* eulogies of Śiva. One Śaiva *Brahma-pāra-stava* has already been given from the *Kūrma-Purāṇa* in the *Purāṇa* XIV. 2. A *Brahma-pāra-stava* of Viṣṇu uttered by sage Kaṇḍu is contained in the *Viṣṇu-Purāṇa* (I. 15.54-59), another *Brahma-pāra-stava* of Viṣṇu is given in the *Varāha-Purāṇa* (3.10-20) which is reproduced here. The same Purāṇa also contains another *stava* of this class, but calls it the *Puṇḍarikākṣa-pāra-stava* (6.9 ff.), which is uttered by King Vasu in the Puṣkara-tīrtha. A *Brahma-pāra-maya-stotra* of Prajāpati Brahmā or Nārāyaṇa in prose is also given in the *Varāha-P.* (20.27-31), which is uttered by the two Aśvins. *Para-stava*-s, generally contain such words as '*pāra*', '*para*' etc.

The present *Brahma-pāra-stava* of Viṣṇu or Nārāyaṇa is uttered by sage Nārada in his previous birth when he was a rich Brāhmaṇa named Sārasvata; he renounced the world and worshipped Nārāyaṇa (Viṣṇu) by uttering this *Brahma-pāra-stava* in the Puṣkara-tīrtha, which enabled him to be absorbed in Nārāyaṇa or Viṣṇu, and was reborn as Nārada.

This *Brahma-pāra-stava* of Viṣṇu is full of the devotional thoughts, and contains the philosophical description of the transcendent and the immanent aspects of impersonal Viṣṇu as well as the mythological description of the personal aspect of Viṣṇu. But Viṣṇu as the highest transcendent Reality is the main theme of this *Brahma-pāra-stava*.

Viṣṇu is conceived here, therefore, as the highest transcendent Reality, most ancient, eternal, of unlimited power, the highest resort, surpassing even the highest conceivable Reality (*pāra-gaṇaṁ parāṇām*). He is unequalled (*apratima*), he is both transcendent and immanent (*parāpara*), He surpasses every thing, He is of mighty prowess, He governs the universe (*īśitā*), and destroys sins and miseries (*hari*), He is the highest, the greatest and the holiest being. He is to be worshipped and praised with a pure heart.—(11-13).

Viṣṇu-Nārāyaṇa created this stronghold (*pura*) (i. e. the universe) empty and filled it with his own being, whence He is known as *Puru-ṣa* (*(puri śete)*, He is free from every taint and darkness (*vīta-mala*). —(14). Viṣṇu is the highest Reality, surpassing everything ; no one can fathom his real nature (*apāra-rūpa*), He is the ancient Being, He is the most prudent, most capable, most peaceful, the Lord of the earth, the auspicious, the most noble-minded. —(15).

Viṣṇu has thousands of heads and innumerable feet and arms, the sun and the moon are His eyes ; He is imperishable (*akṣara*), He sleeps in the milky ocean (of cosmic waters), He is immortal and the highest Lord. —(16)

Viṣṇu is knowable by the three Vedas, He has three (Nārāyaṇa, Brahmā and Rudra)<sup>1</sup> and ten (*nava-eka*) forms (*mūrti-s*),<sup>2</sup> He is triply pure (in mind, in words and in actions), the three sacrificial fires also are His different forms. He is to be indirectly indicated as the three *tattva-s* (Puruṣa, Pradhāna and Kāla)<sup>3</sup>. He appears in the three Yugas,<sup>4</sup> He has three eyes (sun, moon and fire), He is unknowable (*a-prameya*) in his real form. — (17).

1. The three forms may also be Ṛgveda, Yajurveda and Sāmaveda respectively identified with Nārāyaṇa, Brahmā and Rudra :—

एष ऋग्वेदनामा तु वेदो नारायणः स्वयम् ।  
बलिभूतो दहत्याशु पापान्पुञ्चारणादनु ॥  
एतस्य हृदये योऽयं दृष्ट आसीत्स्वयात्मजः ।  
स यजुर्वेदरूपेण स्थितो ब्रह्मा महाबलः ॥  
तस्याप्पुरसि संविष्टो य एष शुचिरञ्ज्वलः ।  
स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥  
—(Varāha-P. 2.76-78)

2. The ten *mūrti-s* are the ten *Avatāra-s* of Viṣṇu ; cf. *ibid.* 4. 2-3.  
3. For the three *Tattva-s* cf. *Kūrma-P.* (cr. edn.), I. 49.46  
प्रधानं पुरुषः कालस्तत्त्वत्रयमनुत्तमम् ।  
वासुदेवात्मकं नित्यमेतद् विज्ञाय मुच्यते ॥  
4. The two *Avatāras* of Viṣṇu in Kaliyuga, viz. Buddha and Kalki are later additions to the list of the *Avatāras* ; cf. Hopkins, *Epic Mythology*, under *Avatāra*.

Viṣṇu is of the white colour in the Kṛta Yuga, of red body in the Tretā-Yuga, of yellow body in the Dvāpara, and He makes Himself black-coloured in the Kaliyuga.<sup>1</sup>

Viṣṇu (or Puruṣa) created Brāhmaṇas from His mouth, Kṣatriyas from His arms, Vaiśyas from his thighs and Śūdras from His feet, thus the whole universe is His body.<sup>2</sup> —(19)

Viṣṇu surpasses even the highest, He exists beyond everything, He is knowable (unknowable, with v.l. *pāragam aprameyam*), He is the Lord of the warriors (for He has defeated the Asuras in various battles), but He is beyond comprehension (*Kṛṣṇa*) in His actions or battles<sup>3</sup>. He holds a mace, a sword and a shield in His hands I bow to this unfathomable Nārāyaṇa —(20).

—Anand Swarup Gupta

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1. cf. Bhāg.-P. XI. 5. 21 ff. The Vāyu. P. describes the four Yugas also as of the four colours—white, red, red-yellow, and black respectively (32. 14-20).
  2. The post-Vedic conception of the four *Varṇas* as sprung from the four limbs of the Cosmic Puruṣa is borrowed from the *Puruṣa-sūkta* of the R̥gveda (X. 90).
  3. cf. R̥g. (X.54.2) — “मायेत् सा ते यानि युद्धान्याहुः”

NEW LIGHT ON IDENTIFICATION OF KĀLA-  
PRIYANĀTHA

BY

SHYAM MANOHAR MISRA

[महाकवेर्भवभूतेनाटकेषु तस्य वंशस्य, पाण्डित्यस्य बोलेखो वर्तते । इदमपि तेषुलिखितं यदिमानि नाटकानि कालप्रियनाथस्य यात्रोत्सवावसरे अभिनीतानि । कालप्रियनाथमिषो को देवो भवभूतिना निर्दिष्ट इतिविषये विदुषामध्ये वैमर्त्यं वर्तते । केचन उज्जयिन्या महाकालमेव कालप्रियनाथमामन्ति अन्ये च विद्वांसः कालपोस्थाने स्थितस्य कस्यापि देवस्य निर्देशो भवभूतिना कृत इति ग्रामवन्ति । अस्मिन् निबन्धे लेखकेन पूर्वमतानां परिचयं प्रदाय काल्पीनगरस्थो देव एव भवभूतिना निर्दिष्ट इत्युहितं काल्पीनगरस्य कालपदे-बाबा का टीला इति प्रसिद्धे स्थाने कालप्रियनाथस्य मन्दिरमासीदिति च स्थापितम् । तत्स्थानस्य द्वे विश्वेऽपि लेखेन अत्र संयोजिते ।]

According to a tradition recorded in the *Varāha*,<sup>1</sup> *Bhaviṣya*<sup>2</sup> and *Skanda*<sup>3</sup> Purāṇas, Kṛṣṇa's son Sāmba had erected three temples of the Sun god at three places viz., Sūtra, Mūlāsthāna and Kālapriya. The plays of the poet Bhavabhūti (namely the *Mahāvīracarita*, the *Mālatīmadhava* and the *Uttarāramacarita*)<sup>4</sup> are stated to have been staged on the occasions of the Yātra festival held in honour of Kālapriyanātha. The identification of Kālapriyanātha as well as the location of his shrine is controversial.

1. Sāmbaḥ Sūrya pratiṣṭhānca Kārayānassa tatra vit-Yamunāyāśca dakṣiṇe Kālapriyam devan . . . sthāpya cottamam (*Varāha Purāṇa*<sup>1</sup> Venk. Prem, 177, vv 55-57). Also see *Purāṇam*, Vol. VIII, 1966, p. 89.
2. Kālapriye ca madhyānhe-aparānhe ca nityaśab—Śāṅkarāścāparānhe tu mārṇ-pūjayati sarvadā. Iti-ukto-sau bhagvatā Bhāskareroṣa sa yadavaḥ (*Bhaviṣya Purāṇa* Bombay, 199, I, 1259 vv. 16-18).
3. Tathānyadapi tatrāsti Bhāskarātritrayam labham. Maṣṭ-Itam prathamam tatra Kālapriyam tathāparam. Mūlāsthānam tṛtīyam ca.....(*Bhaviṣya Purāṇa*).
4. *Mahāvīracarita*, Nirṇayasāgara Prem, 1918, Act. I, p. 3; *Uttarāramacarita* Nirṇayasāgara Prem, Act. I. p. 9; *Mālatīmādhava* (Published by Motilal Banarsidass, 1967) Act I, p. 5.



**The views of the commentators on the works of Bhavabhūti**

- (i) *Tripurārī* identifies him with Mahākāla Śambhu<sup>1</sup> i. e. Śiva ("Mahākālaspadasya Śambhoḥ").
- (ii) *Vīrarāghava* adds that Kālapriya is the name of the Lord of Ambikā<sup>2</sup> ("Kālapriyanāmāmbikāyā nāthaḥ Śivas-tasya").
- (iii) *Jagaddhara* takes him to be the *presiding deity of Kālapriya*<sup>3</sup> (Kālapriyanāthasya taddeśadevabhodasya").
- (iv) According to Vidyāsāgara, he was the presiding deity of *Padmanagara* situated in Vidarbha in Dakṣiṇāpatha.<sup>4</sup>

**The views of modern scholars**

1. H. H. Wilson,<sup>5</sup> Anundoram Barooah,<sup>6</sup> Satish Chandra Vidyabhushan,<sup>7</sup> N. L. Dey,<sup>8</sup> P. V. Kane,<sup>9</sup> S. K. De and S. N. Dasgupta,<sup>10</sup> and others identify Kālapriyanātha with Śiva Mahākāla of Ujjainī.

2. According to J. Hertal,<sup>11</sup> he (Kālapriyanātha) was the *presiding deity of Yaśovarman's family* and his *shrine existed at Kanauj*.

1. On the *Malatīmādhava*, 1918, Act. I. p. 5
2. On the *Uttararāmacarita*, Nirṇayasāgara Press, 1919, Act I, p. 9.
3. On the *Malatīmādhava*, 1967, Act I. p. 5.
4. "Kālapriyanātho nāma Vidarbheṣu Padmanagare pratiṣṭhito devamūrtiviśeṣaḥ" (Quoted by Anundoram Barooah, in the *Mahāvīracarita*, Gauhati, 1969, Preface, p. XXIV. Also see *Uttararāmacarita*, edited by P. V. Kane, 1929, p. 3.
5. Hindu Theatre, Vol. II, p. 10.
6. Preface to the *Mahāvīracarita*, Gauhati, 1969, p. XXV. He explains Kālapriyanātha thus "Kālāḥ sṛjati bhūtāni Kālāḥ saṁharate prajāḥ", iti Bharatam. tasya Kālasya priyo nāthaḥ patiḥ Kālapriyanāthaḥ Mahākālāḥ. tasya sarva saṁhāratkavāt.....Kavinā Kālapriyanātha padena Mahākāla uktaḥ". (Ibid, pp. 1-2).
7. "*Bhavabhūti*" (By Satish Chandra Vidyabhushan) Quoted from the Hindi translation of this book, by Jvaladatta Sharma, Lucknow, V. S. 1981, p. 44.
8. Geographical Dictionary, p. 210.
9. *Uttararāmacarita*, 1929, Introduction, p. 3.
10. History of Sanskrit Literature, Vol. I, Calcutta, 1947, pp. 278-279.
11. Asia Major, Vol. I, pp. 12-13. Quoted by R. S. Tripathi in his 'History of Kanauj'. 1959, p. 209.

G. D. Dalal and R. A. Sastry, the editor's of Rājasekhara's *Kāvyamīmāṃsā*,<sup>1</sup> and R. S. Tripathi<sup>2</sup> also hold a similar view.

3. V. V. Mirashi<sup>3</sup>, A. S. Altekar<sup>4</sup> and D. C. Sircar<sup>5</sup> identify *Kālapriyanātha* with the Sun god whose shrine stood at *Kālpī*, in the present Jalaon district of Uttar Pradesh. The latter two also hold that the *Sun Temple still exists at Kālpī*.

#### Assessment of these views

1. *Kālapriyanātha, the Mahākāla of Ujjainī*—V. V. Mirashi has convincingly refuted the identification of *Kālapriyanātha* with Mahākāla of Ujjainī. He rightly regards him to be the Sun God of Kālpī.<sup>6</sup> It may be added that to the best of our knowledge, the name *Kālapriyanātha* has not been used for Śiva in any source that ever. And none of the commentators (who identify *Kālapriyanātha* with Mahākāla Śiva) has been able to adduce the evidence of any authority describing Śiva as *Kālapriyanātha*.

As regards Kāla, it is associated with both Śiva and the Sun god. The former is popularly known as *Mahākāla*,<sup>7</sup> *Kālakānta*, *Kāla-Yogi*, *Kāla-bhakṣa* and *Kāla-Bhairava*<sup>8</sup> etc. The Sun being the regulator of time is intimately connected with Kāla, and the

1. *Kāvyamīmāṃsā*. Baroda, 1934, Appendix I, p. 285.
2. History of Kanauj, p. 209.
3. V. V. Mirashi propounded this view for the first time in the Marāṭhī periodical *Yugavāntī* of Nagpur, 1947. He casually touched it also in I.H.Q., Vol. XI, p. 289. Later on he elaborated it in his *Studies in Indology*, Vol. I, pp. 33 ff. Recently he has discussed this identification very thoroughly in *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
4. The Rāṣṭrakūṭas and their Times, p. 102.
5. Studies in the Geography of Ancient & Medieval India, 1960, pp. 241-244.
6. "Three Ancient Famous Temples of the Sun", *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
7. The shrine of Śiva called Mahākāla, at Ujjainī has been referred to by Kālidāsa (*Raghuvamśa*; VI. 34: *Meghadūta*, vv. 30-38), Bāṇa (Vide History of Sanskrit Literature, Vol. I (De and Dasgupta), pp. 278-279), and Rājasekhara (*Bālarāmāyaṇa*, X, p. 686).
8. See V. S. Apte's Sanskrit-English Dictionary, 1963, pp. 146-147 and 412.

names *Kāla*, *Kāla-Sūrya*<sup>1</sup> and (*Kāla-Kṛt*<sup>2</sup> has been used for him). Thus the identification cannot be decided merely on the basis of the association of *Kāla* with the deity. And there is no positive evidence in support of this view.

2. *Kālapriyanātha, the presiding deity of Yaśovarman's family—*

In this connection it may be added that Hiuen Tsang<sup>3</sup> makes mention of a Sun temple which existed at Kanauj at the time of his visit to that place. But it is not indicated in any source that the Sun god (referred to by Hiuen Tsang) was famous by the name of *Kālapriyanātha*.

There is evidence to show that Yaśovarman had marked leanings towards the Śakti-cult and the Rāma-cult. But his devotion to the Sun god is not known from any source.

It may also be pointed out that in the extant antiquities at Kanauj and its surroundings, only a pond locally called "*Sūrya Kuṇḍa*" situated at Makarandanagara (a small town situated at a distance of about two miles from Kanauj) is associated with the Sun god. No Sun temple is traceable now at Kanauj. Nor is there any local tradition about it.<sup>4</sup>

3. *Kālapriyanātha, the presiding deity of Padmapura—*  
Padmanagara or Padmapura rightly identified with a small village near Amgaon Railway station in Bhandara District,<sup>7</sup> was the birth

1. S. Sorensen, 'An Index to the Names in the Mahā-bhārata', 1963, pp. 373 and 375.
2. Vide Apte's Sanskrit—English Dictionary, p. 146.
3. Beal (Sushil Gupta & Co.), Vol. II, p. 245.
4. *Gauḍavaho*, 1927, vv. 285-338.
5. Yaśovarman had written a play named '*Rāmābhyudaya*' obviously to eulogise Rāma's, glory. It has survived only in the form of quotations contained in many later works like the *Dhvanyūloka*, pp. 132-133 ; *Daśarūpaka*, p. 50 ; *Śṛṅgaraprakāśa*, p. 270 ; *Nāṭakalakṣaṇaratnakōśa*, p. 331 ; *Kaivīndravācāsanamuccaya*, pp. 75-76 etc. For a detailed information on this play see V. Raghavan's "*Some Old Lost Rāma Plays*", 1961, pp. 1-25.
6. I visited Kanauj and Makarandanagar, explored the extant remains and contacted local people for the above information.
7. V. V. Mirashi, "*Birth Place of Bhavabhūti*", (I.H.Q., Vol. XI, p. 294) and "*Studies in Indology*", Vol. I, p. 34.

place<sup>1</sup> of Bhavabhūti where he seems to have spent the earlier part of his life and did some literary work. He, however, could neither get the royal patronage nor the appreciation of his merits from his native people.<sup>2</sup> Bhavabhūti, therefore, left Padmapura and came to Kanauj.<sup>3</sup> There, under the patronage of King Yaśovarman, he probably did the major part of his literary work. The theme of his *Mahāvīracarita* and the *Uttararāmacarita* betrays Bhavabhūti's intimate acquaintance with the court life. And it is very likely that he might have composed these plays at the court of the Kanauj-emperor. It is further evidence of the fact that the note of discontentment and dejection expressed by the poet in his *Mālatīmādhava*, is not seen in the *Mahāvīracarita* and the *Uttararāmacarita*. It is difficult to believe that Bhavabhūti might have gone from Kanauj to the distant Padmapura, (where his literature was not appreciated earlier) for the enactment of his plays. Moreover, the detailed self introduction which he gives in the prologues to his plays<sup>4</sup> was hardly required in his birth-place where he was well known. Some scholars contend that on the occasions of these Yātrā-festivals, when Bhavabhūti's plays were staged, people used to throng from the different places, and the outsiders were not expected to know about the poet.

1. *Mahāvīracarita*, Nirṇayasāgara Press, Act. I, pp. 7-8; *Mālatīmādhava*, 1967, Act. I, pp. 7-8.
2. See *Mālatīmādhava*, Act. I, verse 6.
3. V. V. Mirashi also holds that "in the beginning of the 8th century, when Bhavabhūti flourished, there was no great king ruling in Vidarbha. In the absence of royal patronage Bhavabhūti was obliged to seek his fortune in the north and ultimately became attached to the court of Yaśovarman". (I.H.Q., Vol. XI, p. 294).
4. The sūtradhāra introduces Bhavabhūti thus : "There is in Vidarbha in Dakṣiṇāpatha a city named Padmanagara where reside certain Brāhmanas of the Kāśyapagotra. They are the followers of the Taittirīya Śakhyā (a branch of the Yajurveda) and teachers at Vedic schools. Bhavabhūti belongs to such an illustrious Brāhmanya family. He bears the titles of Bhaṭṭa and Śrīkaṇṭha; he is the son of Nilakaṇṭha and Jātukaṛṇṇ; grandson of the venerable Bhaṭṭagopāla and the disciple of Jñānanidhi. He is well grounded in grammar, rhetoric and logic and friendly to actors, etc. (*Mahāvīracarita*, Act. I, pp. 7-8; *Mālatīmādhava*, Act. I, pp. 7-8; *Uttararāmacarita* (Madras; 1932), Act. I, p. 8.

Therefore, such an introduction was quite relevant even if the dramas were enacted at Padmapura.<sup>1</sup>

This contention is also not convincing. There may be justification for the poet's introduction to the people coming from other places. But there was no need to tell them the precise location of the city of Padmapura<sup>2</sup> (asti Dakṣiṇāpathe Vidarbheṣu Padmapuram nāma nagaram) where the Yātrā festivals were held.

4. *Kalapriyanātha, the presiding Sun god of Kālpi* :—This identification is quite reasonable. But it should be pointed out that the contention (of Altekar and Sircar) that there still stands at Kālpi the temple of Kālapriyanātha, requires a correction. The present author visited Kālpi thrice and thoroughly explored the relevant antiquities. Now there does not exist that temple at Kālpi. Nor does it seem to have been destroyed in the recent past. But the following antiquities at Kālpi, which have been utilised by the present author probably for the first time, do bear out its existence in ancient times.

- (i) There is a big mound locally called *Kalapadevabābā kāṭilā* or simply *Kālapobābā Kāṭilā* (see Plate No. 1) lying in the Rājghāt area of Kālpi. Most probably on this mound stood the temple of Kālapriyanātha, which seems to have been washed away by the waters of the river Yamunā flowing in close proximity to this mound.
- (ii) A Lrolen image of the Sun god assigned to the early medieval period (now preserved in the Kālpi museum) was recovered from the *Vyasaṭilā* which is situated near the above mentioned mound. This image may have originally belonged to the temple of Kālapriyanātha and fallen a prey to the iconoclastic hammer of the Muslim invaders.
- (iii) At a distance of about one furlong from the *Vyasaṭilā*, there is yet another very small mound having a stone-piece pierced into the ground. The part of the stone

<sup>1</sup> See, Ganga Sagar Rai "Mahākavi Bhavabhūti", (in Hindi), Vārāṇasī, 1965, pp. 18-19.

<sup>2</sup> *Mālatīmādhava*, 1967, Act. I, p. 7, *Mahāvīracarita*, Nirṇayasāgara Press, Act. I, p. 8. Also see *Mahāvīracarita*, edited by A. Barooah, 1969, preface, P. XXV.



Plate No. 1



Plate No. 2

above the ground is about one foot square with a bloomed sun flower (?) carved on it (*Plate No. 2*). Local people call this stone *Kālapadeva* and worship it.<sup>1</sup> Thus the tradition of the worship of Kālapriyanātha or Kālapabābā, continues down to the present day at Kālpī.

These hitherto unnoticed or unutilised antiquities and local traditions strongly support the identification of Kāla-priyanātha with the Sun god whose temple, according to a Purāṇic tradition (referred to above) was constructed at Kālpī in ancient times. Incidentally it may also be noted that Bhavabhūti, in his *Mālātīmādhava* alludes to the Yātrā festival of Kālapriyanātha immediately after invoking the Sun god.<sup>2</sup>

This temple seems to have been mentioned in the Cambry Plates of the Rāstrakūṭa king Govinda IV. They record that "the courtyard (of the temple) of Kālapriya was rendered uneven by the strokes of the tusks of his (Indra III's) elephants."<sup>3</sup> V. V. Mirashi rightly holds that this "verse... seems to speak of Indra III's halt at the temple of Kālapriya, his crossing of the Jumna and devastation of Kanauj as events following in close succession. This description suits Kālpī best"<sup>4</sup>.

Rājasekhara in his *Kavyamīmāṃsā* places Kālapriya to the south of Gādhipura<sup>5</sup> i. e. Kanauj. There is no other Kālapriya except modern Kālpī in the Jalaon District of Uttar Pradesh, which lies to the south of Kanauj. "The name Kālapriya applied to Kālpī may be traced to a date as late as the fifteenth century A. D."<sup>6</sup>

1. I owe this information to the residents of Kālpī and the villages situated in its suburbs.
2. *Mālātīmādhava*, 1967. Act. I, pp. 4-5.
3. "Yanmādyaddvipadanta-ghātaṭaviṣamaṁ Kalapriya-prāṅgaṇaṁ. tīrṇā yatturagāiragādhayamunā... Yenedaṁ hi Mahodayārinagaraṁ nirmūlamunimūlitaṁ". (E. I., Vol. VII, pp. 38 and 43, verse 19).
4. I. H. Q., Vol. XI, p. 289.
5. *Kavyamīmāṃsā* (Baroda, 1934), p. 94.
6. J. B. B. R. A. S., Vol. XXIII, pp. 12 ff. Quoted by D. C. Sircar in his *Geography of Ancient & Medieval India*, p. 244.



# THE ELEMENTS OF POETRY IN THE PURĀṆAS

BY

VINAPANI PAṆI

[अस्मिन् निबन्धे पुराणेषूपलब्धानां काव्यतत्त्वानां विवेचनं कृतम् । विविधाचार्याणां मतानुसारतः काव्यस्य कापरिभाषा काव्यस्य-  
कानि मुख्यान्युपादानानि कथं काव्यदोषो जायते इत्यादिविषयाणा-  
मुल्लेखं विधाय केपु पुराणेषु काव्यांशानां प्राचुर्यं केषु च न्यूनत्व-  
मित्यवधारितम् । वायुब्रह्माण्डगरुडाग्निवृहन्नारदीयबृहदमलिङ्ग-  
पुराणेषु काव्यगुणस्य न्यूनत्वं वर्तते । ब्रह्मविष्णुमागवतमत्स्यहरि-  
दंशस्कन्दपुराणेषु च काव्यांशानां प्राचुर्यं वर्तते । पुराणेषु को  
मुख्यो रस इत्यस्य विवेचनं विधाय शान्तो रसः मुख्यरसः इति  
स्थापितम् । पुराणेषु कल्पनाया नवनवोन्मेषोऽपि दरीदृश्यते ।  
तस्योल्लेखोऽपि कृतः । पुराणेषु रूपसौन्दर्यवर्णनेषु युद्धवर्णनेषु,  
श्रुतुवर्णनेषु च काव्यसौन्दर्यस्य सम्यक् स्फुरणं प्राप्यते । एषामंशा-  
नामपि स्थानीपुन्याकन्यायेन निदर्शनं कृतम् । महाकाव्यपद्धतौ  
मुक्तकपद्धतौ च बह्वचः काव्योक्तयः पुराणेषु दृश्यन्ते । काव्यानां  
विविधछन्दांन्यपि पुराणेषु प्राप्यन्ते । एषां सर्वेषां विषयाणां  
निरूपणं कृत्वा अन्ते पुराणेषूपलब्धानि काव्यगुणोपेतानि कानिचित्  
पद्यानि परिशिष्टरूपेण उद्धृतानि सन्ति । ]

Many views were advanced regarding the nature and defi-  
nition of poetry by the rhetoricians commencing with Bharata.  
First came the theory of *rasa*, then the principle of *riti* (style),  
then the school of *dhvani* (suggested sense) and then of *vakrokti*.

What perhaps would be acceptable to all the rhetoricians and  
poets in a poetry is originality of theme, effective expression, depth  
of emotion and a forceful style. A couplet from the *Harṣacarita*  
of Bāṇa presents the basic requirements of *Kāvya*.<sup>1</sup> According to  
Anandavardhana *anauṇitya* (lack of appropriateness) is the greatest  
obstacle to consummation of *rasa*. Hence *auṇitya* alone leads

1. नवोर्थो जानिरग्राम्या श्लेषोऽविलष्टः स्फुटो रसः ।

विकटाक्षरबन्धश्च एतद् गद्यस्य जीवितम् ॥

to perfection of poetry.<sup>1</sup> The *Agni-P.* upholds *aucitya* of theme, style, diction and the main sentiment accompanied by vigorous language and refined style.<sup>2</sup>

According to Mahima Bhaṭṭa poetic intuition is like the third eye of Śiva deeply penetrating and uncommon.<sup>3</sup>

Bhaṭṭa Tauta holds that though a sage (ऋषि) and a poet (कवि) have much in common, yet the difference is while the former only possesses vision (दर्शन) the latter is gifted with the art of giving the vision a beautiful expression (वर्णन). Poetry therefore consists of striking and new thought clothed in charming style.

Judging the Purāṇas from the above standpoint, we find that the Purāṇic literature is richly endowed with poetic quality. It is quite likely that many poets of merit contributed to the composition of the Purāṇas. The Purāṇic poets, created a literary background and setting for the mythological narratives.

The Purāṇas may be divided into two types, taking into consideration the poetic qualities displayed in them, the older Mahāpurāṇas or Upa-purāṇas, and the later Purāṇas or Upa-Purāṇas which are encyclopaedic in nature. Of the older Purāṇas, some strictly adhere to the Purāṇa-Pañca-lakṣaṇa principle and consequently have little scope for poetic display, for example the Vāyu and the Brahmanḍa Purāṇas. The later Purāṇas also which are encyclopaedic in nature have a wide range of subjects to deal with and therefore they lack in poetic portions e. g. the Garuḍa, the Agni, the Bhṛhannāradiya and the Bhṛhaddharma. The Linga, though not completely encyclopaedic in nature, falls in the same category. The Purāṇas and Upa-Purāṇas which are noteworthy from the poetic point of view are the Brahma, Viṣṇu, Matsya, Bhāgavata, Harivaṃśa, Skanda and Śiva<sup>4</sup>.

1. अनौचित्याद्दे नान्यद् रमभङ्गस्य कारणम् ।  
अौचित्योपनिबन्धस्तु रसस्योपनिषत् परा ॥

Quoted in Mammaṭa's *Kāvyā Prakāśa*, p 445 (Vāmanatilaka 1965)

2. यथा वस्तु तथा रीतिर्यथा वृत्तिर्यथा रसः ।  
ऊर्जस्वि मृदुसंदर्भादौचित्यमुज्जायते ॥

*Agni-P.* 344.5 (Ānandaśrama Series)

3. Raghavan, *Concepts of the Alankāra Śāstra*, p. 92.

4. Ibid.

Only the main elements of poetry have been dealt with in the present article, Rasa, the main sentiment or emotion, Imagery and figures of speech, and the Metre.

### The Main Rasa (Sentiment)

The various struggles and unions, miseries and joys, achievements and failures reflected in the accounts of the Purāṇas lead to the quintessence of detachment (*Nirveda*) from the world—which is the main emotion (*Sthāyibhāva*) of the Śānta Rasa. Thus the different sentiments would be subservient to the main sentiment, Śānta Rasa. Ānandavardhana says—"there is no doubt that Śānta Rasa comprehends all the other sentiments within its fold, and this is well illustrated by the Mahābhārata. The epic aims at liberation, which represents the ultimate goal of life<sup>1</sup>.

That the secondary emotions lead to the main sentiment Śānta is further confirmed by Purāṇa-Pañcalakṣaṇa itself. The five constituents of Purāṇa i. e. *Sarga*, *Pratisarga* etc. lead to *Nirveda* which is the basis of Śānta Rasa. Whether a Purāṇa adheres to Pañcalakṣaṇa or whether it is overgrown with sectarian worship etc. Nirveda or detachment from wordly objects is the main undercurrent<sup>2</sup>.

The Purāṇas are counterparts of *Dharmaśāstra* and as such have developed around the ideology of *Dharma*<sup>3</sup>. These supplement and support the Vedas, authority for *Dharma*<sup>4</sup>.

1. मर्त्यं शान्तस्यैव रसस्याङ्गित्वं महाभारते मोक्षस्य च सर्वपुरुषार्थेभ्यः प्राधान्यम् । Dhvanyaloka p. 425-426  
See Raghavan, *The Number of Rasas*.
2. तथा युगानां परिवर्त्तनानि चिरं प्रवृत्तानि युगस्वभावात् ।  
क्षणं न मन्तिष्ठति जीवलोकः क्षयोऽस्याभ्यां परिवर्त्तमानः ।  
Vāyu. 58. 9; Harivamśa, Bhaviṣya. 3.53.  
भवमयमपह्नुं ज्ञानविज्ञानसारं निगमकुटुपजह्ने भृङ्गवद्वेदसारम् ।  
श्रमृतमुदचितश्चापाययद् मृत्यवगन्ति पुरुषमूषमसाद्य कुण्ठसंज्ञं नतोऽस्मि ॥  
Bhāg. XI. 29.49.
3. पुराणं धर्मशास्त्राणि वेदानामुपबृंहणम् ।  
एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥  
धर्मं जिज्ञासामाप्तानां तत्प्रमाणतरं स्मृतम् ।  
धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्चयम् ॥  
Kūrma, Uttara-24.19-20
4. Kūrma, Uttara. 24. 19-20.

### Imagery in the Purāṇas

The Purāṇas may be distinguished from the other class of scriptures for their quality of bringing forth the eternal truths of life in the guise of charming poetry. In spite of an uniformity of presentation and an over-all simplicity of style, the Purāṇas are marked with the occasional displays of imagination, charming embellishments like similes and metaphors as well as other figures of speech and vivid descriptions of Nature. The writers of the ornate poems of Sanskrit (Sanskrit Kāvya) have drawn upon the Purāṇas as they have drawn from the epics.

The figures of speech which mostly come in association with striking imagination, may be broadly classified into four types :—

(i) Those which occur in connection with the description of seasons (*Rtu Varṇana*).

(ii) Those which are met with in the description of human beauty (*Rūpa Varṇana*).

(iii) Those which are found in the passages which describe the battles (*Yuddha Varṇana*).

(iv) Those in other contexts like nature description and other descriptive passages.

### The Description of Seasons (*Rtu Varṇana*<sup>1</sup>)

One of the striking groups of similes, metaphors and *utprekṣā* occurs in the description of seasons in the Purāṇas. The seasons of the year in their different backgrounds are sometimes compared to good people and sometimes to undesirable ones. The rainy season, characterised with the dark rain clouds, the noisy thunder, lightening, storms and the gushing streams is compared to the restless state of an undesirable person. Here the comparison is between the concrete object and the abstract quality. During the rainy season the waters in the streams flowed in all directions, like the minds of the wicked people when they get hold of wealth.<sup>2</sup>

1. For a detailed account of the depiction of Rtu in the Purāṇas, see Raghavan, 'Rtu in Sanskrit Literature', L. B. Sastri Vidyapith, Delhi, 1972.

2. ऊदुहन्मार्गं गामीनि निम्नगाम्भीर्यं सर्वतः ।  
मनांसि दुर्विनीतानां प्राप्य सर्व्वं नवानिभ ॥  
Viṣṇu. V. 6-38; Brahma 184. 39.

The clear moon covered with dark clouds did not look beautiful just as the words spoken by noble persons overwhelmed by the indecent remarks of undersirable people.<sup>1</sup>

Turmoil and chaos seems to be the central theme of the above season. The *Brahma Purāṇa* presents the swans of the rainy season under the grip of fear due to the dark rain clouds and strong winds<sup>2</sup>. The *Mahābhārata* depicts the rivers and streams of this season restless and noisy taking deep sight as it were<sup>3</sup>. Sometimes the turmoil of the mind of a distressed person finds comparison in Nature. Rāma sees the similarity of Sītā struggling to escape from the clutches of Rāvaṇa to the flash of lightning over the dark rain clouds in the *Rāmāyaṇa*.<sup>4</sup>

The red insect on the green grass during this season captivated the eye of the Purāṇic poets in most of the Purāṇas. There are two different images for the above phenomenon in the various Purāṇas. The *Brahma*<sup>5</sup>, the *Viṣṇu*<sup>6</sup>, and the *Bhāgavata*<sup>7</sup> depict the red insect (*Śakragopa*) over the green grass during the rainy season as appearing like rubies studded upon a flooring of emerald.

1. न रेजेऽन्तरितश्चन्द्रो निर्मलो मलिनैर्धनैः ।  
सद्वादिवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः ॥  
Viṣṇu V. 6. 39. The rest of the verses in Appendix A
2. अस्तिजलदधीरध्वानवित्रस्तर्हसा  
विमलसलिलधारोत्पातनम्रोत्पलान्ना ।  
सुरभिकुसुमरेणुक्लृप्तसर्वङ्गशोभा  
गिरिदुहितृविवाहे प्राबुद्धाविर्बभूव ॥ *Brahma*. 36. 79.
3. क्षुब्धतोया महाघोषाः श्वसन्त्य इव शीघ्रगाः ।  
सिन्धवश्शोभयाञ्चक्रुः कान्तानि तपास्यये ॥ *Mbh.* III. 112. 6.
4. नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।  
स्फुरन्ती रावणस्याङ्गे वैदेहीव तपस्विनी ॥ *Rāma*. IV. 28. 12.
5. प्रकृद्वनवपुष्पाद्या शक्रगोपवृता मही ।  
यथा मारकतेवासीत् पद्मरागविभूषिता ॥ *Brahma*. 184.58-59.
6. प्रकृद्वनवपुष्पाद्या शक्रगोपाचिता मही ।  
तथा मारकतीवासीत् पद्मरागविभूषिता ॥ *Viṣṇu* V. 6.38
7. हरिता हरिभिः शङ्खैरिन्द्रगोपैश्च लोहिता ।  
उच्छिलीन्द्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ *Bhāgavata*, X. 20.11.

The red insects on the green grass have found comparison in the green garment of a youthful woman, in the *Harivaṃśa*.<sup>1</sup>

Contrary to the things in the rainy season, peace, clarity and overall gaiety form the main character of Autumn. With its clear blue sky, the calm subdued waters of the streams and brightness the autumn is compared to a noble person with a clear and stable mind.<sup>2</sup> The peacocks, having given up their vanity adhere to silence like an ascetic who restrains his speech after having realised the futility of the world.<sup>3</sup> The *Brahma* personifies autumn as young maiden, moon-faced, casting off the upper garment of white clouds, with eyes like blue lotus, with the rays (hands) of the sun mating bare the lotus breasts, pleasing with the fragrant breeze that accompanied, with the jingling sound of the anklet of swans.<sup>4</sup> The *Mbh.* displays same trend while picturing autumn<sup>5</sup>.

The theme of the rainy season and autumn found in the *Brahma*, the *Viṣṇu*, the *Bhāgavata*, the *Harivaṃśa* and the two epics has been taken up by the famous Hindi poet Tulasīdāsa in his '*Ramacaritamānasa*' for the description of the seasons in his work.

It is interesting to observe that the Purāṇas in general depict rainy season and autumn invariably whereas the other seasons are either left out or taken up only briefly. The *Harivaṃśa*, the

1. महीनवतृणच्छन्ना शक्रगोपविभूषिता ।  
यौवनस्थेव वनिता स्वं दधारातवं वपुः ॥  
Harivaṃśa, Viṣṇuparva, 16.15.
2. अम्भांसि मलहीनानि रेजुः फुलकुशेशयाः ।  
मुनीनामिव चेतांसि प्रव्यक्तयोतिरुद्गमम् ॥  
Śiva, Rudra, Sattkh. 21.37.
3. मयूरा मौनमातस्थुः परित्यक्तमदा वने ।  
असारतां परिज्ञाय संसारस्थेव योगिनः ॥ Viṣṇu V. 10.3.
4. निर्मुक्तसितभेषकञ्चुकपटा पूर्णन्दुबिम्बानना ।  
नीलाम्भोजविलोचना रविकरप्रोद्भिन्नपद्मस्तनी ॥  
नानापुष्परजःसुगन्धिपवनप्रह्लादनी चेतसा ।  
तत्रासीत् कलहंसनूपुररवा देव्या विवाहे शरत् ॥ *Brahma*-36.88
5. ततः कौञ्चगणाकीर्णं शरत् प्रतिहिताभवत् ।  
रुढकक्षवनप्रस्था प्रसन्नजसनिम्नगा ॥ *Mbh.* III.112.8.

*Mbh.* and the *Viṣṇu* describe the above two seasons mainly.<sup>1</sup> The *Brahma*, the *Bhāgavata*, the *Śiva* and *Rāmāyaṇa* depict more seasons.<sup>2</sup>

### The Description of Human Beauty (*Rūpa Varṇana*)

The description of Human beauty in the *Purāṇas* is twofold. In the first instance, very often a personage, mostly the hero, is depicted as describing the beauty of the heroine. In the second case, striking figures of speech are employed in order to personify Nature. The *Harivaṃśa* has two descriptions which falls in the first category. The description of the beauty of *Prabhāvatī* by *Pradyumna*, the son of *Kṛṣṇa*<sup>3</sup> and the narration of the charm and grace of *Rukmiṇī* just before her wedding with *Kṛṣṇa*.<sup>4</sup> The figure of speech *Pratīpa* has been used in the former case. The latter description has a *Māloṇoma*.

The *Padma*, *Uttara*, gives a vivid description of the beauty of the women dwelling on the Himalayas. The *Kastūrikā* (musk powder) is said to have become black in colour from the shock of seeing the charming complexion and fragrance of the women inhabiting the Himalayas.<sup>5</sup>

When an imagery follows personification, fine poetry results. The *Rāmāyaṇa* has a description of autumn night—with its moon-face, star-eyes and with the garment of moon-beams she appears

1. *Hariv.* 2.28; *Mbh.* III. 112.; *Viṣṇu.* V. 6.10
2. *Brahma* 36.76-123; *Bhāgavata* X. 18.29.33; *Śiva*, *Rudra*, *Sati* 21-22; *Rāmāyaṇa* III. 16.19; IV. 28-30.
3. तवाननामो वरगात्रि चन्द्रो न दृश्यते सुन्दरि चाहविम्बः ।  
रवत्केशपाशप्रतिमैर्निहद्धो बलाहकैश्चारुनिरन्तरोह ॥  
*Hariv.* 2.95.2—the rest of the verses in Appendix A
4. बद्धैरिव शिखीं क्षीप्तां मायां भूमिगतामिव ।  
पृथिवीमिव गम्भीरामुत्थितां पृथिवीतलात् ॥  
मरीचिमिव सोमस्य सौम्यां स्त्रीविग्रहां भुवि ।  
जीमिवाग्रचां विना पद्मं सविष्यां श्रीसहायिनीम् ॥  
कृष्णेन मनसा दृष्टां दुर्निरीक्ष्यां सुरैरपि ॥ *Hariv.* 2.59.36-37.
5. यथाङ्गनानां सकलं विलोक्य सौरभ्यमप्युत्तमकान्तिमिश्रम् ।  
मन्ये परिश्रक्तमनोविनोदा कस्तुरिका गाहति कान्तिमानम् ॥  
*Padma. Uttara.* 12.40; *App. A p.*

like a young woman in white<sup>1</sup>. Many more personifications follows in the same context<sup>2</sup>. A similar description is met with in the *Brahma*, where the autumn is personified as a young woman.<sup>3</sup>

The *Skanda*, *Māheśvara*, brings forth a description of *Pārvati* while she is engaged in austerities. The lustre of her slow moving lotus feet on the Himalayas appeared in the form of young lotus petals. Her face and her dark eyes were blossomed golden and blue lotuses respectively, offered for the worship of *Aruṇācala*.<sup>4</sup> *Pārvati* in anger due to a quarrel with lord *Śiva* is depicted in another context of the above *Purāṇa*<sup>5</sup>. The description is natural and striking as simile after simile is employed by the Purāṇic poet to present the image vividly.

#### The Description of Battles (*Yuddha Varṇana*)

The similes and metaphors are frequent in the description of battles in the *Purāṇas*. The angry warriors in the battlefields are sometimes compared to the accumulating huge clouds at the end of summer<sup>6</sup>, like the mountains with lofty tops<sup>7</sup>, like the elephants in rut<sup>8</sup> and the fierce lions<sup>9</sup>. The warriors injured in the battles are compared to the blossomed 'Flame of the Forest'<sup>10</sup> (*himśuka*)

1. *Rāmā*. IV. 30. 46.

2. *Rāmā*. IV. 30.

3. *Brāhma* 36. 88.

4. मन्दं चरन्ती जातामिः प्रभाभिः पादपद्मयोः ।

तस्तार परितो भूमि पद्मपत्रैः सप्तलवैः ॥

प्रफुल्लकनकाम्भोजनीलोत्पलदलोत्करैः ।

अर्चयन्तीव शोणाद्रिममितो दृष्टिकान्तिभिः ॥

*Skanda, Māheśvara, Aruṇācala, Pūrva. 12. 50-52.*

5. वाष्पवारिप्लवे तस्या साताग्रे च विजोचने ।

नीलोत्पले जलापूर्णे इव भूम्ना विरेजतुः ॥

*Skanda, Māheśvara., Aruṇācala, Uttara. 18. 9.*

App. A.

6. तपान्ते जलवो यथा *Hariv.* 1.47.1.

7. ददृशाते महात्मानो विशो सविजयस्य *Hariv.* 2.43 62.

8. मत्ताविव महानागो । *Hariv.* 2.43.64.

9. शाङ्खलाविव चास्योत्स प्रसङ्गाविविजन्तुः *Hariv.* 3.55.34.

10. माघवे किशुका राजव पुष्पिका इव ते वधुः । *Hariv.* 3.127.14



The images drawn in the description of battles in the Purāṇas do not have much variation. The account of the battle of Tārakāsura with the gods in the *Harivamśa*, the *Matsya* and the *Padma*, Sṛṣṭi, have a good deal of verbal resemblance<sup>1</sup>. The *Padma*, Sṛṣṭi, personifies the sky above the battle as a woman in distress, the shouts of birds being her cry, the dusty being her dust-laden garment and her hair standing on end<sup>2</sup>. The *Śiva* compares the ground of Dakṣa's sacrifice, which had turned into a battle-ground all stained in blood, to goddess Kauśikī with her bloodsoaked garments after slaying Śumbha demon<sup>3</sup>.

### Miscellaneous

Striking poetic expressions occur in a scattered form in the various Purāṇas. Some of these form part of Nature-description. Others are independent pieces of poetry having all the excellence of a *Kāvya* or the *Muktaka* variety. According to Agni, *Muktaka* is a poem which is charming and contains the excellence of poetry<sup>4</sup>. A list of passages of *Rtu Varṇana*, *Yuddha varṇana* and the other notable verses referred to above from a few Purāṇas and upa-Purāṇas is given in Appendix A of the present article.

### The Metre

The employment of a large variety of metres in the Purāṇas indicates the description and imagination of the Purāṇic poets in respect of their use in an appropriate manner. The *Śloka* is the commonly used metre of the Purāṇas. There is an attempt made to break the monotony of the *śloka* metre by inserting a variety of other metres at suitable places. Thus there is change of metre very often at the end of each chapter, following the practice of the Epics and Mahākāvyas. In the case of the commencement of a new incident or situations of an emotional expression, the suitable

1. Matsya 161, 172-173; Padma, Sṛṣṭi 37; Hariv. 3.42-52.
2. रोमाञ्चिता बभौ शोश्च रजोवस्त्रं विधुन्वती ।  
रोद्रेविहङ्गमारावैस्त्रासादाक्रन्दतीव हि ॥ Padma, Sṛṣṭi 6.49.
3. रुधिरसु परिबिलन्ता यज्ञभूमिस्तदा बभौ ।  
रक्तार्द्रवसना श्यामा हतशुस्मेव कौशिकी ॥  
Śiva, Vāyaviya Purāṇa, 22.50-51.
4. सती चमत्कारक्षमः Agni 337. 36.

metre is provided by changing to a different type of metre. The *Vasantatilakā*, the *Upajāti* and the *Vaiśastha* are the popularly used metres on the occasions saturated with emotions in the earlier Purāṇas. The later Purāṇas, however, have a larger variety. These Purāṇas very often use the metres handled in the *Kāvyas* like the *Drutavilambita*, *Vaitālīya* and *Viyoginī*, besides those already mentioned.

The Purāṇic poets are well aware of the principle of appropriateness or propriety of a suitable metre befitting a particular expression (वचन-विचित्र्य), so much stressed by the ancient rhetoricians.<sup>1</sup> The adherence to a metre most suitable for a particular expression may be seen in the works of Kālidāsa, who is generally followed by the poets of the post-Kālidāsa period.

*Totaka* and *Śragvinī*, besides *Drutavilambita*, *Vaitālīya* and *Viyoginī*, which are enumerated above, have been employed in the *Padma*, *Sṛṣṭi*, *Pātāla*, *Uttara*<sup>2</sup> and *Ādi*. The *Matsya* has *Bhujangaprayāta*, *Śragdharā* and *Dodhaka*<sup>3</sup>. The *Brahma* has *Vātormi*<sup>4</sup>. The *Bṛhaddharma*, a later Purāṇa, has *Lalitā*<sup>5</sup> and a few others in the style of the metres in Jayadeva's *Gitagovinda*.<sup>6</sup>

1. cf. Raghavan : *Bhoja's Śṅgāra Prakāśa* p. 187; Concepts of Alaṅkāra Śāstra, ch. of Aucitya.
2. Totaka Metre—  
पुरुहूतमुखाः सबलानिमिषा विजिताः प्रसन्नं किञ्च दैव्यकृतेः ।  
also Padma, Sṛṣṭi 40. 32.  
Padma, Uttara, 239. 15 , Padma, Ādi, 15. 56-59.  
Sragvinī metre—Padma, Sṛṣṭi 40. 506, 512.
3. Bhujangaprayāta metre—Matsya 154. 577.  
Śragdharā metre—Matsya 180. 35.  
Dodhaka metre—Matsya 154. 470-478.
4. Vātormi metre—शुक्ला शब्दं मृदुवक्त्रकलं तवतः वीरिणाम् ।  
Brahma, 36. 117.
5. Lalitā metre—Bṛhaddharma. 224. 18.
6. केशव कमलमुखीमुखकमलम् ।  
कमलनयनं कलयातुलममलम् ।  
कुञ्जगेहे विजनेतिविमलम् ।  
सुरचिह्नमलतामवलम्बा तरुणतपं वनकन्दम् ।  
जगदवलम्बनमवलम्बितुमनुकम्पयति सा तु वनकन्दम् ॥  
Bṛhaddharma, 44. 88-89.

### Expressions in Purāṇas Similar to those of Kālidāsa

Some passages in the Purāṇas exhibit the style of poetry which is very close to that of Kālidāsa. There is a striking resemblance in the account of Śiva and Pārvatī as it is delineated in the *Skanda*<sup>1</sup> and *Śiva*<sup>2</sup> on the one side and the *Kumārasambhava* of Kālidāsa. The question is whether Kālidāsa has drawn upon these Purāṇas or the Purāṇas have imitated the style of Kālidāsa. There is no doubt that the style of Kālidāsa is more refined and sophisticated than the passages in these Purāṇas. It may be held that Kālidāsa is indebted to these Purāṇas for the original thought which exists therein in a crude form and has chiselled according to his imagination. The above view may also be contradicted as these passages might have been added to the text during the time of Kālidāsa or after him and might therefore be mere imitations.<sup>3</sup>

It is not the Śaiva Purāṇas only which narrate the legend of Śiva-Pārvatī, which have resemblance with the style of Kālidāsa. The Matsya and the Brhaddharma too have passages and verses which bear his impact. A list of such passages is presented in Appendix B.

However, many scholars are of opinion that Kālidāsa owns to the *Padma*, for the theme of the *Abhijñānaśakuntala*. He must similarly be indebted to the various Śaiva Purāṇas for the legend of Śiva-Pārvatī around which he has developed the beautiful *Kumārasambhava*. It is not only Kālidāsa but several

1. Skanda Māh. 24. 30-32; Māh. Aruṇa<sup>50</sup>. 18. 72-75, 78; Māh. Aruṇa. Pūrva. 12. 50-52; Māh. Aruṇa. Uttara. 18.52-56; Skanda. Kāśī. 19.77, Kāśī 52. 66-78.
2. Śiva. Rudra. Sati. 17. 19-20; Śiva Rudra. Pārvatī 6.9-16; 7.2, 7.5, 8-9, 18-24; 8.15; 28.49-50; 32.18-19; 45.26-32.
3. See V. Raghavan, 'Kālikā Purāṇa, Kālidāsa & Māgha', in Woolner Com. Vol.; 'Gleanings from Matsya Purāṇa', *Purāṇa Bulletin*, vol I. No. 1, pp 82 ff.; foreword to Svargakhaṇḍa to Padma, ALL Ind. Kashiraj Trust; 'Date of the Narasiṃha Purāṇa', *Purāṇa Bull.* XV. I. p. 144 and 'The Greater Rāmāyaṇa', All Ind. K. R. Trust, pp. 47, 60.
4. Matsya (Anandaśrama Series) 10. 24-25, Ibid 154. 470-478 Brhaddharma. 222.32.

other poets also have been inspired by the theme and style of the Purāṇas and have adapted these according to the individual poetic gifts and fancy.

### Conclusion

The Purāṇas create a wonderful synthesis between the mundane achievements (*Abhyudaya*) and spiritual attainment (*Niḥśreyas*). One can comprehend the essence of the Vedas, the source of divine knowledge, through the simple and interesting media of the Purāṇas. The purposes of *Kāvya*, as mentioned in the beginning of Mammāṭa's *Kāvya Prakāśa*, have received due justification in the Purāṇas. The most noteworthy aspect of the Purāṇas perhaps is the accomplishment of the state of blissfulness (*Ānanda*) which is nothing else but liberation from all bondages (*Mukti*). Hence the significance of the Purāṇas.

### APPENDIX A

#### A List of Striking Expressions in the Purāṇas

- Brahma. 36. The description of the six seasons of the year  
73-124. in connection with the wedding of Umā-  
Maheśvara.

The rainy season—

प्रत्यग्रसंजातशिलीन्ध्रकन्दली  
लताद्गुमाद्युदगतपल्लवा शुभा ।  
शुभाम्बुधाराप्रणयप्रबोधिते-  
र्महालसर्मेकगणैश्च नादिता ॥  
प्रियेषु मानोद्धतमानसानां  
मनस्विनीनामपि कामिनीनाम् ।  
मयूरकेकाभिस्तैः क्षणेन  
मनोहरैर्मनविभङ्गहेतुभिः ॥ Brahma, 36. 73-74.

The spring season—

श्रुत्वा शब्दं मृदुकलकलं सर्वतः कोकिलानाम्  
चञ्चत्पक्षाः सुमधुरतरं नीलकण्ठा विनेदुः ।  
तेषां शब्दैरुपचितबलः पुष्पबासेषुहस्तः  
सञ्जग्भीतास्त्रिदशवलिता वेदधुमङ्गेष्वनङ्गाः ॥  
Brahma 36. 117.

- Brahma 184. The description of rainy season.  
58-59.
- Bhāgavata II. 7. The description of the incarnations of Viṣṇu.
- „ „ IV. 25 The description of the forests on the Himalaya mountain.
- „ V. 2. The arrival of the celestial nymph Pūrvacitti in the hermitage of Agnīdhra (The description is in the embellished prose style).  
तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं  
खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेव-  
कुमारः समाश्रियोगेनामीलितनयननलिनमुकुलयुगलमोषद्वि-  
कचय्य व्यचष्ट ।
- Bhāgavata X. The description of the seasons of the year.  
Bhāgavata X, Autumn.  
29. 2-3
- तदोडुराजः ककुभः करैर्मुखं  
प्राच्या विलिम्पन्नरुणेन शन्तमैः ।  
स चर्षणीनामुदगाच्छुचो मृजन्  
प्रियः प्रियाया इव दोषदर्शनः ॥  
दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं  
रमाननाभं नवकुङ्कुमारुणम् ।  
वनं च तत्कोमलगोभिरञ्जितं  
जगौ कलं वामदृशां मनोहरम् ॥
- Bhāgavata Kṛṣṇa's watersports along with his queens.  
„ X. 90. 15 The queens address to Kurarī bird-  
X. 90 (ornate style of the Kāvya)  
कुररि विलपसि त्वं वीतनिद्रा न शेषे  
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः  
वयमिव सखि कच्चिद्गाढनिभिन्नचेता  
मलिननयनहासोदारलीलेक्षितेन ॥
- Matsya. The description of the burning of Tripura.  
129-140
- „ 138. 25-26 A description of moon rise in Tripura.  
तमांसि नैशानि द्रुतं निहत्य  
ज्योत्स्नावितानेन जगद्वितत्य ।

खे रोहिणीं ताञ्च प्रियां समेत्य  
चन्द्रः प्रभाभिः कुरुतेऽधिराज्यम् ॥  
स्थित्वैव कान्तस्य तु पादमूले  
काचिद्वरस्त्री स्वकपोलमूले ।  
विशेषकं चारुतरं करोति  
तेनाननं स्वं समलङ्करोति ॥

Matsya 139. The moonrise in Tripura and watersports of the ladies of the town.

(The description is highly ornate and resembles the style of the Kāvya).

„ 140.71. The burnt up cities of Tripura  
गृहैः पतद्भिर्ज्वलनावलीढै-  
रासीत्समुद्रे सलिलं प्रतप्तम् ।  
कुपुत्रदोषैः प्रहतानुविद्धं  
यथाकुलं याति धनान्वितस्य ॥

„ 161. The description of the garden of Hiranyakaśipu.

„ 180. The description of gardens under Vārāṇasi  
Māhātmya.

„ 180.31

निविडनिचुलनीलं नीलकण्ठाभिरामं  
मदमुदितविहङ्गव्रातनादाभिरामम् ।  
कुसुमिततरुशाखालीनमत्तद्विरेकं  
नवकिसलयशीभाशोभिताप्रान्तशाखम् ॥

„ 180.35 —

तुङ्गाग्रैर्नीलपुष्पस्तवकभरनतप्रान्तशाखैरशोक-  
मत्तालिब्रातगीतश्रुतिमुखजननैर्भासितान्तर्मनोज्ञैः ।  
रात्रौ चन्द्रस्य भासा कुसमितिलकैरेकतां संप्रयातं  
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदभङ्गरागम् ॥

Padma-Uttara 3. The description of cities, places and gardens.

„ Uttara 3. 22-23.

यत्रेन्द्रनीलसंबद्धप्रासादतलसंस्थिताः ।  
मेनिरे जलदोद्योगं ताण्डवस्थाः प्रियविवः ॥  
यत्र प्रवालमाणिक्यमयनोत्था मरीचयः ।  
सेव्यन्ते शकुनैश्चूतचिरोद्धरसङ्घा ॥

Padma-Uttara. A Dṛṣṭānta

7. 22-23

सुजनो न याति विकृतिं  
परहितनिरतो विनाशकालेऽपि ।  
छिन्नोऽपि चन्दनतरुः  
सुरभयति मुखं कुठारस्य ॥

Padma, Uttara

8. 14—

अन्यस्माल्लब्धोष्मा नीचः प्रायेण दुस्सहो भवति ।  
रविरपि न तपति तादृग्यादृशं तपति बालुकानिकरः ।

Padma, Uttara A description of the beauty of women dwelling  
12. 34-34 on the Himalaya mountain.

Padma, Uttara A Dṛṣṭānta

14. 2-

उल्वणगुणमभ्युदितं क्षुद्रो  
द्रष्टुं क्षणं न सहत इति ।  
हित्वा तनुमपि शलभः  
शुभ्रां दीपाचिषं हरति ॥

Padma-Pātāla The outset of spring in Vṛndāvana.  
99.

Padma-Pātāla The account of Rāma as narrated by Jāmbavān.  
112. (An embellished prose style with a few verses  
in between)

Padma-Pātāla  
112. 6.

प्रहसच्चन्द्रकिरणैः सुधालिप्तमिवाम्बरम् ।  
प्रसक्तताराकुसुमं वितानमिव सर्वतः ॥

Skanda, Kāśī A description of the Vindhya Forest.  
Pūrva 1.

Skanda, Kāśī-  
Pūrva 2. 6-

सायमस्तमितः प्रातः कथं जीवेद्रविः पुनः ।  
सानुरागकरस्पर्शैः प्राचीमाश्रास्य खण्डिताम् ॥

Skanda, Kāśī Kāśī Māhātmya (a refined style of the later  
Pūrva 5 kāvyas)

Skanda, Kāśī An old Brāhmāṇa couple's utterance after having known the glory of Mṛtyuñjaya Śiva—

Pūrva 11.101 अपयोदपयोवृष्टि—

रदुग्धाब्धिः सुधोदयः ।

अनिन्दुः कौमुदीकान्तिः

कुतो नौ सुखयत्यलम् ॥

Skanda, Kāśī A Mālopamā describing Śiva swallowing Śukrā-  
Pūrva 16.42-45. cārya. (Same in the Śiva Rudra-Yuddha 48.2-5.

Skanda-Revā A description of spring on the Himalaya Moun-  
tain. 150. 14-18

Skanda-Mahe- A description of battle between Viṣṇu and  
śvara 19.51-80. Kālānemi.

Skanda, Mahe- Some striking imageries.  
śvara 20-21.

Skanda, Maheś. A few imageries when the blazing column of fire  
Aruṇācala emerged before Viṣṇu and Brahmā.  
10.8-17

Skanda, Maheś. A description of Pārvatī's beauty on the mountain  
Aruṇā 18.8-13. Aruṇācala.

Śiva, Rudra Kumāra Kārtikeya as described by Nārada.  
4. 54-60

Śiva, Vāyaviya A description of the mountain Mandara.  
Pūrva. 24-10-20

Śiva, Vāyaviya.  
Pūrva. 24.18-19

गुहामुखैः प्रतिदिनं व्यात्तास्यो विपुलोदरैः ।

अजीर्णलावण्यतया जूम्भमाण इवाचलः ॥

ग्रसन्निव जगत्सर्वं पिबन्निव पयोनिषिम् ।

वमन्निव तमोज्ज्वलं माद्यन्निवद्यमम्बुदैः ॥

Harivamśa, A description of the watersports of Kṛṣṇa, Bala-  
Viṣṇu 88.89. rāma and their queens.

„ 89. 46-47

कुशेशयाकोशविश्रामनेनाः

कुशेशयादीकविद्विहास्य ।

कुशेशयानां रविरोषिदायं

जहूः शिवं ताः सुरवारमुक्ताः ॥



स्त्रीवक्त्रचन्द्रैः सकलेन्दुकल्पैः

रराज राजञ्छतशः समुद्रः ।

यदुच्छ्रया देवविधानतो वा

नभो यथा चन्द्रसहस्रकीर्णम् ॥

Hariv.

Viṣṇu 95.

Ibid. 2-3—

A description of the beauty of Prabhavati by Pradyumna.

तवाननाभो वरगात्रि चन्द्रो

न दृश्यते सुन्दरि चारुबिम्बः ।

त्वत्केशपाशप्रतिमैरिच्छो

बलाहकैश्चारुनिरन्तरोरु ॥

संदृश्यते सुभ्रु तडिद् घनस्था

त्वं हेमचार्याभरणान्वितेव ।

मुञ्चन्ति धाराश्च घना नदन्त—

स्त्वद्धारयष्टेः सदृशा वराङ्गि ॥

Viṣṇu III. 7.

स्फटिकगिरिशिलामलः क्व विष्णु—

मर्त्तसि नृणां क्व च मत्सरादिदोषः ।

न हि तुहिनम्यूखरश्मिपुञ्जे

भवति हुताशनदीप्तिजः प्रतापः ॥

Ibid. V. 6.

Ibid. 40-41.

A description of the rainy season.

निर्गुणेनापि चापेन शक्रस्य गगने पदम्

अवाप्यताविवेकस्य नृपस्येव परिग्रहे ॥

मेघपुष्टे बलाकानां रराज विमला ततिः ।

दुर्वृत्तैर्बृत्तचेष्टेव कुलीनस्यातिशोभना ॥

Viṣṇu V. 10.

Ibid. 2-10.

A description of autumn.

तारकाविमले व्योम्नि रराजाखण्डमण्डलः ।

चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥

शनकैश्शनकैस्तीरं तत्यजुश्च जलाशयाः ।

ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुध्याः ॥

APPENDIX B

**Expressions Similar to Those of Kālidāsa in the Purāṇas**

Skanda, Kāśī, 59 65-78.

The penance of Dhūta  
pāpā to obtain a suitable husband.

Compare *Kumāra-Sambhava*

V. 12-13, 20, 22, 25-28.

Pārvatī engaged in austerities in order to win Śiva.

क्व सा बालातिमृद्वङ्गी क्व च तत्तादृशं तपः ।  
कठोरवर्ष्मसंसाध्यमहो सच्चेतसो घृतिः ॥  
धारासारासु वर्षासु महावातवतीष्वलम् ।  
शिलासु सावकाशासु सा वह्नीनरनयन्निशाः ॥  
श्रुत्वा गर्जरवं घोरं दृष्ट्वा विद्युच्चमत्कृतीः ।  
आसारसीकरैः क्लिन्ना न चकम्पे मनाक् च सा ॥  
तडित्सफुरन्ती त्वसकृत्तमिह्नासु तपोवने ।  
यातायातं करोतीव द्रष्टुं तत्तपसः स्थितिम् ॥  
तपत्तुरेव साक्षाच्च कुमारीकैवात्किल ।  
पञ्चाग्नीन्परिधायात्र तपस्यति तपोवने ॥  
जलाभिलाषिणी बाला न मनागपि सापिबत् ।  
कुशाग्रतोयपृषतं पञ्चाग्निपरितापिता ॥  
रोमाञ्चकंचुकवती वेपमानतनुच्छदा ।  
पर्याक्षिपत्क्षपाः क्षामाः तपसा हैमनीश्व सा ॥  
निशीथिनीषु शिशिरे श्रयन्ती सारसं रसम् ।  
मेने सा सारसैः केयमुद्यताद्येति पद्मिनी ॥  
मनस्विनामपि मनो रागतां सूत्रते मघौ ।  
तदोष्ठपल्लवाद्रागौ जहे माकन्दपल्लवैः ॥  
वसन्ते निवसन्ती सा वने बालाचलं मनः ।  
चक्रे तपस्यपि श्रुत्वा कोकिलाकाकलीरवम् ॥  
बन्धुजीवेऽधररुचि कलहंसे कलागतीः ।  
निक्षेपमिव साक्षिप्त्वा शरद्वासीत्तपोरता ॥

Skanda. Maheśvara. 21.  
64-65.

Compare *Kumārasambhava*  
III. 67.

ददर्श गिरिजां देवोऽम्बिकां क्षत्रियः कलाम् ।  
चारुप्रसन्नवदनां बिम्बोष्ठीं सख्यतेजसां ॥

The account of the destruction of Kāmadeva by Śiva.

Kāmadeva's destruction by Śiva.

Skanda, Maheśvara, Aruṇa-  
cala, Uttara 18. 52-56, 72-  
75, 78. a description of  
Pārvatī's austerities.

Compare Kumārasambhava  
5. 14-15, 19., also 12-13. 20,  
22, 25-28.

अनन्तरं सा धम्मिल्लं मन्दारप्रसवोचितम् ।  
जटाभरत्वं तपसे गमयामास पार्वती ॥  
हंसचिह्नदशं हित्वा दुकूलं महकालधु ।  
परुषं सुकुमारांगी परिधेत्तेस्म बल्कलम् ॥  
अपि प्रसूतावचयनिस्सहंगुलिपल्लवा ।  
अलावीदतितीक्ष्णाग्राण्यविकारं कुशानि सा ॥  
वज्रसूचिनिर्भरांगैरविच्छिन्नानि कण्टकैः ।  
शिरीषमृद्धी शाण्डिल्यपल्लवान्युच्चिकाय सा ॥  
पावण्यां कमलानद्यां प्रातर्विहितमज्जना ।  
अर्चयामास रक्ताब्जैर्यथाविधि विभाकरम् ॥  
वर्षरात्रीषु धाराभिः सह वारिधरा पुनः ।  
सौदामिनीव ददृशे तमसि स्तिमिताकृतिः ॥  
पाणिपादेन पद्मानि मुखेन च कलानिधिम् ।  
प्रदर्शयत्वनयासान्नित्ये सा हैमनी निशाः ॥  
निवारबीजदानेन सा मृगानप्यपोषयत् ।  
अज्ञातहिंसाभिभवानाश्रमोपान्तवर्तिनः ॥  
कृतालवालसलिलैः सुबालाकलशाहृतैः ।  
वात्सल्याद्बद्धयामास पूर्णानाश्रमपादपान् ॥  
अनुबिनमरुणाचलेश्वरं सा  
प्रणतवती विहितप्रदक्षिणाद्यैः ।  
शिवनिगमविधानवेदिनी सा  
व्यरचयदद्रिसुता चिरं तपस्याम् ॥

Skanda, Maheśvara  
14. 30-32

compare  
Kumārasambhava

A description of Śiva  
engaged in austerities

3.49-50  
Śiva engrossed in Samādhi

दक्षै च महेशानं नासाप्रकृतलोचनम् ।  
देवराष्ट्रमुपश्रयवेदिकामध्यमाश्रितम् ॥

समकायं सुखासीनं समाधिस्थं महेश्वरम् ।  
निस्तरङ्गं विनिर्गुह्य स्थितमिन्द्रियगोचरान् ।  
आत्मानमात्मना देवं प्रविष्टं तपसो निधिम् ॥

Śiva, Rudra,

Raghuvamśa 1.46.

Satī. 17.19-20

The couple of Dilipa  
and Sudakṣiṇā com-  
pared to Citrā-Candra-  
mas.

The couple of Śiva and  
Satī compared to  
Citrā and Candramas

काप्यभिष्या तयोरासीच्चित्राचन्द्रमसोर्यथा ।  
रेजे सती हरं प्राप्य स्निग्धभिन्नाञ्जनप्रभा ॥

Śiva, Rudra, Pārvatī  
6.9-16

Raghuv. 3.2-3, 5-7.  
The expectant

The expectant Menā  
before the birth of  
Pārvatī

Sudakṣiṇā before the  
birth of Raghu.

देहसादादसम्पूर्णभूषणा लोध्रसम्मुखा ।  
स्वल्पभेन्दुक्षये कालं विचेष्ट्यर्क्षी विभावरी ॥  
तदाननं मृतसुरभि नायं तृप्तिं गिरीश्वरः ।  
मृने रहस्युपाधाय प्रेमाधिक्यं बभूव तत् ॥  
मेना स्पृहावती केषु न मे शंसति वस्तुषु ।  
किञ्चिद्विष्टं ह्रियापृच्छदनुवेलं सखीगिरिः ॥

Śiva, Rudra, Pārvatī  
7.2,5 a description of  
Menā's labour room

Raghuv. 3.15-16, 19.  
a description of Suda-  
kṣiṇā's labour room.

अरिष्टशय्यां परितस् सद्विसारि सुतेजसा ।  
निशीथदीपा विहितत्विष आसन्नरं मुने ॥

× × ×  
तच्छ्रद्धान्तचरायाशु पुत्रीजन्म सुशंसते ।  
सितातपत्रं नादेयमासीत्तस्य महीभूतः ॥

Śiva, Rudra, Pārvatī 7. 18-24  
Pārvatī's childhood.

Kūmāra, 1. 27-30 Pārvatī's  
childhood.

दृष्टिः पुत्रवतोऽप्यद्रेस्तस्मिस्तुष्टिं जगाम न ।  
अपत्ये पार्वतीत्याख्ये सर्वसौभाग्यसंयुते ॥

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः ।  
 विशेषसंगा भवति सहकारे मुनीश्वर ॥  
 पूतो विभूषितश्चापि स बभूव तथा गिरिः ।  
 संस्कारवत्येव गिरा मनीषीव हिमालयः ॥  
 प्रभामहत्या शिखयैव दीपो भुवनस्य च ।  
 त्रिमार्गयैव सन्मार्गस्तद्वदिगरिजया गिरिः ॥  
 कन्दुकैः कृत्रिमैः पुत्रैः सखीमध्यगता च सा ।  
 गंगासंकतवेदीभिर्बाल्ये रेमे मुहुर्मुहुः ॥  
 अथ देवी शिवा सा चोपदेशसमये मुने ।  
 पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरो ॥  
 प्राक्तना जन्मविद्यास्तां शरदीव प्रपेदिरे ।  
 हंसालिः स्वर्णदी नक्तमात्मभासो महौषधीम् ॥

Śiva, Rudra, Pārvatī 8.51  
 Having heard the praise of  
 Śiva from Nārada, the young  
 Pārvatī bends her head in  
 shyness.

Kumārasambhava 6.84  
 Having heard the praise of Śiva  
 from Nārada Pārvatī bends her  
 head in shyness

ततः काली कथां श्रुत्वा नारदस्य मुखात्तथा ।  
 लज्जयाधोमुखी भूत्वा स्मितविस्तारितानना ॥

Śiva, Rudra, Pārvatī 28. 49-  
 50 Pārvatī attained Siva. Her  
 austerities were duly reward-  
 ed.

Kumārasambhava. 5. 86  
 Pārvatī's austerities were duly  
 rewarded.

इत्युक्ते देवदेवेन पार्वती मुदमाप सा ।  
 तपोजातं तु यत्कष्टं तज्जहौ च पुरातनम् ॥  
 सर्वः श्रमो विनष्टोऽभूस्तथास्तु मुनिसत्तम ।  
 फले जाते श्रमः पूर्वं जन्तोर्नाशमवाप्नुयात् ॥

Śiva, Rudra, Pārvatī 32.18-19  
 Hīmalāya welcomes the seven  
 sages

Kumārasambhava 6.54-55.  
 Hīmalāya welcomes seven  
 sages.

वामनस्य फलं यद्वज्जन्मान्धस्य दृशौ यथा ।  
 वाचालत्वञ्च मूकस्य रुद्धस्य निषिद्धनिम् ॥  
 पद्भ्योर्गिरिवराक्रान्तिवन्ध्यायाः प्रसवस्तथा ।  
 वज्रैर्न भवतस्तद्वज्जातं नो दुर्लभं प्रभो ॥

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Śiva Rudra, Pārvati 45 26-32

The women of Himālaya  
rush to see Śaṅkara, the  
bridegroom.

Kumārasambhava 7 57-61.

The women of Himālaya  
rush to see Śaṅkara, the  
bridegroom.

also Raghuvamśa 7 5-10

The women of Vidarbha  
rush up to see Aja, the  
bridegroom.

मञ्जनं कुर्वती काचित्चूर्णसहिता ययौ ।  
द्रष्टुं कुतूहलाढ्या च शकर गिरिजावरम् ॥  
काचित् स्वामिनः सेवां सखीयुक्ता विहाय च ।  
सुचामरकरा प्रीत्यागाच्छम्भोर्दर्शनाय वै ॥  
काचित् बालकं हित्वा पितृन् स्तन्यमादरात् ।  
अतृप्तं शकरं द्रष्टुं ययौ दर्शनलालसा ॥  
रशनां बध्नन्ती काचित्तयैव सहिता ययौ ।  
वसनं विपरीतं वै धृत्वा काचिद्ययौ ततः ॥  
भोजनार्थं स्थितं कान्तं हित्वा काचिद् ययौ प्रिया ।  
द्रष्टुं शिवावरं प्रीत्या सतृष्णा सकुतूहला ॥  
काचिद्वस्ते शलाका च धृत्वाञ्जनकरा प्रिया ।  
आञ्जित्वेकाक्षिं सद्रष्टुं ययौ शैलसुतावरम् ॥  
काचित् कामिनीं पादौ रंजयन्ती ह्यलवतकैः ।  
श्रुत्वा घोषं च तद्वित्वा दर्शनार्थमुपागता ॥

Matsya 10.24 25

Kumārasambhava 1. 2

A description of Himālaya

गन्धर्वैश्च पुरा दुग्धा वसुधा साप्सरोगणैः ।  
वत्स चैत्रय कृत्वा गन्धान्पद्मदले तथा ॥  
दोम्भा वरसचिर्नाम नाट्यवेदस्य पारगः ।  
गिरिभिर्वसुधा दुग्धा रत्नानि विविधानि च ॥

Matsya 154 470-474. The  
women of Himālaya rush  
to see Śaṅkara, the bride-  
groom

Kumāra 7.57 61 also Rag-  
huv 7.5-10 as above.

तं प्रविशन्तमगात्प्रविलोक्य व्याकुलतां नगरं गिरिभर्तुः ।  
व्यग्रपुरनिधजनं जययुक्तं धावितमार्गजनाकुलरथ्यम् ।

हर्म्यं वाक्षगतामरनारीलोचननीलसरोरुहमालम् ।  
 सुप्रकटा समदृश्यत काचित् स्वाभरणांशुवितानविगूढा ॥  
 काप्यखिलीकृतमण्डनभूषा व्यक्तसखीप्रणया हरमैक्षत् ।  
 काचिदुवाच कलं गतमाना कातरतां सखि मा कुरु मूढे ॥  
 दग्धमनोभव एव पिनाकी कामयते स्वयमेव विहर्तुम् ।  
 काचिदपि स्वयमेव पतन्ती प्राह परां विरहस्खलिताङ्गीम् ॥  
 मा चपले मदनव्यतिषङ्गं शंकरजं स्खलनेन वद त्वम् ।  
 कापि कृतव्यवधानमदृष्ट्वा युक्तिवशाद् गिरिशो ह्ययमूचे ॥

Matsya 154. 478

एवमभूत् सुरनारिकुलानां चित्तविसंष्टुलता गुरुरागात् ।  
 शंकरसंश्रयणाद्गिरिजाया जन्मफलं परमं त्विति चोचुः ॥

Brhaddharma. 222. 32 Muni  
 Kutsa is depicted practising  
 penances inside a pond  
 during winter.

He is calm even in cold  
 water and is compared to an  
 undisturbed lamp in a place  
 away from the wind.

Kumārasambhava 5. 26-27  
 Pārvatī engaged in austeri-  
 ties also Kumāra. 3. 48 Śiva  
 engrossed in Samādhi.

निमज्ज्य तस्मिन्नपि माघमेकं  
 तत्पश्चिमे रोधसि सन्निविष्टः ।  
 चक्रे तपो निश्चलगात्रयष्टि—  
 निर्वर्तितनिष्कम्प इव प्रदीपः ॥

## HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

[‘पुराणम्’ पत्रिकाया गते जनवरी अङ्के (XV.1) अस्य लेखस्य पूर्वांशः (अंग्लभाषायाः ए अक्षरादारभ्य जे अक्षर पर्यन्तं) प्रकाशितः । अत्र तस्य लेखस्य अग्रिमभागः प्रकाश्यते । अत्र लेखकेन स्कन्दपुराणमाधारीकृत्य तीर्थानां परिचयः प्रदत्तः । लेखकेन अस्य प्रमाणानामपि साहाय्यं गृहीतम् ।]

*Kailāsa*—Mount Kailāsa is identified with the Kangrinpoche<sup>1</sup> of the Tibetans. It is situated about twenty five miles to the north of Mānasarovara. It is said to be the abode of Mahādeva and Pārvati. Through the ravines on either side of the mountain, is the passage by which the pilgrims perform their perambulation in two days. The identification of the Kiunlum<sup>2</sup> range with Kailāsa is a mistake. It is further mentioned that Badarikāśrama stands on the Kailāsa mountain.<sup>3</sup> It is also identified with Hemakūṭa.<sup>4</sup> According to N. L. Dey the four rivers stem forth from the mountain or the lakes. The mythical tale is current to the effect that the Indus on the north sprang forth from the mouth of the lion. The Śatadru on the west issued from the Ox. Karṇali on the south flowed from the pea-cock, and the Brahmaputra on the east rose from the Horse.<sup>5</sup> Dr. Kane<sup>6</sup> has identified it with Mount Kailāsa which is a peak of the Himālayas. It is 22000 feet above sea level and twenty five miles to the north of Mānasa Lake. The altitude of this mountain is referred to as 6 Yojanas.<sup>7</sup>

The Kailāsa range<sup>8</sup> runs prallel to the Ladakh range 50 miles behind the latter. It may be identified with the Vaidyuta-parvata. Kumaun and Garwal mountains are included in the Kailāsa range.<sup>9</sup> According to the Sk.P.<sup>10</sup> the king Citraratha

1. Geog. Dic. P. 82
2. Map of Tibet in Dr. Waddell's Lhasa and its mysteries P. 40.
3. Mbh. Vana. Ch. 157.
4. Mbh. Bhīṣma Ch. 6.
5. JASB (1848) P. 329, ref. by Dey, P. 82-83,
6. Hist. Dhs. IV. P. 760.
7. Mbh. Vana. 139. 41.
8. Hist. Geog. P. 88.
9. Hist. Geog. P. 88.
10. Sk. Ma. Ke. 17.95 and 98.



visited this mountain by the aeroplane offered by Lord Śiva. It finds mention in the Sk. P. as one of the great mountains of India.

*Kālabhairava*—The temple of Śrī Kālabhairava<sup>1</sup> is situated in Vārāṇasi. It removes the sins of its devotees by inflicting severe punishments. The Liṅga Purāṇa also refers to it in the same way.<sup>2</sup>

*Kālamādhava*—The temple of the God known as Kālamādhava<sup>3</sup> stands in the neighbourhood of Kālabhairava in Vārāṇasi.

*Kālāpagrāma*—According to the Sk. P. Kālāpagrāma is a very holy place. Replying to the question of Arjuna<sup>4</sup> as to the location of this place Nārada observed that the extent of this place was 100 Yojanas and it was situated at the distance of 100 Yojanas from Kedāra, after which the land is known as Bālu-kārṇava. The Brahmins of this village are held in deep reverence. Kapila requested Nārada to give him Brahmins of Kālāpagrāma.<sup>5</sup> Since he contemplated to make donation of Land to them.

Modern researchers have attempted to furnish elaborate accounts of this place. Dr Kane<sup>6</sup> is inclined to locate it near Badarikāśrama. According to him Devāpi stays there and will be the usherer of the age called Kṛta, immediately after the termination of Kaliyuga. N.L. Dey<sup>7</sup> opines that it is a village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed austere penance to reappear as kings of Ayodhyā and Hastināpur after the annihilation of the Mlecchas by Kalki, the tenth incarnation of Viṣṇu.<sup>8</sup> The two major Epics and the Purāṇas locate it on the Himālayas near Badarikāśrama.<sup>9</sup> Again the Vāyu Purāṇa<sup>10</sup> assigns its situation to this Himalayan country where Urvaśi passed some time with Purūravas<sup>11</sup>. N.L.

1. Sk. Ka. 33.114-115.

2. L. I 92.132—ref. Hist. Dhs. IV. P. 760.

3. Sk. Ka. 61.186.

4. Sk. Ma. Kau. 6.32-44.

5. Sk. Ma. Kau. 6.57-59.

6. Hist. Dhs. IV P. 760.

7. Geog. Dic. p. 84.

8. Kalki Purāṇa III ch. 4.-ref. by Dey p. 84.

9. Mbh. (Mausala. ch. 7); Bhag. p. X ch. 87. v. 7, Brihat Nāradya ch. 66.

10. Vāyu p. ch. 91.

11. Geog. Dic. p. 84.

Dey observes that it is situated near the source of the Saraśvatī, a tributary of the Alakanandā in Badrināth in Garwal.

*Kāla-Vināyaka* :—The temple of Kālavināyaka is situated to the south of Pīcīṇḍila Vināyaka in Vārāṇasī<sup>1</sup>

*Kalāśeṣa* :—The phallus of the Lord Śiva known as Kāla Liṅga or Kalāśeṣa is situated to the west of Candreśatīrtha in Vārāṇasī. The temple of Yamaliṅga also stands in the vicinity of this Tīrtha.<sup>2</sup> It may be identified with Kalāśeśvara that finds mention in the Liṅga Purāṇa.<sup>3</sup> The Padma Purāṇa<sup>4</sup> also refers to it.

*Kālāśvara* :—The great phallus known as Kālāśvara<sup>5</sup> Mahāliṅga is situated to the North west of the Gaṅgā. The temple of Pīṅgaleśvara stands to the north of this tīrtha. It finds mention in the Liṅga Purāṇa<sup>6</sup> also.

*Kalipriya-Vināyaka* :—This is one of the temples of Gaṇeśa. It is located to the north of Sīmhatuṇḍa in<sup>7</sup> Vārāṇasī.

*Kamaṭharūpa tīrtha* :—According to the Sk. P.<sup>8</sup> there are thirty Tīrthas in the form of tortoise.

*Kāmpilyanagara* :—Though the location of this place is not clear in the Sk.P.<sup>9</sup> the name of the king Virabāhu is associated with this place as its ruler. The king was speaker of the truth and free from anger. He had direct vision of the supreme Brahma. N. L. Dey identifies it with Kampil, which is located in the district of Farrukhabad in the United Provinces. It stands on the bank of the old Ganges between Budaon and Farrukhabad. It was the Capital of Drupada, who was the king of south Pāñcāla. The marriage of Draupadī was celebrated in this Place. Its identification with Kampil by General Cunningham and by Fuhrer<sup>11</sup> appears to be correct and reasonable.

1. Sk. Ka. 57.105.

2. Sk. Ka. 69.107.

3. Liṅga Purāṇa-ref. by Hist. Dhs. IV p. 761.

4. Padma Purāṇa I, 37.7—ref. by Ibid.

5. Sk. Ka. 53.57-58.

6. L. P. I 92.136.-ref. Hist. Dhs. IV. p. 761.

7. Sk. Ka. 57.99.

8. Sk. Ka. 61.207-208.

9. Sk. Vai. Ma. Ma. 11.3.

10. Geog. Dic. p. 88

11. Arch. S. Rep. I. p. 225-ref. by Dey p. 88.

Weber<sup>1</sup> and Zimmer take Kāmpila as the name of a town known as Kāmpilya in latter literature which was the capital of Pāñcāla. Kāmpilya is identical with modern Kampil on the old Ganges between Budaon and Farrukhabad.<sup>2</sup> Its distance from the railway station of Kaimganj<sup>3</sup> (B. B. and C. I. Rly) does not exceed five miles. A section of scholars<sup>4</sup> hold that the celebrated astronomer Vārāhamihira was born in that place.

*Kanakhala* :—The Sk. P.<sup>5</sup> refers to it as a very sacred place. But the question of its location remains a matter of speculation. Accompanied by Brahmā and other deities the God Rudra<sup>6</sup> paid a visit to this holy place. It finds mention in several other Purāṇas<sup>7</sup>. And in accordance with the account furnished by them, it has been located in four different place. They may be set down in the following order :—(a) It is situated on the bank of the Ganges about two miles from Haridvāra, (b) it is situated in Gayā and to the north and south of it are the Mānasa Tīrthas, (c) It has also been located at the river Narmadā, (d) It is situated at Mathurā. An account has been narrated in order to stress the power of its bringing about spiritual exaltation. A barber named Kāmpilya who was an inhabitant of Pāñcāla, took a bath in the Yamunā and was born as a Brāhmaṇa. N. L. Dey<sup>8</sup> observes that it is now a small village two miles to the east of Haradvāra. It stands on junction of the Ganges and Niladhārā. It is traditionally believed that Dakṣa<sup>9</sup> Yajña was celebrated in this place. B. C. Law<sup>10</sup> has also endorsed his view without making any specific mention of his name. Further it is stated that Kanakhala stands on Mount Abu in Rājasthān.

*Kandarpa Kuṇḍa* :—This is a reservoir in Ayodhyā. It is situated in the neighbourhood of Ratikuṇḍa. The sanctity of

1. Hist Geog. P. 92.
2. Cunningham A. C. I.; 413, ASRI—255.
3. Hist-Geog. P. 92.
4. B. C. Law Volume Part II, 240.
5. Sk. Ma. A. Ch. M. U. 2-35.
6. Hist Dhs. IV P. 762.
7. Geog Dic. P. 88.
8. Kūrma P. Ch. 36.
9. Vāmana P. Ch. 4.34.
10. Hist. Geog. P. 89.
10. Hist. Geog. P. 317.

both the pits has been glorified by the Sk. P.<sup>1</sup> A holy bath in these two shrines on the 5th day of Māgha has been highly eulogised.

*Kāntipura* :—According to the Sk. P.<sup>2</sup> Kāntipura included as many as nine lacs of villages. As to its location no light has been thrown by the Skanda Purāṇa<sup>3</sup>. Dr. Cunningham<sup>4</sup> identifies it with Kotwal, twenty miles north of Gwalior. According to Wright<sup>5</sup> Kāntipura or Kāntipurī is one of the ancient names of Kāthmāndu in Nepal. It has also been located on the bank of the Ganges near Allahabad by the Viṣṇu-Purāṇa<sup>6</sup>. Dr. Kane<sup>7</sup> observes that Kāntipurī, in the Mirzapur district was the capital of the Bhāraśivas.

*Kānyakubja*—According to the Sk. P.<sup>8</sup> Kānyakubja contained thirty six lacs of villages whereas Nepala comprised one lac of villages. The Sk. P. has not furnished any additional information regarding them. However, it has been rightly identified by N. L. Dey<sup>9</sup>, with modern Kanauj. It is situated on the west bank of the Kālindī about six miles from the place at which the Ganges and Kālindī have united together. This site has been located in the Farrukhabad district belonging to the united Provinces. It was the capital of the second or southern Pāncāla during the golden period of Buddhism.<sup>10</sup> It was the capital of Gādhara and birth place of Viśvāmitra.<sup>11</sup> Dr. Kane<sup>12</sup> also refers to it and seems to have identified it with Kanauj. B. C. Law says that it was also known as Gādhipura, Kuśasthala and Mahādāya.<sup>13</sup> The modern Kanauj. The city that bears the name of Kānyakubja was included within the territorial jurisdiction of Pāncāla.<sup>14</sup> The

1. Sk. Vai. Ayo. 8.7-8.
2. Sk. Ma. Kau. 39.132.
3. Sk. Ka 6.68.
4. Arch. S. Rep. Vol. II. p. 308.
5. Hist of Nepal, pp. 9, 154.
6. Viṣṇu Purāṇa IV Ch. 24.
7. Hist. Dhs. IV P. 762.
8. Sk. Ma. Kau. 39.129.
9. Geog. Dic. P. 90.
10. David's Buddhist India By Dr. Rhys. P.27.
11. Rāmāyaṇa, Bālakāṇḍa.
12. Hist. Dhs. IV P. 763.
13. Abhidhāna—Rājendra IV 246.
14. E. I. IV 246.

old capital of Kānyakubja was originally called Kusumapura.<sup>1</sup> According to Hiuen Tsang the Ganges was on the west side of Kanauj and not on the east, as held by Dr. Cunningham. This Kingdom was about 4000 li its circuit.

*Kapardī Vināyaka*—It is one of the sub-tīrthas of Vārāṇasī.<sup>2</sup> This shrine is mentioned in connection with the description of the several temples dedicated to Gaṇeśa.

*Kapardīśa*—This is a phallus of lord Śiva situated to the north of Pitṛīśa tīrtha in Vārāṇasī.<sup>3</sup> It was ushered into existence by God Gaṇeśa known as Kapardī Vināyaka. There stands a reservoir, known as Vimalodaka, just before this shrine. Dr. Kane refers to one Kapardīśvara which may be identical with it.

*Kapardīśvara*—It may be identified with Kapardīśa as mentioned above.<sup>4</sup>

*Kapilā Hrada*—According to the Sk.P.<sup>5</sup> Kapilā Hrada is a lake brought into existence by God Maheśvara in Vārāṇasī. All the deities are said to have taken bath in this sacred reservoir. The same reservoir carries ten distinct names at different times. Dr. Kane<sup>7</sup> refers to one Kapilā Hrada in Vārāṇasī which may be identical with it.

*Kapilādhara*—Same as Kapilāhrada<sup>8</sup> (Q. V.) in Vārāṇasī.

*Kapileśa*—This is the temple of Lord Śiva known as Kapileśa<sup>9</sup>, in Vārāṇasī. The phallus was established by Kapila and hence so called after his name. What to speak of a man, even a monkey attains liberation by paying a visit to this Phallus. Dr. Kane<sup>10</sup> has rightly assigned its location in Vārāṇasī, giving references to the Skanda Purāṇa.

*Karkotavapi* .— This is a sacred<sup>11</sup> well in Vārāṇasī. It is situated to the south west of Martikunḍa

1. Hist. Geog. P. 93.
2. Sk. Ka. 57.123-125.
3. Sk. Ka. 54.1-3.
4. Hist. Dhs. IV P. 763.
5. Sk. Ka. 69.67.
6. Sk. Ka. 62.47-65.
7. Hist. Dhs. IV P. 764.
8. Sk. Ka. 62.47-65.
9. Sk. Ka. 33.158-159.
10. Hist. Dhs. IV p. 764.
11. Sk. Ka. 1. 6.

*Kāśī* :—In the Sk. P. a separate section has been devoted to the glorification of this holy place. It bears the title of *Kāśīkhaṇḍa*. According to this *Purāṇa*<sup>1</sup> it is situated on the north bank of the Ganges which falls into the Eastern ocean i. e. Bay of Bengal. The city of *Vārāṇasī* was built by *Viśva Karman* as the permanent dwelling place of *Gaurī* by the order of God *Śiva*. Its situation extends over an area of ten miles. It contains beautiful places. Since this city of temples is never abandoned by Lord *Śiva*, it bears the significant name of *Avimukta*. It is one of the seven sacred cities of India, which are considered as the bestowers of spiritual emancipation. The area of ten miles lies between the rivers *Varuṇā*<sup>2</sup> and *Asī* and this fact lies at the bottom of the name of *Vārāṇasī*. (*Varuṇā-Asī*). The super sanctity of this place has been repeatedly emphasised by all the *Purāṇas*. It has been stated that even the immortal deities cherish the ardent desire of dying at *Vārāṇasī*, not to speak of mortal human beings. Dr. Kane<sup>4</sup> has rightly observed, "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than *Vārāṇasī*." It has been a holy city for at least thirty centuries. Innumerable verses are found in the *Purāṇas* and *Epics* in the praise of this holy city. Several volumes have been written about *Vārāṇasī* during the last hundred years and hence it is not possible to do justice here to this vast mass of literature on *Vārāṇasī*. According to the Sk. P.<sup>5</sup> there are several islands (*Dvīpas*) on this earth. Amongst them *Jambu dvīpa* is the best of all. This *Jambu dvīpa* in its turn comprises nine different countries which bear the name of *Varṣa* and *Bhāratavarṣa* is the best of all of them. It is a place in which performance of meritorious deeds has gained ascendancy over other things. And hence even the deities of heaven prefer to be born in this land. The area of this *Bhāratavarṣa* has been asserted to be nine thousand *yojanas* i. e. seventy-two thousand miles and is situated to the south of *Meru*. There are so many places of Pilgrimage in

1. Sk. Vai. P.M. 12.35-42.
2. Sk. Ka. 6.68 (Vide Supra page 69).
3. Sk. Vai. B.M. 1.29.
4. Hist Dha. IV P. 618-642.
5. Sk. Ka. 22.52-61.

Bhāratavarṣa. But Avimukta i.e. Vārāṇasī surpasses all the holy places which are scattered over her soil, there are innumerable sub-tirthas in Vārāṇasī, including Phallī, reservoirs and images of Gaṇeśa and other deities. It is not a holy place only for the Śaivites but the Vaiṣṇavite sect also holds it in deep reverence. It is an obvious fact that innumerable temples and images of Viṣṇu in different forms are found in Vārāṇasī.<sup>1</sup>

The highly praised reservoirs<sup>2</sup> like Maṇikarṇikā, Jñānavapti, Viṣṇupada and Pañcanada-hrada are located at different parts of Vārāṇasī.

According to the Sk. P.<sup>3</sup> Lord Viṣṇu will leave this earth after the expiration of ten thousand years of Kaliyuga, and after the expiration of five thousand years the river Jāhnavī will leave this earth. And after two and a half thousand years the deities will bid farewell to this earth. But the holy place like Kāśī will never perish, and hence the Ganges flows towards the northern directions in order to maintain its contact with this sacred place. It is due to its association with Kāśī that the Ganges finds it possible to remove<sup>4</sup> the sins. N.L. Dey<sup>5</sup> observes that Kāśī was properly the name of the country of which Benares was the capital. the Harivaṁśa<sup>6</sup> has furnished an elaborate but rather complex account about Divodāsa and Vārāṇasī. It deals with the dynasty of Āyus, one of the sons of Aila. One of the scions of this dynasty was Śunahotra, who had three sons, bearing the names of Kāśa, Śāla and Grtsamada. From Kāśa arose a branch called Kāśāyana. Dhanvantari, a descendant of Kāśa, became the ruler of that line. Divodāsa was a great grandson of Dhanvantari. He killed 100 sons of Bhadrāśreṇya, who first was lord of Vārāṇasī. Then Śiva sent his Gaṇa Nikumbha to destroy Vārāṇasī which had been occupied by Divodāsa. Nikumbha brought about the destruction of this city by the power of his curse. It remained in a completely dilapidated state for one thousand years. When it became devastated it came to

1. Sk. Ka. 61. 207-208.

2. Sk. Vai. B. M. 1. 30.

3. Sk. Vai. Ka. M. 4. 37-40.

4. Sk. Vai. Ka. M. 4. 43-44.

5. Geog. Dic. P. 95.

6. Harivaṁśa I. Chap. 29-ref. by Dr. Kane.

called Avimukta and Śiva resided there. It was again rehabilitated by Durdama, a son of Bhadrāśreṇya. He was spared by Divodāsa due to his tender age. Thereafter Pratardana, son of Divodāsa seized it from Durdama. Alarka, grandson of Divodāsa and king of Kāśī, again established Vārāṇasī. This legend may contain some germs of truth, viz. that Vārāṇasī was reduced to ruins for several times and had often changed hands. Aśvaghoṣa<sup>1</sup> appears to have identified Vārāṇasī with Kāśī. It is also narrated that Buddha<sup>2</sup> took shelter under the shadow of a tree near Vaṇārā, which is probably the Varāṇā. It is thus clear that Vārāṇasī and Kāśī became synonyms at least some time about the first century A.D.

According to the Sk. P. the names Kāśī, Vārāṇasī and Avimukta are employed as synonyms. It is also known as Ānanda-kānana, Śmaśāna and Mahāśmaśāna. The name Kāśī<sup>3</sup> is derived from the root √Kāś to shine. The city of Kāśī became famous by that name because it sheds light on the way to Nirvāṇa or the word Kāśī is significant because of the fact that the Supreme Lord Śiva shines there with divine splendour.

The derivation of the word Vārāṇasī<sup>4</sup> has been furnished by several Purāṇas. They are unanimous in maintaining that its formation should be sought in two rivers namely Varāṇā, and Asī. It is worthwhile to mention that these two rivers are respectively the northern and southern boundaries of the modern city of Vārāṇasī.

It is clear that Vārāṇasī was that strip of land, the four boundaries of which were the Ganges to the east, Asī to the south, the shrine of Dehali-Vināyaka to the west, and the river Varāṇā to the north. In the 7th century Hiuen Tsang, the Chinese Pilgrim, notes that Benares was 18 Lis (about 3½ miles) in length and about five or six lis (a little more than a mile) in breadth. This makes it clear that the city was then girded as now by the Varāṇā and Asī.<sup>5</sup>

1. Buddha Carita—15.101.
2. S. B. E. Vol. 49. Part I. P. 169.
3. Sk. Ka. 26.67.
4. Sk. Kāśī khaṇḍa.
5. Hist. ss. IV p. 629.



According to the Skanda-Purāṇa<sup>1</sup> there is no holy place at every step in Vārāṇasī which is not sanctified by the presence of a Liṅga i. e. an emblem of Śiva, the Matsya Purāṇa<sup>2</sup> narrated the story of Vyāsa, who begged alms from door to door at Vārāṇasī. But he failed to receive his response. There-upon he uttered a curse against the holy city.<sup>3</sup>

It is remarkable that a little to the north of Kāśī,<sup>4</sup> Viṣṇu allotted a dwelling place to him called Dharma-Kṣetra. It is in that place that Viṣṇu assumed the form of Buddha. This is a clear reference to Sāranātha about five miles by road to the north of Vārāṇasī. Buddha delivered his first sermon there. Incurable diseases<sup>5</sup> are got rid of by the sheer touch of the water that is poured upon the image of the deity. It would be far beyond the scope of this section to dilate upon the great traditions of learning associated with the name of Benares. From time immemorial it has been the chief seat of learning in India.

*Kāśmīra* :—According to the Sk. P.<sup>6</sup> Kāśmīra is a place of pilgrimage. It has owned its unique position among other places of pilgrimage. It is embedded with precious stones, jewels and diamonds. It is the residence of Lord Mahesā.<sup>7</sup> The country of Kāśmīra contained sixty-eight thousand villages<sup>8</sup>.

The name of Kāśmīra as country occurs in the Saindhavādi gaṇa<sup>9</sup> also. Dr. Kane<sup>10</sup> has observed that a treaty was concluded in 1846 between the British Government and the Mahārāja of Kāśmīr and Jammu. This delimited the boundary of it. To the east of it closed the river Indus and to the west flows the river Ravi. The Kāśmīr<sup>11</sup> valley is about eighty four miles in length and 20 to 25 miles in breadth. According to Hiuen Tsang<sup>12</sup> the

1. Sk. Ka. 59,118.

2. Matsya P. Chap. 185, 17-45.

3. M. P. 185, 21-23.

4. Sk. Ka. 58, 71.

5. Sk. Ka. 67, 82-83.

6. Sk. Ma. Ke. 31, 96-100.

7. Sk. Ma. Ke. 34, 150.

8. Sk. M. Kau. 39, 142.

9. Pan. IV, 393-ref. by Dr. Kane P. 765.

10. Hist. Dhs. IV, P. 765.

11. Ibid.

12. Hist. Dhs. IV, P. 766.

area of the kingdom of Kāśmīra is about 7,000 li. (One li being equal to about 5½ miles). According to an ancient legend Kāśmīr was originally a lake called Satīśaras, six Yojanas in length and three Yojanas in breadth. In later time it came to be known as Satideśa<sup>1</sup>.

It is said to have been originally colonised by Kāśyapa<sup>2</sup>, and the hermitage of the Ṛṣi is still pointed out in the Hari mountain near Srinagar.

*Kāśmīra maṇḍala* :—Same as Kāśmīra.

*Kauśaladeśa* :—It finds mention in the Sk P.<sup>3</sup>, which avers that the county of Kauśala contained ten lack of villages. But as to its location and other details no account has been provided by this Purāṇa. However, it was one of the sixteen contries of India. It was situated to the east of the Kurus and Pāṇcālas and to the west of the Videhas from whom it was separated by the river Sadānīrā, probably in the Great Gaṇḍak.<sup>4</sup> The Kośala<sup>5</sup> country proper is said to have been divided into two. Rāma's elder son named Kuśa became the king of the southern Kośala and shifted his capital from Ayodhya to Kuśasthali. It is situated on the Vindhya range. Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvastī.

*Kedāra*—(a) This is one of the phalli of Lord Śiva in Vārāṇasī.<sup>6</sup> (b) Further it is mentioned as a shrine existing to the north of Atriśa or Atrikuṇḍa in Mahānagara.<sup>7</sup> It was founded by Nārada himself.<sup>8</sup> (c) This is a place of pilgrimage<sup>9</sup> in the Himalayan region. After traversing the snowy mountain up to ten Yojanas one can reach this holy place. (d) According to Badarikā-Māhātmya<sup>10</sup> there stands a phallus of Lord Śiva known as Kedāraliṅga in Badarikāśrama also. A mere visit to this shrine has been highly eulogised.

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1. N. M. 64-66.
  2. Geog. Dic. P. 95-96.
  3. Sk. Ma. Kau. 39. 154.
  4. Hist. Geog. P. 99.
  5. Ibid.
  6. Sk. Ka. 33.172.
  7. Sk. Ma. Kau. 57.1-2.
  8. Ibid. Cf. Sk. Ma. Kau. 66-117.
  9. Sk. Ma. Kau. 6.29-30.
  10. Sk. Vai. B. M. 2.12-14.

N. L. Dey<sup>1</sup> has observed that the temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, stands on a rugged ridge. It juts out at a right angle from the snowy range of the Rudra Himalayas. Its location has been traced below the peak of the Mahāpanthā in the district of Garwal, Uttar Pradesh. It requires eight days to traverse the distance from Kedāra to Badrinātha on foot, although the distance between them is short as the crow flies. It is 15 or 16 days journey from Haridvāra to Kedāranātha. Besides this N. L. Dey has not referred to other shrines which also bear the name of Kedāra according to Sk. P. Dr. Kane<sup>2</sup> has referred to it and has located it at different places. Some of them coincide with the account given in the Sk. P. It is true that B. C. Law<sup>3</sup> has referred to Kedāra, but has maintained silence about its location or any other detail there-of.

*Keśavāditya*—This is one of the sub-tīrthas of Vārāṇasī<sup>4</sup>. An individual who listens of its glory with deep devotion, receives unqualified exaltation.

*Khakholkā ditya*—According to the Sk. P.<sup>5</sup> this is one of the temples dedicated to Āditya. It is situated to the north of the Tṛiṣṭapa tīrtha in Vārāṇasī.

*Khaṇḍavaprastha*—This city was given to the Pāṇḍavas by Dhṛtarāṣṭra.<sup>6</sup> N. L. Dey<sup>7</sup> thinks that it is the same as Indraprastha, which is identified with old Delhi. Dr. Kane<sup>8</sup> has referred to it without making any observation regarding its location.

*Kharvavīṇāyaka*—The temple of Gaṇeśa known as Kharvavīṇāyaka<sup>9</sup> is situated at the confluence of the Gaṅgā and Varuṇā in Vārāṇasī.

*Kīraṇeśvara*—It finds mention in the Sk. P.<sup>10</sup> according to which it is one of the Phalli of Lord Śiva in Vārāṇasī. The son of the sage Mṛkaṇḍu remained engrossed in deep penance in this

1. Geog. Dic. P. 97-98.

2. Hist. Dhs. IV P. 768.

3. Hist. Geog. P. 97.

4. Sk. Ka. 51-82.

5. Sk. Ka. 50.2.

6. Sk. Vai. Ven. M. 29.10-11.

7. Geog. Dic. P. 99.

8. Hist. Dhs. IV P. 768.

9. Sk. Ka. 57.65.

10. Sk. Ka. 33. 154-156.

place. He installed a phallus of Śiva in this holy Land. It has been alluded to by Dr. Kane<sup>1</sup> also.

*Kirātadeśa*—According to the Sk.P<sup>2</sup> the country of Kirāta contained one and a half lac of villages. The name occurs in it in association with the description of several countries of India. N. L. Dey<sup>3</sup> identifies it with Tipārā. The temple of Tripureśvarī at Udaipur in Hill Tipārā is one of the Pīṭhas.<sup>4</sup> It was the Kirrhadia of Ptolemy,<sup>5</sup> and included Sylhet and Assam. The kirātas also lived in the Morung, west of Sikkim. They lived in the region from Nepal to the extreme east.<sup>6</sup> B.C. Law<sup>7</sup> observes that the land of Kirātas is in the Himalayas and is possibly in Tibet. Pliny and Megasthenes also mention the Kirātas under the name Skyrites. According to Megasthenes they were a nomadic people. It finds mention in the Nagarjunikond's Inscription of Virapuruṣadatta. The Kirātas of the Uttarāpatha are chastised as constituting a criminal tribe with predatory habits.<sup>8</sup>

*Kirāteśa* :—The Phallus of Lord Śiva set up by Kirāta in Kāśī is known as Kirāteśa. It is situated to the south of Kedāraliṅga<sup>9</sup>. It is also known as Kirāteśvara<sup>10</sup>. According to the Sk. P. this is the place where Lord Śiva assumed the form of a Kirāta. The temple of Kirāteśvara is situated opposite to Bhārabhūteśvara Liṅga.

*Kokāvarāha* :—It is a place of pilgrimage and one of the subṭīrthas of Vārāṇasī. It is situated near Kīṭṭīśvaratīrtha.<sup>11</sup>

*Kolahaḷa Nṛsiṃha* :—According to the Sk. P. this is one of the subṭīrthas of Vārāṇasī.<sup>12</sup>

*Kratvīśvara* :—The phallus of Lord Śiva known as Kratvīśvara is situated on the bank of Varuṇā in Vārāṇasī.<sup>13</sup>

1. Hist. Dhs. IV P. 768.

2. Sk. Ma. Kau. 39.156.

3. Geog. Dic. P. 100.

4. Mbh. Bhīṣm. Ch. 9; Viṣṇu P.P. 2; Ch. 3.

5. JASB. XIX, 1850, P. 536.

6. J.RAS. 1908 P. 326.

7. Hist. Geog. P. 98.

8. B. M. Barua, *Aśoka and His Inscriptions*, P. 100.

9. Sk. Ka. 55-8.

10. Sk. Ka. 69. 157-158.

11. Sk. Ka. 61.206.

12. Sk. Ka. 61.195.

13. Sk. Ka. 18.21.

*Krauñca Parvata* :- According to the Sk. P.<sup>1</sup> this mountain is situated in the island known as Krauñca Dvīpa (Q. V.) N. L. Dey<sup>2</sup> identifies it with that part of mount Kailāśa on which the lake is situated. Dr. Kane has referred to it. And he has endorsed the view set forth by N. L. Dey<sup>3</sup>.

*Kṣemakatīrtha*—The temple of Gaṇeśa known as Kṣemaka<sup>4</sup> is situated in Vārāṇasī. A worshipper of it becomes free from all troubles.

• *Kṣīrabdhītīrtha*—This a reservoir and place of pilgrimage in Vārāṇasī. It is situated in front of Keśava tīrtha. To the south of this shrine stands the Śaṅkha-tīrtha.<sup>5</sup>

*Kṣīrodaka Tīrtha*—According to the Sk. P.<sup>6</sup> this is a place of Pilgrimage in Ayodhyā. It is situated to the north west of Sītākunḍa. The Sk. P. reveals that it was this place where the king Daśaratha obtained Kṣīra (milk) after the performance of the sacrifice resulting in the birth of his sons.

*Kubereśvara*—The temple of Kubereśvara is situated to the south of God Viśvanātha in Vārāṇasī. The Phallus was set up by Kubera, the God of wealth. A visit to the temple of this God, eliminates the possibility of separation from friends and wealth alike. This place is conducive to the attainment of Siddhis.<sup>8</sup>

*Kubjā Jaganmātā*—The temple of the Goddess, Kubjā who is adored as the mother of the universe is situated in front of the Phallus installed by Nalakūbara in Kāśī. To the east of it has been located the Prapitāmaha<sup>9</sup> tīrtha which is held in deep reverence by the devout devotees.

*Kubjāmbareśvara*—According to the Sk. P. the Phallus of Lord Śiva known as Kubjāmbareśvara is situated to the west of Nalakūbara tīrtha in Vārāṇasī.<sup>10</sup>

1. Sk. Ma. Kau. 37.67.
2. Geog. Dic. p. 104.
3. Hist. Dhs. IV p. 770.
4. Sk. Ka. 55.17-18.
5. Sk. Ka. 58.31-35.
6. Sk. Vai. Ayo 7.1-5.
7. Sk. Ka. 13.163.
8. Sk. Ka. 13.160-163.
9. Sk. Ka. 70.58.
10. Sk. Ka. 70.60.

*Kukkuteśvara*—This is one of the sub-tīrtha of Vārāṇasī.<sup>1</sup> The adoration of this God has received in estimable commendation. Dr. Kane<sup>2</sup> also concurs with the Sk. P. in connection with the location of this shrine.

*Kuṇḍodareśvara*—the temple of the Phallus known as Kuṇḍodareśvara<sup>3</sup> is situated near the temple of Lolārka in Vārāṇasī. A mere visit to this tīrtha destroys all sins and sufferings. To the west of the tīrtha stands the temple of Mayūreśvara on the bank of the river Asi.<sup>4</sup>

*Kurudeśa* :—The<sup>5</sup> country of Kuru as mentioned in the Sk. P. comprised as many as sixty-four thousand of villages. Here stands the God and Goddess and both of them bear the name of Sthānu<sup>6</sup>. Dr. Kane<sup>7</sup> says that it is situated at the distance of twenty five miles east of Ambala. It appears that the territory to the south of Sarasvatī and to the north of Dṛṣadvatī was included in Kurukṣetra<sup>8</sup>. The radius of Kurukṣetra<sup>9</sup> extends to five Yojanas. N. L. Dey<sup>10</sup> identifies it with Thaneśvara which formerly included Sonapat, Amin, Karnal, and Panipat. It was situated between the Sarasvatī on the north and Dṛṣadvatī on the south.

*Kurukṣetrasthali* :—This is a place of pilgrimage situated<sup>11</sup> to the west of Lolārka tīrtha in Vārāṇasī. It is a place spiritually well adapted to the performance of immersion, sacrifices and other pious deeds. The quantity of spiritual benefit yielded by Kurukṣetrasthali exceeds that yielded by Kurukṣetra by ten million times.

*Kūṣmāṇḍa Vināyaka* :—This is one of the temples of Gaṇeśa. It is situated to the west of Dehātvināyaka in Vārāṇasī.

1. Sk. Ka. 53.59.
2. Hist. Dhs. IV P. 772.
3. Sk. Ka. 53.78.
4. Sk. Ka. 53.79.
5. Sk. Ma. Kaw. 39.156.
6. Sk. Ma. A. Ch. M. U. 2.34.
7. Hist. Dhs, IV P. 680.
8. Mbh. Vana. 83.3.
9. Vāmana P. 22.15-6.
10. Geog. Dic. P. 110.
11. Sk. Ka. 69.8-9.
12. Sk. Ka. 57.72.

*Kusumāyudha Kuṇḍa* :—According to the Sk. P.<sup>1</sup> this is a reservoir situated to the west of Ratikuṇḍa in Ayodhyā. A bath<sup>2</sup> in the pit has been stated to be productive of spiritual benefit.

*Kūṭadanta Vināyaka* :—The temple of Kūṭadanta<sup>3</sup> is situated to the west of Durgavināyaka in Vārāṇasī. This God is the protector of this holy place.

*Lāḍadeśa* :—According to the Sk. P.<sup>4</sup> the country of Lāḍa included twenty one thousand villages. N. L. Dey<sup>5</sup> holds that it is the same as Lāṭa (Southern Gujarat and Rāḍha a portion of Bengal). Lāṭa is identified with southern Gujarat including Khandesh situated between the river Mahi and Lower Tāptī.

*Lakṣmī Nṛsiṃha tīrtha* :—This is a reservoir situated to the south of Gopī-Govinda in Vārāṇasī.<sup>6</sup> One is never forsaken by the Goddess Lakṣmī if he takes bath in this holy place.

*Laliteśvara* :—The temple of Laliteśvara<sup>8</sup> is situated in Prayāga. It has the same importance as Viśveśvara in Kāśī.

*Lambodara Vināyaka* :—The temple of this God is situated to the north of Arkavināyaka in Vārāṇasī.<sup>9</sup>

*Lāṅgalīśvara* :—It is located<sup>7</sup> to the north of Viśveśa tīrtha in Vārāṇasī.

*Lohayaṣṭikātīrtha*—This is a place of pilgrimage<sup>10</sup> situated to the south west of Govatsatīrtha in Dharmāranya (Q. V). The Lord Rudra is said to reside here in the form of a phallus. It is a very sacred place suitable for the performance of Śrāddha also.

*Madhuvana*—According to the Sk. P.<sup>11</sup> Madhuvana is a place of Pilgrimage situated on the bank of the holy river Yamunā. The sanctity of this place excels all other sacred places, which are consecrated by the association of God Viṣṇu. An individual

1. Sk. Vai. Ayo. 8.2-3.
2. Sk. Vai. Ayo. 8.1-6.
3. Sk. Ma. 57.70.
4. Sk. Ma. Kau. 39.146.
5. Geog. Dic. P. 112.
6. Sk. Ka. 58.58.
7. Sk. Ma. Ke. 7.31.
8. Sk. Ka. 57.69.
9. Sk. Ka. 55.20.
10. Sk. Bra. Dh. Kh. 28.1-3.
11. Sk. Ka. 20.1.

becomes purged of all sins immediately after reaching this place. It may be identified with Mathurā. Growse identifies it with Maholi, which is situated at the distance of five miles to the south-west of modern Mathurā. Further more it has been mentioned as one of the seven forests in Kurukṣetra.<sup>2</sup> B C. Law<sup>3</sup> refers to one Madhuban and locates it in the Azamgarh district of the Vārāṇasī division. It is at variance with the account provided by the Skanda Purāṇa. It is said to have been the abode of the demon Madhu<sup>4</sup> whose son Lavaṇa was killed by Śatrughna. It is Śatrughna himself, who founded the present city on the site of Madhuvana.<sup>5</sup> As to its location other Purāṇa<sup>6</sup> also mentions it in the same way.

*Mahābala Liṅga*:—The temple of Śiva known as Mahābala Liṅga<sup>7</sup> is located in the vicinity of Sāmbāditya in Kāśī. A visit to and touch of this phallus have been ardently commended by the Skanda Purāṇa.

*Mahākāla Liṅga*:—This is situated to the east of Omkāraliṅga in Vārāṇasī.<sup>8</sup> It finds mention in the Liṅga-Purāṇa<sup>9</sup> also according to which it is located in Vārāṇasī.

*Mahālakṣmī*:—It is one of the important Pīṭhas<sup>10</sup> in Vārāṇasī. It is situated near the temple of Śrīkaṭha. It is also known as Lakṣmīkṣetra.

*Mahānādeśvara*:—This is one of the Phallī<sup>11</sup> of Lord Śiva. It is situated in the neighbourhood of Ayogandhakuṇḍa in Vārāṇasī. It is said to have come from Aṭṭahāsa. The worship of this God, after a holy bath in the reservoir (Ayogandha) has been ardently advocated by the Skanda Purāṇa.

*Maharatnatīrtha*:—It finds mention in the Skanda Purāṇa.<sup>12</sup> It has been stated by the Skanda Purāṇa that it is a reservoir situated

1. "Mathurā"—PP. 32, 54.
2. Vāmana Purāṇa 34.5.
3. Hist. Geog. P. 105.
4. Harivaṃśa Pt. I Ch. 54.
5. Geog. Dic. P. 128.
6. Vam. 83., 31, 90, 14—ref. by Hist. Dhs. IV, P. 775.
7. Sk. Ka. 69. 14.
8. Sk. Ka. 69. 19-20.
9. Liṅga P. I 92. 137-ref. by Hist. Dhs. IV P. 776.
10. Sk. Ka. 70. 63-66.
11. Sk. Ka. 69. 22.
12. Sk. Vai. Ayo. 8. 33-36.



to the east of Cuṭakī tīrtha<sup>1</sup> (Q. V.) in Ayodhyā. A pilgrimage to this place on the 14th day of the first half of the month of Bhādra-pada has been emphatically exhorted by the Skanda Purāṇa.

*Mahāvratā Liṅga* :—According to the Sk. P. it is a great Phallus of Lord Śiva in Vārāṇasī. It is situated near Skandēśvara Liṅga. It is said to have come from Mahendra.

*Mahāyogīśvara* :—The temple of Mahāyogīśvara<sup>2</sup> is situated adjacent to Pārvatīśvara Liṅga in Vārāṇasī. A mere visit to this God bestows the results which are yielded by the worship of innumerable Phalli.

*Mahāvidyā* :—According to the Sk. P.<sup>3</sup> this temple of Mahāvidyā is situated to north east of Durbharasthāna in Ayodhyā. There stands a pool in front of this temple.

*Māheśvarī* :—The temple of this Goddess Māheśvarī<sup>4</sup> is situated to the south of Maheśvara in Vārāṇasī. According to the Sk. P.<sup>5</sup> the phallus of Śiva known as Mahodareśvara is situated to the east of Ghaṇṭākaraṇa tīrtha in Vārāṇasī.

*Mājanadeśa* :—It finds mention in the Sk. P.<sup>6</sup> It is also known as Gājana deśa. According to the Sk. P. the country of Gājana or Mājana included seventy two lacs of villages.

*Mānasatīrtha* :—This is a reservoir situated to the east of Piśācamocana tīrtha in Ayodhyā<sup>7</sup>. A bath in and offering of gift at this shrine bestow all the things desired by the pilgrims.<sup>8</sup>

*Maṇḍaleśa* :—This is one of the subtīrthas of Kāśī, situated near Siddheśvara<sup>10</sup> Liṅga. It may be identical with Maṇḍaleśvara as referred to by Dr. Kane<sup>11</sup>.

1. Sk. Vai. Ayo. 8. 29-36.
2. Sk. Ka. 69. 25.
3. Sk. Ka. 69.48-49.
4. Sk. Vai. Ayo. 8.49-50.
5. Sk. Ka. 70.30.
6. Sk. Ka. 53.55.
7. Sk. Ma. Kau. 39.130.
8. Sk. Vai. Ayo. 9.12-14.
9. Sk. Vai. Ayo. 9.15.
10. Sk. Ka. 97.100.
11. Hist. Dhs. IV. P. 779.

*Mandarācala* :—According to the Sk. P.<sup>1</sup> it is one of the four mountains by which the mount Meru stands surrounded. They bear the name of Viṣkambhagiri. The Mandarācala is situated to the east of mount Meru (Q. V.). The Kadamba trees are seen abundantly on this mountain. The forest known as Gairarathavana stands on the peak. Furthermore it is stated that both the gods and the demons came to this mountain with a request to help them by acting as a churn-staff in churning the ocean for procuring nectar. They uprooted him immediately after receiving his unqualified consent to their proposal. And ultimately he was converted into a churn-staff. Vāsukī, the lord of the serpents played the role of the churning rope. Thereafter<sup>2</sup> the Gods and the Demons churned the ocean of milk. The Viṣṇu Purāṇa<sup>3</sup> also locates it to the east of Meru and it is in conformity with the account recorded in the Skanda Purāṇa. It is evident that the Sk. P. testifies to the existence of the only Mandarācala which lies in the Himalayan range. N. L. Dey<sup>4</sup> refers to Mandara Giri as a hill situated in Bānkā subdivision of Bhagalpur. It is situated two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur. He has observed that it is an isolated hill about 700 feet in height. There is a groove around the middle of it, to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean as alluded to above. This groove is evidently an artificial one and bears the mark of a chisel.

Now it is obvious that this Mandarācala is not identical that of the Skanda-Purāṇa. Further he observes that there is no other hill that bears identical name. It is a portion of the Himalayas to the east of Sumeru in Garwal.<sup>5</sup>

*Māṇḍavyāśrama*—This is a place of pilgrimage in Ayodhyā.<sup>6</sup> According to the Sk. P. the hermitage of Māṇḍavya is situated on the bank of the river Tamasā (Q. V.). This river<sup>7</sup> has been identified with the river Tonse, a branch of the Sarayū in Oudh.

1. Sk. Ma. Kau. 37.33-37.
2. Sk. Ma. Ke. 9.71-86.
3. Hist. Dhs IV. P. 779.
4. Geog. Dic. P. 125.
5. Geog. Dic. P. 125.
6. Sk. Vai. Ayo. 9. 19-22.
7. Geog. Dic. P. 202.

It flows through the district of Azamgarh and falls into the Ganges near Ballia. It runs to the west of Sarayū and the distance between them does not exceed twelve miles. On the bank of this river stand so many hermitages of celebrated<sup>1</sup> sages.

*Manikarnikā*—According to the Sk. P. it is one of the subātīrthas of Kāśī. It is one of the holiest tīrthas of India. It has been stated that even the inhabitants of the blessed region of Vāikuṇṭha are desirous of residing in this sacred place.

*Mantresvara*—(a) this is place of pilgrimage situated<sup>2</sup> to the west of a pit called Kusumāyudha Kuṇḍa in Ayodhyā. A bath in this pit and visit to this God Mantresvara are productive of immense religious merit. (b) There is another phallus of Lord Śiva known as Mantresvara<sup>3</sup> which is located in Vārāṇasī. It is said to have been established in the age of yore and seven crores of Mahāmantras were uttered on that occasion. Dr. Kane<sup>4</sup> has aligned himself with the statement recorded in the Skanda-Purāṇa.

*Marīcikūṇḍa*—This is a reservoir situated to the north east of Karkoṭavāpī in Vārāṇasī. There exists the temple of Lord Śiva known as Marīcīśvara on the bank of the pit.

*Marīcīśvara*—See Marīcikūṇḍa above. Dr. Kane<sup>5</sup> refers to it as Marīcīśvara.

*Markandeya Tīrtha*—According to the Sk. P.<sup>6</sup> this is a place of pilgrimage situated to the south of Khurkartari tīrtha in Vārāṇasī. It is described as a fit place for Śrāddha.

*Markandeya hrada*—This is a pool situated to the west of Pañcasiṅhesvara tīrtha in Vārāṇasī.<sup>7</sup> Dr. Kane<sup>8</sup> also mentions this tīrtha.

1. Sk. Vai. Ayo. 9. 19-24.
2. Sk. Ka. 33.111.
3. Sk. Vai. Ayo. 8.13.
4. Sk. Ka. 33.137.
5. Hist. Dhs. IV. P. 780.
6. Sk. Ka. 18.16-18.
7. Hist. Dhs. IV. P. 780.
8. Sk. Ka. 61.164.
9. Sk. Ka. 97.104.
10. Hist. Dhs. IV. P. 780.

*Marukeśvara*—The Phallus of Marukeśvara is situated in Vārāṇasī<sup>1</sup> and is referred to the fact of its advent to Laṅkā. The worship of this phallus delivers one from fear of demons.

*Maryādā Parvata*—According to the Sk. P. the three mountains namely-Niṣadha, Hemakūṭa and Himavān are known as Maryādā Parvatās. They are situated to the south of mount Meru. Three mountains that stand to the north of Meru are Nīla, Śveta and Śrūgavān.

*Mathurā*—This is a renowned place of pilgrimage situated on the bank of the holy river Yamunā.<sup>2</sup> It also bears the name of Madhupurī.<sup>4</sup> This was the birth place of Lord Kṛṣṇa.<sup>5</sup> Every step of this holy land is the bestower of the fruits that are yielded by all the tīrthas taken together.<sup>6</sup> Mathurā as a place of pilgrimage has been highly extolled in the Skanda Purāṇa. The glory of Mathurā transcends that of Godāvarī, Dvārakā and Gayā.<sup>7</sup> It has been laid down that an individual on the way to Mathurā may expire before reaching his destination. In that event he will be born at Mathurā immediately after his death.<sup>8</sup> N. L. Dey<sup>9</sup>, has observed that Mathurā was also called Madhupurī. (Present-Maholi, five miles to the south west of the modern city)—Vide the account of Madhuvana as stated above.

*Matsyodari tīrtha*—This is a reservoir in Vārāṇasī.<sup>10</sup> It flows into the water of the Ganges. It is accounted as a sacred place even for the purpose of offering Piṇḍas to the departed ancestors. The shape of this shrine resembles a fish and hence it is so called. According to the Sk. P. it was established by the Lord Śiva himself. Dr. Kane<sup>11</sup> refers to it and locates it near Oṅkāreśvara and to the south of Kapileśvara in Vārāṇasī.

1. Sk. Ka. 69.159.
2. Ka. Ma Kau. 37.41-42.
3. Sk. Vai. Ka. M. 4.31.
4. Ibid.
5. Sk. Vai. Marg. M. 17.2-3.
6. Sk. Vai. Marg. M. 17.2-18.
7. Sk. Vai. Marg. M. 17.26-29.
8. Sk. Vai. Mar. M. 17.29.
9. Geog. Dic. P. 127-128.
10. Sk. Ka. 69.137-146.
11. Hist. Dhs. IV. P. 781.

*Mattagajendrātīrtha*—According to the Sk. P.<sup>1</sup> it is a place of pilgrimage in Ayodhyā. It is situated to the north of Jaṭākunḍa.<sup>2</sup> A pilgrimage to this holy place is suggested on the 5th day of Navarātra festival.

*Mayūkṣaditya*—This is one of the sub tīrthas of Vārāṇasī.<sup>3</sup>

*Mayūreśvara*—The temple of Mayūreśvara<sup>4</sup> stands to the west of Kuṇḍodara tīrtha on the bank of the river 'Asi' in Vārāṇasī.

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1. Sk. Vai. Ayo. 10.3-5.
  2. Sk. Vai. Ayo. 9.55-57.
  3. Sk. Ka. 49.25.
  4. Sk. Ka. 53.79.

# ORISSA AS DESCRIBED IN THE PURĀṆAS

BY

KETAKI NAYAK

[प्राचीनकालादेव उत्कलप्रदेशः पञ्चदेवोपासनाया उपासना-  
देशो अस्ति । लोकप्रथिते कोणार्कं मन्दिरे सूर्योपासना प्रसिद्धाऽऽसीत् ।  
गणपति-शिव-विरजा (शक्ति)-जगन्नाथदेवा क्रमशः महाविनायक-  
ताजपुर-भुवनेश्वर-पुरी (पुरुषोत्तमक्षेत्र) स्थानेषु पूज्यन्ते । अस्मिन्  
निबन्धे विविधपुराणानां प्रमाणाधारेण एतद्विषयाणां परिचयः  
प्रदत्तस्तथा उत्कलदेशस्य नदीनां पर्वतानां तीर्थस्थलानाञ्च  
पुराणप्रमाणाधारेण विवरणं प्रदत्तम् ।]

The study of these Purāṇas enables us to know detailed facts of Orissa (or Utkala or Kalinga or Odra as mentioned in the Purāṇas) with her rivers, mountains, places of pilgrimages and religious functions and religious beliefs based on Purāṇic legends.

The name of Utkala or Kalinga is mentioned in most of the Purāṇas in the chapters like “*Bhuvana Kośa*” (description of the universe). Some historians distinguish Utkala and Kalinga by saying that the former is the Northern country and the latter (Kalinga) is applied more distinctively to the area between the delta of the Godāvarī to the delta of the Mahānadī. In most of the Purāṇas such a hard distinction is not made. Skandapurāṇa says :—

उत्कलनाम देशोऽस्ति ख्यातः परमपावनः ।

यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।

दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः ॥

यत्र स्थिताः वै पुरुषाः सदाचारनिदर्शनाः

स्कान्दे उत्कलखण्डे—षष्ठाध्यायः

Utkala according to it is the most sacred country, where exist a number of places of pilgrimage and this country is situated on the coastal line of the South Sea and her people observe good conduct. In another verse it has fixed the location of the country by saying that the country exists between the Mahānadī and Suvarṇa-rekhā extending upto Rṣikulyā (Utkala-Khaṇḍa 28/28-27).

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमाः  
 ऋषिकुल्यां समासाद्य दक्षिणोदधिगामिनीम् ।  
 स्वर्णरेखा-महानद्योः मध्यदेशः प्रतिष्ठितः ॥

स्कन्दपुराणे (उत्कलखण्डे) 28/28-27

Therefore it is called the Puruṣottama-Kṣetra, since it is the land of lord Jagannātha. So says the Brahma Purāṇa also (vide 42-46. Chapters). In another chapter this Purāṇa, says that the country familiar as Odra is situated on the shore of the ocean in India and it helps one to attain heaven and liberation. From the north of the sea upto the Virajāmaṇḍala this country extends and is full of virtuous people (Brahma Purāṇa 28/1-2 and 28,7). Kapila Saṁhitā says.

सर्वपापहरं देशं क्षेत्रं देवैस्तु कल्पितम्  
 —कपिलसंहिता ।

of all the regions of the earth, India is the noblest and of all these countries of India, Utkala has gained the highest renown. It is one vast region of pilgrims.

तत्रास्ते भारते वर्षे दक्षिणोदधिसंस्थितः  
 ओडुदेश इति ख्यातः स्वर्गमोक्षप्रदायकः ।  
 समुद्रादुत्तरं तावत् यावद् विरजा मण्डलम् ।  
 देशोऽस्ति... (ब्रह्मपुराणम्—28/1-2)

Purāṇic mythology says that Utkala was the son of Sudyumna. He became the lord of Dakṣiṇāpatha (Utkala kingdom) (Brahma Purāṇa—Ch. 7-18). Manu had ten sons of whom Ilā was the eldest. By Pārvatī's curse Ilā turned into a woman and Purūravas was born to her when she was united with Budha, the son of the moon. Later on, due to the grace of Lord Śiva she became male for one month and female for the next month alternatively. When he became a male his name was Sudyumna

उत्कलस्य उत्कलं राष्ट्रं विनताश्वस्य पश्चिमम् ।  
 दिक्पूर्वा तस्य राजर्षेः गयस्य तु गयापुरी ॥  
 (वायुपुराणम् 69/240)

who had 3 sons Utkala, Gaya and Vinatāśva. Purūravas was made king in Pratiṣṭhānapura (Matsya 12/17; Brahmaṇḍa III. 60 18, or 85 19). According to the Viṣṇu and Bhāgavata Utkala is a son of Dhruva by Ilā and he was a jīvanmukta and gave up himself to the penance.

वर्षाणाम् भारतः श्रेष्ठो देशानामुत्कलः श्रुतः  
 उत्कलस्य समो देशो देशो नास्ति महीतले ।  
 अत्रैव बोधयन्तीममितिहासं पुरातनम् ।  
 (कपिलसंहिता) ।

Utkala is a kingdom of Madhyadeśa noted for Vāman (वामन्) elephants (Brahmāṇḍa II. 16-42; also II 16,57, III 13.13). Kalinga is a *kṣetraja* son of Vali (Brahmāṇḍa III 74-28 and 87; Matsya 48-25; Vāyu 29,28; Viṣṇu IV 18,13-14). Under the ancient lavirite customs sage Dīrghatamas produced five sons in the queen Sudeṣṇā wife of Vali. The five sons were Aūga, Vāṅga, Kaliṅga, Puṇḍra, and Suhma. The regions ruled by these five were named after each of them. Kaliṅga is also mentioned with other kingdoms in the Matsya purāṇa (ch. 163 72). This Purāṇa has given the list of 32 kings of Kalinga (272.16) in the lists of the provincial dynasties placed just before the Nandas and after the Śiśunāgas—(*Kaliṅgāścaiva dvātriṃśat*) (vide, Purāṇic Chronology; pp. 57, By D. R. Mankad). Kalinga as a kingdom is mentioned in Matsya 103,31; Vāyu XLV. 125; Padma-Ādikāṇḍa VI. 37 and V. 64. Brahma Purāṇa has referred to it as the most sacred place in the world as it is the abode of lord Jagannātha (42/35-38 verses). It gives the description of Utkala in the 42nd chapter named 'Utkala-Kṣetra-Varṇanam' and praises the land. "People, who live in Utkala, the land of Śrī Puruṣottama, have made their life successful and wise (42, 46)" It says :—

नदी तत्र महापुण्या विन्ध्यपादविनिर्गता ।  
 चित्रोत्पलेति विख्याता सर्वपापहरा शिवा  
 महानदीति नामास्याः ...  
 — ब्रह्मपुराणम् (46 अ/4-5 श्लोकौ)

As regards the rivers and mountains of Orissa the Brahmāṇḍa Purāṇa refers to the Vaitaraṇī (II-27, 35), Citrotpalā (III. 27. 31) and Vamśakara (III 28). They are thus mentioned in Matsya too, 100-25. The Rṣikulyā river, coming from Mahendra mountain has been referred to in Matsya 114,35; Viṣṇu II. 3 13-14, and Brahmāṇḍa II. 16,37-38. The Vamśa Lāṅguliya and Vamśadhara rivers rising from the mountains are mentioned in the Vāyu XLV 106, and Matsya Purāṇas. The Brahma Purāṇa refers to the



river Mahānadi of Orissa as Citrotpalā and says that it rises from the Vindhya mountain and removes away the sin. The river is as sacred as the Ganges, flowing to the sea southward and is named the Mahānadi (46th—Chapter 4 and 5th verses).

In his “Śrī Puruṣottamakṣetra tattava” Śrī Raghunandana Bhaṭṭācārya has quoted many lines from the various Purāṇas regarding the Orissan places of pilgrimages. The Vāmana Purāṇa quoted in the Tīrtha Kāṇḍa of the Kṛtyakalpataru says “Staying there one night he went to the Virarjā river and offering libations to the *pūrs* he started for Puruṣottama. There, having a sight of Lord Puruṣottama he started for Mahendra mountain in the south. Here the Virajā river (Vaitaraṇī), Puruṣottama (Puri) and Mahendra mountains (existing in Orissa) have been mentioned. The Garuḍa Purāṇa has also referred to the Puruṣottama Kṣetra, Virajā, Bindusaras, and Ekāmra in its 81st chapter while it enumerates the important places of pilgrimage of India.

एकाम्रञ्च तथा तीर्थम् ‘विरजन्तु महातीर्थम्’  
विरजं सर्वदं तीर्थम् तीर्थन्तु पुरुषोत्तमम् ।  
तीर्थं विन्दुमरः पुण्यं विष्णुपादोदकं परम् ।  
(गरुडपुराणम्)

(Virjākṣetra is the modern Jajpur on the bank of the river Vaitaraṇī), “Tīrtham Bindusarah puṇyam Viṣṇu-padokam param” 81/22. Bindusaras is a tīrtha in Bhubaneswar and Ekāmra is the modern Bhubaneswar.

Raghunandana has also quoted passages from the Purāṇas advising the pilgrims what to do and what not to do in a great tīrtha like Śrī Puruṣottama.

The Agni-Purāṇa as quoted by him mentions Akṣaya Tīrtiā, the Snānayātrā, and the Rathayātrā of the Lord Jagannātha and religious rites on these auspicious days. The Matsya Purāṇa says :—

कोटिजन्मकृतं पापं पुरुषोत्तम-सन्निधौ ।  
कृत्वा सूर्यग्रहस्नानं विमुञ्चति महदघम् ।  
(मत्स्यपुराणम्) 81 अः

By bathing near Lord Puruṣottama at the time of solar eclipse one may be freed from sins committed in previous births. According to *Kapila Samhitā* Orissa or Utkala is known as Jajpur

(City of Sacrifice) as Pārvatīkṣetra, Bhubaneswar as Kṣetrapāṭaka and Puri as the Viṣṇu or Puruṣottama Kṣetra. Known as the Arka Kṣetra. It is called Koṇa (corner) Arka Kṣetra and is situated on the North-Eastern corner of Puri or Chakrapur.

In the 28th chapter the Brahma Purāṇa has described the Sun-god as the Supreme deity and has praised Lakṣmī Nārāyaṇa situated on the sea shore of the South Sea. It mentions the special worship of the sun, that should be performed on the first day of the bright moon in the month of Māgha. This is the most sacred day in the Koṇārka of Orissa which is being observed even to-day. This Purāṇa has praised the Brahmins of the Utkala in the same chapter. It goes on thus:—

लवणस्योदधेस्तीरे पवित्रे गुप्ततादरे  
सर्वत्र बालुकाकीर्णे देशे सर्वगुणान्विते ।  
अस्ति यत्र स्वयं देवः सहस्रांशुर्बिम्बकः ।  
कोणादित्य इति ख्यातो भूक्तिमुक्तिद्वयप्रदः ।  
(ब्रह्मपुराणम्-28 1-2)

(On the sacred and pleasant sea shore covered with sand, in the nice country of Orissa stays the Sun God of thousand rays known as Koṇāditya or Koṇārka, the giver of enjoyment and liberation. It gives a detailed description of the sun-worship after a bath from the sea and it says—“Unless *Arghya* is offered to the Sun, one should not worship Viṣṇu, Śiva or the Lord of the deities. On the Māgha Saptamī one should offer *Arghya* to the Sun after a holy plunge, with self-control, fasting and meditation for propitiating the Sun and the attainment of his desire. Month of Caitra, Makara Sankranti and other Sankrantis, of Sundays are held to be specially meritorious for Sun-worship. In the 29th and 30th chapter this Purāṇa discusses the details of the worship of the deity. These rites pointed out by the Purāṇa are observed in the Koṇārka of Orissa and religious functions are held on these days as mentioned above.

I think that this Purāṇa mentions the Sun-worship performed in Orissa is named Koṇa Āditya or Koṇa Arka which is supported by this Purāṇa. The Brahma Purāṇa deals with the pilgrimages of Orissa—first Koṇārka (28th Chapter), Virajā Kṣetra (42nd Ch.), Ekāmra (ch. 41), and Puruṣottama (45ch.-61chs.). This is the earliest of other Purāṇas and the date of its composition goes back

to the period of *sūtra* literature. We have reasons to believe that the Sun worship in Orissa was one of the most primitive worships as those of other deities like Śiva, Jagannātha and Śakti or Gaṇeśa. The sun-god is the Vedic deity and he is one of the Pañcāyatana (Śiva, Viṣṇu, Durgā, Gaṇapati and Sūrya).

एवं ददाति यश्चाध्यं सप्तम्यां सुसमाहितम् ।

आदित्याय शुचिः स्नातः स लभेदीप्सितं फलम् ।

(ब्रह्मपुराणम्)

The healing capacity of Sun-God (particularly curing heart-disease and leprosy) has been noted since the time of the R̥g Veda (1, 50, 11-12) and this faith is continuing even to-day. The Śāmba Purāṇa has been based on this faith. It says that Śāmba was cured of his cursed disease of leprosy after worshipping the Sun in the Maitreya Vana (Śāmba Purāṇa 3rd Chapter). Koṇārka is that Mitravana or Maitreyavana, as said in the Kapila Saṁhitā (ch. 6th). By the side of Koṇārka there is the dried up river Chandrabhāgā where Śāmba propitiated to the Sun-God. The deity was visualised in a lotus in the river (Śāmba 25th and 26th Chapter). Śāmba installed the image there in a temple and for the worship of the deity he appointed Brahmins brought from Śākadvīpa. Those Brahmins according to the Bhaviṣya Purāṇa came to India from Persia.

Puruṣottama or Puri is the most sacred place of Orissa and famous in the world. The entire Utkala Khaṇḍa of the Skanda Purāṇa deals with the Puruṣottama Māhātmya in 57 chapters in the section of Viṣṇu Khaṇḍa. We have a detailed fact of the Lord Jagannātha from this Purāṇa. Brahma Purāṇa, the earliest of all the Purāṇas has given a detailed description informing us the worship of Lord Jagannātha in the remote past. The original image of the Lord was found at the foot of the Akṣayaavatā in the form of Indranīla. At his *darśana* one might attain heaven. At Dharma's request it was covered in the sand. Indradyumna, the king of Avantī started for Utkala to discover the Lord image. He performed sacrifices and worshipped the Lord Puruṣottama, who was pleased with the king and appeared before. He ordered the king to go to the seashore where the latter might see a log of wood floating on the Sea. The king accordingly went there and with an axe cut the tree. Viṣṇu and Viśvakarmā came to him as two Brahmanas and offered to prepare

the images provided nobody should be present there. After 15 days (on the *Saṇḍayātra* of Jagannātha) the images were prepared and installed on the 12th of the bright half of Jyestha month. The prayers of Indradyumna to the Lord in the *Brahma Purāṇa* is popular in India (49th chapter of *Brahma Purāṇa*). In the 66-67 chapters the *Purāṇa* describes Guṇḍicā yātrās and of the Lord have been explained with their Māhātmyas. The five tīrthas-Mārkaṇḍeya pool, Akṣaya Vāṭa (Kṛṣṇa), Rauhīṇya's (Balarāma's), the ocean and the pool of Indradyumna have been mentioned with religious rites. Nāradya *Purāṇa* has described the legends of the Lord Puruṣottama in 55 chapters. *Skanda Purāṇa* has given a detailed account which is followed by the *Kapila Saṃhitā*. It has proved Subhadrā to be the universal Mother or Śakti and Lord Jagannātha the father of the universe (30th chapter). (*Viṣṇu Khaṇḍa*).

In the 41st chapter the *Brahma Purāṇa* supplies us important facts of the Virajākṣetra or Jajpur. It runs.

विरजे विरजा माता ब्रह्माणी संप्रतिष्ठिता  
यस्याः संदर्शनात्मर्त्यः पुनात्यासप्तमं कुलम् ।  
अन्याश्च तिष्ठन्ति तत्र विरजे लोकमातरः ।  
सर्वपापहरा देव्यो वरदा भक्तवत्सलाः ।  
आस्ते वेत्रणी तत्र सर्वपापहरा नदी  
यस्यां स्नात्वा नरश्चेष्टः सर्वपापैः प्रमुच्यते ॥  
आस्ते स्वयम्भूस्तत्र वै क्रोडरूपी हरिः स्वयम्  
कपिले गोग्रहे सोमे तीर्थे चालाबुसंगके  
मृत्युञ्जये क्रोडतीर्थे वसुके सिद्धकेश्वरे ।  
सर्वपापविनिर्मुक्तो विमानवरमास्थितः ।  
ब्रह्मपुराणम्—41 अध्यायः

❀                      ❀                      ❀  
विरजे यो मम क्षेत्रे पिण्डदानं करोति वै  
स करोत्यक्षयां तृप्तिं पितॄणां नात्र संशयः ।  
ब्र. पु. (42 अ. 10-11)

This passage gives a pen picture of Virajā or Jajpur situated on the bank of the river Vaitaraṇī (the remover of all kinds of sins). It says that in the Virajā maṇḍala (modern Jajpur) there is Virajā devī. By offering libations to the *piris* one can sanctify

the seven former generations (even to-day Śrāddha is performed in the river Vaitaraṇī with a gift of cow to the Brāhmaṇas). In Virajā there are other Loka Mātṛs (the seven Mothers such as Varāhi, Indrāṇī, Vaiṣṇavī, Brāhmī, Kaumārī, Māhesvarī and Nārasimhī). The river Vaitaraṇī flows by it. There is image of Svayambhū. (Here the word Svayambhū refers to Lord Śiva). There is Hari in the form of Varāha (Kroḍa means boar) and there are 8 principal tīrthas as Kapila, Gograha, Soma, Alābū, Kroḍatīrtha, Vasuka, Siddheśvara and Virajā. Offering of Piṇḍa in Virajā is praise-worthy. One may attain heaven if one gives up his life in this pilgrimage. This description of the Brahma Purāṇa is in conformity with that given by Kapila Saṁhitā in the 7th chapter. Even to-day one can find out the true testimonials in Jajpur as narrated by the Purāṇa if one witnesses the place of pilgrimage. Moreover, the Kapila Saṁhitā refers to Gayānābhi which exists in the North East corner of Virajā. The Vāyupurāṇa has mentioned Virajā as a sacred place near Nābhigayā (Vāyu Chapter 106, 58 and 105, 25) as Gayāsura had extended his body upon whom sacrifices were performed by the deities and the navel of the Gayā-sura exists in the Virajā Maṇḍala and his feet are stretched to the Pādagayā of Godāvarī districts (of Andhra stated).

The Garuḍa Purāṇa observes that shaving and fasting are observed in all tīrthas excepting Viśālā, Virajā, Gayā, Kurukṣetra (vide-Prāyaścitta-tattva). It mentions Virajā as Pitṛtīrtha. The river Vaitaraṇī is supposed to have come down from Gayā to liberate the ancestors; as says the tradition. But the birth place of this river is the mountain Gonāsikā in the district of Keonjhar of Orissa. The etymological meaning of the river Vaitaraṇī is Vitarāṇena dīyate, i e. gifts to the Brahmins and offering to the pitṛs in this river are praised. Jajpur is one of the Śaktipīṭhas according to the Devī Bhāgavata Purāṇa (7.30.40-50). After the death of Sati in the sacrifice of Dakṣa, Śiva carried her dead body and walked. Viṣṇu cut the corpse into 52 or 108 pieces with his discus and all limbs fell in different parts of India. The navel of Sati fell in Virajākṣetra. (vide Tantra Cūḍāmaṇī and Pīṭhamālā Tantra).

The Purāṇic name of Bhubaneswar is Ekāmra tīrtha or ~~Ekāmra~~ a great centre of Śaivism in Orissa and in the past it

was considered a rival of the famous Benares. The *Brahma Purāṇa* (chapter 41) rightly observes: "Tathā caivotkale deśe Kṛttivāsā Maheśvaraḥ, Sarvapāpaharam tasya kṣetram parama-durlabham. (In Utkal there is the kṣetra of Lord Śiva). It washes all sins and such places are difficult to come across.

लिंगकोटिसमायुक्तं वाराणसीसमं शुभम् ।

एकाम्रकेति विख्यातं तीर्थाष्टकसमन्वितम् ।

ब्रह्मपुराणम्—41 अ०

It has a crore of Śiva lingas and in merit it is equal to Benares. It is known as Ekāmra and has 8 principal tīrthas. The *Purāṇa* explaining the name of the kṣetra by saying that there was one Mango tree in the remote past, therefore it is known as Ekāmra-kṣetra.

एकाम्रवृक्षस्तत्रासीत् पुराकल्पे द्विजोत्तमाः

नाम्ना तस्यैव तत् क्षेत्रम् एकाम्रकमिति श्रुतम् ।

—ब्रह्मपुराणम्

According to this *Purāṇa* the tīrtha Vindusarah is an important place to offer libation to the pitṛs. It says that this tīrtha was created by the accumulation of drops of water collected from various tīrthas. So it is called Vindusarah. The *Purāṇa* enumerates the auspicious days such as Aśokāṣṭamī. The *Skanda Purāṇa* has given a mythological explanations of its equality with Benares (vide *Utkala Khaṇḍa*-12th Chapter). Śiva, after staying long with Pārvatī in house of the Himalayas (his father-in-law) started for Kāśī and lived there. It was pleased at the devotion of the king of Kāśī and promised to fight for him. It so occurred that for the king of Kāśī, Śiva had to fight against Viṣṇu. Viṣṇu ordered Śiva to quit Kāśī and live in Ekāmra Vana of Utkala (12th Chapter 58-73). According to *Kapila Samhitā* and *Ekāmra Purāṇa*, Pārvatī came to this place in the form of Gopālīnī and killed two demons Kirtī and Vāsa and in this way Vindusarah was created. The *Brahma Purāṇa* describes Ananta Vāsudeva (a deity in Bhubaneswar) in 176th chapter and advises people to have a sight of Śiva, Pārvatī, Chanda, Kārtikeya, Gaṇeśa, Bull of Śiva, Kalpa Vṛkṣa and Śavitrī.

### Notes on Important Purāṇic Places of Orissa

**Ekāmra Tīrtham** = The present Bhubaneswar which is the place of worship of Śiva. The temple of Liṅgarāja is famous for architect and sculpture. Bhubaneswar is the capital of Orissa state.

**Jajpur** = It is mentioned as Virajā Kṣetra in the Purāṇas. Jajpur is one of the Śakti Pīṭhās, and Virajā, the Śakti is worshipped here. Jajpur is a town in the district of Cuttack and it is situated on the bank of the river Vaitaraṇī, which is mentioned first in the Mahābhārata, Vana Parvan for Ch. No. chapter and in other Purāṇas. Ādi Varāha is worshipped here and there are images of seven māṭṛs (सप्तमातृका) on the bank of the Vaitaraṇī.

**Koṇārka** — The place of worship of the Sun god. It is in Puri Dist. The famous sun temple was built by the Orissa King. Narasiṃha Deva in century A. D. The temple, though in dilapidated condition, attracts numerous pilgrims and tourists. Puri — named as Puruṣottama Kṣetra, famous pilgrimage centre, and centre of worship of Lord Jagannāth.

**The Mahānadi** = The greatest river of Orissa, falls in the Bay of Bengal.

**Mahendra Parvata** = Situated in the district of Ganjam. It has been referred in the Mahābhārata.

**Rṣikulyā** = A river flowing in Ramayana, Ganjam Dist.

**Vamsadhāra** = A river flowing in Ganjam Dist.

**Suvarṇa Rekha** — A river flowing in Balasore Dist.

<<THE TEXTUAL CORRELATION BETWEEN THE  
ANONYMOUS VYĀSA-SUBHĀṢITA-SAMGRAHA AND  
SĀYAṆA'S SUBHĀṢITA-SUDHĀ-NIDHI>>

BY

BISWANATH BHATTACHARYA

व्याससुभाषितसंग्रहाख्यग्रन्थस्य संपादनं डा० लुद्विक्  
स्टर्नबार्च महोदयेन कृतमासीत् । तत्र अस्य सुभाषितसंग्रहस्य  
श्लोकानां सट्शश्लोकाः सम्पादकमहोदयेन बहुषु ग्रन्थेषु पुराणेषु च  
प्रदर्शिताः । परन्तु सायणसुभाषितसुधानिधिनामको ग्रन्थस्तस्य  
दृष्टिपथं नायातः । प्रस्तुतनिबन्धे विदुषा लेखकेन 'व्याससुभाषित-  
संग्रह'स्य ३८ श्लोकानां समानश्लोकाः 'सायणसुभाषितसुधानिधि'  
ग्रन्थेऽपि प्रदर्शिताः पाठभेदाश्चापि निदिष्टाः । निबन्धस्यारम्भे  
उभयग्रन्थयोः सामान्यपरिचयोऽपि प्रदत्तः ।]

The <<Vyāsa-Subhāṣita-Saṁgraha>><sup>1</sup> or <<Vyāsa-Sāṭaka>> is a little known South-Indian anthology of Sanskrit verses in śloka metre. It is a selection of pithy epigrams from Vyāsa's Mahā-Bhārata. The name of the compiler is not mentioned in the colophon to the text. This anonymous collection has to be classed under the saṁghāta-kāvyas.

This small text consisting of some 100 verses has now been brought to light for the first time by Dr. Sternbach. It has been edited on the basis of various sources. To be elaborate, there are two primary sources, viz., 1 Madras MS. comprising 99 verses and 1 Adyar MS. consisting in 73 verses. Besides, there are some ancillary and secondary sources like the Ceylonese Vyāsakāraya

1. <<The Vyāsa-Subhāṣita-Saṁgraha>> critically edited for the first time by Ludwik Sternbach. The Kashi Sanskrit Series, No. 193, Varanasi—1, 1969, 8° i-xxxvi+1—50 pp. Price : Rs. 10.00.

[ Dr. Sternbach in this edition of the *Vyasa-Subhāṣita-Saṁgraha* has also traced parallels of a number of the *Subhāṣita*-s of this *Saṁgraha* in the Purāṇas; e. g. v. 6 in the SKP., v. 26 in the PDP., vv. 38, 42, 52, 74, 77 in the GP.; etc.—*Editor* ]



consisting of 103 verses. Of these sources the Adyar MS. gives us the shortest version while the the Ceylonese Vyāsakāraya offers us the longest one.

What strikes us most is the fact that Vyāsa's text has been transplanted to many countries in Greater India like Tibet, Nepal, Mongolia, Burma, Ceylon, Siam, Laos, Champa and Java.

Vyāsa's text has thus survived in numerous recensions. These varied recensions have been laboriously collated in the present edition which presents us with a reconstructed Sanskrit text on the solid basis of a correlation of the sources. All the references have been consolidated in the foot-notes. This carefully documented edition of the learned editor is a monument of patient industry though spent on a small text.

The present co-ordinated edition runs up to 98 verses. There are 12 extra verses in the foot-notes. There are thus 110 verses in all.

The edited text deals with some general maxims on the different aspects of life and ethics. These maxims have not been classified topic-wise.

Nevertheless they have a universal appeal. The various recasts show amply that these verses on practical wisdom are popular alike with the Hindus, Buddhists and Jainas.

It is interesting to note that these verses tally with the famous verses of Cāṇakya and Sūkti-ratna-hāra of Kaliṅga-rāja Śūrya.

The Vyāsa-subhāṣita-saṃgraha can thus be said to have been compiled before the beginning of the 14th century A.D.

The book has been furnished with an extremely rich bibliography which testifies to the scholarly editor's acquaintance with a wide range of consulted literature, especially didactic.

But Śāyaṇa's Subhāṣita-sudhā-nidhi has<sup>1</sup> escaped the notice of Dr. Sternbach.

<sup>1</sup> << Śāyaṇa's Subhāṣita-Sudhā [—] nidhi (An anthology >> [Śāyaṇagrathitaḥ Subhāṣita-sudhā (—) nidhiḥ] critically edited with Introduction by Dr. K. Krishnamoorthy, Karnatak University, Dharwar—3, 1968, 8° i—iii+i—iii+1—16+1—249+1—39 pp. Price: Rs. 10.00 p.

So the purport of the present research paper is to show the overlooked correlation between the anonymous Vyāsa-subhāṣita-saṅgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi. The parallel verses may be tabulated below in an alphabetical order :—

1. (a) *Vyāsa* : akṣara-dvayam abhyastam nāsti nāstīti yat purā/  
tad idam dehi dehīti viparītam upasthitam//  
[V. 33, p. 12]  
(b) *Sāyaṇa* : akṣara-dvayam.....purā/  
tad ..... upasthitam//  
[2 (Artha-parvan), 125 (Kṛpāṇa-paddhati),  
v. 3, p. 160]
2. (a) *Vyāsa* : aty-alpam api sādḥūnām śilā-lekheva tiṣṭhati/  
jala-lekheva nicānām yat kṛtam tad vinaśyati//  
[V. 13, p. 5]  
(b) *Sāyaṇa* : aty-alpam .....viṣṭhati (!)/  
jala-lekheva.....vinaśyati//  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati), v.  
3, p. 198]
3. (a) *Vyāsa* : anabhyāse viṣam śāstram ajīrṇe bhojanam viṣam/  
daridrasya viṣam goṣṭhī vṛddhasya taruṇī viṣam//  
[V. 91, p. 34]  
(b) *Sāyaṇa* : anabhyāse ..... bhojanam (°nam—sic)  
viṣam/  
daridrasya .....viṣam//  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati),  
v. 4, p. 198]
4. (a) *Vyāsa* : anāhūte praveśās cāpy aprīṣṭe bahu-bhāṣaṇam/  
stutiś ca svātma-varṇasya ity evam mūrkhā-  
lakṣaṇam//  
[V. 47, p. 17]  
(b) *Sāyaṇa* : anāhūtaḥ sampraviśati aprīṣṭo bahu bhāṣate/  
balavantam ca yo dveṣṭi tam āhur mūrkhā-  
cetasam//  
[1 (Dharma-parvan), 26 Ajña-paddhati),  
v. 2, p. 33]
5. (a) *Vyāsa* : arthā grhe nivartante śmaśāne caiva bāndhavāḥ/  
su-kṛtam duṣ-kṛtam cāpi gacchantam anu-  
gacchati//  
[V. 7, p. 3]

- (b) *Sāyana* : arthā ..... mitra-bandhavaḥ/  
su-kṛtān ..... caiva gacchantam anugacchati//  
[1 (Dharma-parvan), 31 (Karma-praśaṁśa-  
paddhati), v. 3, p. 39]
6. (a) *Vyāsa* : asaj-janena samparkād anayaṁ yānti sādhabaḥ/  
madhuraṁ śītaṁ toyaṁ pāvakaṁ prāpya  
nirguṇam//  
[V. 41, p. 15]
- (b) *Sāyana* : asaj-janena saṁsargād anayaṁ.....sādhabaḥ/  
madhuraṁ .....nirguṇam//  
[2 (Artha-parvan), 134 (Saṁsarga-doṣa-  
paddhati), v. 3, p. 178]
7. (a) *Vyāsa* : asat-samparka-doṣeṇa saj-jano' pi vigarhyate/  
mārgas timira-samparkāt samo' pi viṣamāyate//  
[V. 37, p. 13]
- (b) *Sāyana* : asat-samparka-doṣeṇa ... ..... vigarhyate/  
mārgas timira-samparkāt.....viṣamāyate//  
[2 (Artha-parvan), 134 Saṁsarga-doṣa-  
paddhati), v. 1, p. 178]
8. (a) *Vyāsa* : asantuṣṭā dvijā naṣṭaḥ saṁtuṣṭāś ca mahābhṛtaḥ/  
salajjā gaṇikā naṣṭā nirlajjāś ca kulāṅgaṇāḥ//  
[V. 54, p. 20]
- (b) *Sāyana* : asantuṣṭo dvijo naṣṭaḥ santuṣṭaḥ kṣatriyas tathā/  
salajjā.....nirlajjā ca kulāṅgaṇā //  
[2 (Artha-parvan), 137 (Sāṅkīrṇapaddhati),  
v. 2, p. 198]
9. (a) *Vyāsa* : āgamād eva narakāḥ śrūyante rauravādayaḥ /  
viṣayitvaṁ daridrāṇāṁ pratyakṣaṁ narakāṁ  
viduḥ //  
[V. 45, p. 16]
- (b) *Sāyana* : āgamād.....rauravādayaḥ /  
viṣayitvaṁ..... viduḥ //  
[2 (Artha-parvan), 130 (Dāridrya-nindā-  
paddhati), v. 2, p. 171]
10. (a) *Vyāsa* : iha yat kriyate karma tat paratropabhuṇyate /  
sikta-mūlasya vṛkṣasya phalaṁ śākhāsu dṛśyate/  
[V. 26, p. 9]

- (b) *Sāyaṇa* : iha.....tat paratropabhujate /  
sikta-mūlasya.....drśyate //  
[1 (Dharma-parvan), 31 (Karma-praśaṁsā-  
paddhati), v. 1, p. 39. In 'b' the variant  
given in foot-note 2 has been accepted for  
the sake of uniformity.]
11. (a) *Vyāsa* : utsāho ripuvan mitram ālasyaṁ mitravad ripuḥ/  
amṛtaṁ viṣavad vidyā vanitā' mṛtavad viṣam//  
[V. 85, p. 32]
- (b) *Sāyaṇa* : utsāho.....ripuḥ /  
amṛtaṁ .....vidyā' mṛtavad viṣam aṅganā //  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati),  
v. 6, p. 198]
12. (a) *Vyāsa* : aiśvarya-timiraṁ cakṣuḥ paśyann api na  
paśyati /  
paścād vimalatām yāti dāridrya-gulikāñjanaiḥ //  
[V. 35, p. 12]
- (b) *Sāyaṇa* : aiśvarya-timiraṁ .....paśyati /  
paścād .....dāridrya-gulikāñjanaiḥ //  
[2 (Artha-parvan), 127 (Lakṣmī-nindā-  
paddhati), v. 1, p. 163]
13. (a) *Vyāsa* : kaṇṭakānāṁ khalānāṁ ca dvi-vidhaiva pratikriyā/  
upānan-mukha-bhaṅgo vā dūrato vā  
visarjanam //  
[V. 9, p. 3]
- (b) *Sāyaṇa* : khalānāṁ kaṇṭakānāṁ ca .....pratikriyā /  
upānan-mukha-bhaṅgo .....visarjanam //  
[1 (Dharma-parvan), 28 (Dur-jana-  
paddhati), v. 21, p. 38].
14. (a) *Vyāsa* : kartum iṣṭam aniṣṭāṁ vā kaḥ prabhur vidhinā  
vinā /  
kartāram anyam āropya lokas tuṣyati kupyati //  
[V. 73, p. 29]
- (b) *Sāyaṇa* : kartum.....vinā /  
kartāram.....kupyati //  
[1 (Dharma-parvan), 32 (Vidhi-praśaṁsā-  
paddhati), v. 5, p. 42]

15. (a) *Vyāsa* : kṛtasya karaṇam nāsti prāḡ evātaḥ parikṣyatām /  
avicintya kṛtaṁ sarvaṁ paścāt tāpāya vartate //  
[V. 55, p. 21]
- (b) *Sāyana* : kṛtasya.....parikṣyatām /  
avicintya.....paścāt-tāpāya kalpate //  
[2 (Artha-parvan), 135 (Sāmānya-paddhati), v. 31, p. 181]
16. (a) *Vyāsa* : ko 'ti-bhāraḥ samarthānām kiṁ dūraṁ vyavasāyinām /  
ko videsāḥ savidyānām kaḥ paraḥ priyavādinām //  
[V. 72, p. 38]
- (b) *Sāyana* : ko.....vyavasāyinām /  
ko.....savidyānām kaḥ.....priyavādinām //  
[2 (Artha-parvan), 137 (Sāukīrṇapaddhati), v. 14, p. 198]
17. (a) *Vyāsa* : janmāntara-śatābhyasta-viṣayeṣu matir nṛṇām /  
jarad-gaur iva sasyeṣu duḥkhena vinivāryate //  
[V. 25, p. 9]
- (b) *Sāyana* : janmāntara-śatābhyasta-viṣayeṣu gatiṁ nṛṇām /  
jarad-gaur...sasyebhyo duḥkhena vinivāryate //  
[4 (Mokṣa-parvan), 1 (Viṣaya-nindāpaddhati), v. 5, p. 242]
18. (a) *Vyāsa* : jñāna-vṛddhāḥ tapo-vṛddhāḥ vayo-vṛddhāḥ ca ye  
narāḥ /  
sarve te dhana-vṛddhasya dvāri tiṣṭhanti  
kātarāḥ //  
[V. 51, p. 18]
- (b) *Sāyana* : jñāna-vṛddhā vayo-vṛddhāḥ (o-vṛddhā—sic)  
śīla-vṛddhāḥ ca.....narāḥ /  
sarve te.....kīṅkarāḥ //  
[2 (Artha-parvan), 100 (Artha-praśamsāpaddhati), v. 2, p. 135]
19. (a) *Vyāsa* : dur-bhikṣe cāna-dātāraṁ su-bhikṣe ca hiraṇ-  
yadam /  
bhaye cābhaya-dātāraṁ svarge 'pi bahu-  
manyate //  
[V. 14, p. 5]

- (b) *Sāyaṇa* : dur-bhikṣe ..... hirapyaadam /  
bhaye.....bahu-manyate //  
[1 (Dharma-parvana , 14 (Dāna-paddhati),  
v. 6, p, 28]
20. (a) *Vyāsa* : dehīti vacanaṁ kaṣṭaṁ nāstīti vacanaṁ tathā/  
dehī nāstīti vacanaṁ mā bhūj janmani janmani//  
[V. 44, p. 16]
- (b) *Sāyaṇa* : dehīti (dehiti.....sic 1) vacanaṁ.....tathā  
dehī.....janmani//  
[2 Artha-parvan), 137 (Sankirṇapaddhati).  
v 20, p 199]
21. (a) *Vyāsa* : namanti phalitā vṛkṣā namati ca budhā janāḥ /  
śuṣka-kāṣṭhāni mūrkhāś ca bhidyante na  
namanti ca//  
[V. 23, p. 8]
- (b) *Sāyaṇa* : namanti.....janāḥ /  
śuṣka-kāṣṭhāni.....ca /  
[1 (Dharma-parvan), 26 (Ajñā-paddhati),  
v. 4, p. 33]
22. (a) *Vyāsa* : nāsti vidyā-samaṁ mitraṁ nāsti vayādhi-  
samo ripuḥ/  
na cāpatya-samaḥ sneho na ca daivāt balam//  
[V. 21, p. 7]
- (b) *Sāyaṇa* : nāsti.....nāsty avidyā-samo ripuḥ /  
na.....balam//  
[2 Artha-parvan), 137 (Sankirṇapaddhati),  
v. 1, 197]
23. (a) *Vyāsa* : nir-guṇeṣv api sattvesu dayāṁ kurvanti  
sādhavaḥ/  
na hi saṁharate jyotsnāṁ candras Cāṇḍāla-  
veśmani//  
[V. 30, p. 10]
- (b) *Sāyaṇa* : nir-guṇeṣv.....Sādhavaḥ/  
na.....Cāṇḍāla-veśmani//  
[1 (Dharma-parvan), 27 (Saj-jana-pi-d-  
dhati), v, p. 34. In 'd' the vriant given in  
foot-note 2 has been accepted for the sake  
of uniformity.]

24. (a) *Vyāsa* : nir-dhanaś cāpi kāmārthi dur-balaḥ kalaha-  
priyah/  
manda-śāstro vivādārthi tri-vidhaṁ mūrkhā-  
lakṣaṇam//  
[V. 46, p. 16]
- (b) *Sāyaṇa* : nir-dhanaś.....daridraḥ kalaha-priyah/  
manda-śāstro.....mūrkhā-lakṣaṇam//  
[1 (Dharma-parvan), 26 (Ajña paddhati),  
V. 1, p. 33]
25. (a) *Vyāsa* : prastāva-sadṛśaṁ vākyaṁ sva-bhāva-sadṛśaṁ  
priyam/  
ātma-śakti-samaṁ kopaṁ yo jñāti sa paṇḍitaḥ//
- (b) *Sāyaṇa* : prastāva-sadṛśaṁ.....priyam/  
ātma-śakti-samaṁ.....panditaḥ//  
[1 (Dharma-parvan), 25 (Vidvat-paddhati),  
v. 3, p. 32]
26. (b) *Vyāsa* : bhuktvā niviśataḥ sthaulyaṁ tiṣṭhato bala-  
vardhanam/  
āyus ca kramato nityaṁ mṛtyur dhāvati  
dhāvataḥ//  
[V. 59, p. 23]
- (b) *Sāyaṇa* : bhuktvopaviśatas (bhuktopa.....sic !) tundaṁ  
(tuṅgaṁ—sic ?) balaṁ bhavati tiṣṭhataḥ/  
āyus caṅkramato mṛtyuḥ svapato dhāvato  
sukham//  
[2 (Artha-parvan), 137 (Saṅkīrṇa-paddhati),  
v. 21, p. 1991]
27. (a) *Vyāsa* : bhramanto dehi dehīti bhikṣaṁ prati vinir-  
gataḥ/ (prativinirgataḥ.....sic)  
apradānasya daur-ātmyaṁ kathayanti sva-  
mūrtibhiḥ//  
[V. 19, p. 7]
- (b) *Sāyaṇa* : bhramanto.....prati vinirgataḥ/  
apradānasya mādātmyaṁ kathayanti sva-  
mūrtibhiḥ//  
[2 (Artha-parvan), 130 (Dāridrya-nindā-  
paddhati), v. 6, p. 171]

28. (a) *Vyāsa* : maraṇān nāparaṁ duḥkham uktam astīti  
paṇḍitaiḥ/  
nūnaṁ para-gr̥ha-dvāre na te kṣaṇam api  
sthitāḥ//  
[V. 29, p. 10]
- (b) *Sāyaṇa* : maraṇān.....astīti uktam maharṣibhiḥ/  
kutaḥ para-gr̥ha-dvāre na kṣaṇam tair avasthi-  
tam//  
[2 (Artha-parvan), 132 (Yācñā-paddhati),  
v. 2, p. 175]
29. (a) *Vyāsa* : mahadbhir baddha-vairasya vipattir api  
śobhate/  
danta-bhaṅgo pi nāgānāṁ ślāghyo giri-  
vidāraṇe//  
[N. 40, p. 14]
- (b) *Sāyaṇa* : mahadbhir.....śobhate/  
danta-bhaṅgo....., giri-vidāraṇe//  
[2 (Artha-parvan), 121 (Mahat-paddhati),  
v. 2, p. 155]
30. (a) *Vyāsa* : yaḥ karoti naraḥ pāpaṁ na tasyātmā dhruvaṁ  
priyaḥ//  
ātmanaiva kṛtaṁ pāpam ātmanaivopabhu-  
yate//  
[V. 64, p. 25]
- (b) *Sāyaṇa* : yaḥ.....priyaḥ/  
ātmanaiva.....ātmanaivopabhu-  
yate//  
[1 (Dharma-parvan), 34 (Karma-praśaṁsā-  
paddhati), v. 9, p. 40]
31. (a) *Vyāsa* : rāgo nāma manaḥ-śalyaṁ guṇa-draviṇa-  
taskaraḥ/  
Rāhur vidyā-śaśāṅkasya tapo-vana-hutaśanaḥ//  
[V. 56, p. 21]
- (b) *Sāyaṇa* : rāgo.....manaḥ-śalyaṁ guṇa-draviṇa-taskaraḥ/  
Rāhur.....tapo-vana-hutaśanaḥ//  
[4 (Mokṣa-parvan), 1 (Viṣaya-nindā-padd-  
hati), v. 1, p. 242]
32. (a) *Vyāsa* : rūpa-yauvana-saṁpannā viśāla-Kula-samb-  
havaḥ/  
vidyā-hīnā na śobhante nir-gandhā iva  
kirmūkāḥ//  
[V. 57, p. 22]



- (b) *Sāyaṇa* : rūpa-yauvana-saṁpannā viśāla-kula-saṁbhavāḥ/  
vidyā-hīnā.....kiṁśukāḥ//  
[4 (Mokṣa-parvan), 15 (Sāṅkīrṇapaddhati), v. 8, p. 248]

33. (a) *Vyāsa* : varāṁ taskara-saṁbandhaḥ sādhubhiḥ saha  
saṅgamāt/  
taskaro hi haraty arthaṁ sādhus tu hṛdayaṁ  
haret//  
[V. 82, p. 31]

- (b) *Sāyaṇa* : varāṁ taskara-saṁbandhaḥ su-janaiḥ saha  
saṅgamāt/  
taskaro.....haret//  
[4 (Dharma-parvan), 27 (Saj-jana-paddhati), v. 7, p. 34]

34. (a) *Vyāsa* : vidvattvaṁ ca nṛpatvaṁ ca naiva tulyaṁ  
kadācana/  
sva-deśe pūjyate rājā vidvān sarvatra pūjyate//  
[V. 62, p. 24]

- (b) *Sāyaṇa* : vidvattvaṁ.....kadācana/  
sva-deśe.....pūjyate//  
[1 (Dharma-parvan), 25 (Vidvat-paddhati), v. 1, p. 32]

35. (a) *Vyāsa* : vidvadbhir abhisambandhād adhamo bhājanāṁ  
bhavet/  
pāśāṇo 'pi maṇi-sparśaj jāyate bhūṣaṇāṁ  
param//  
[V. 98, p. 36]

- (b) *Sāyaṇa* : vidvadbhir abhisambandhād.....bhavet/  
pāśāṇo.....param//  
[2 (Artha-parvan), 133 (Saṁsarga-guṇa-paddhati), v. 5, p. 176]

36. (a) *Vyāsa* : vipattau kiṁ viśādena saṁpattau vismayena  
kim/  
bhavitavyaṁ bhavaty eva karmaṇām idrśī  
gatiḥ//  
[V. 27, p. 28]

- (b) *Sāyaṇa* : vipattaū.....sampattaū ca smayena kim/  
bhavitavyam.....idrśī (<sup>0</sup>śam—sic!)  
gatiḥ//  
[I (Dharma-parvan), 31 (Karma-praśaṃsā-  
paddhati), v. 10, p. 40]

37. (a) *Vyāsa* : śateṣu jāyate śūrah sahasreṣu ca paṇḍitaḥ/  
vaktā śata-sahasreṣu dātā bhavati vā na vā//  
[V. 92, p. 35]

- (b) *Sāyaṇa* : śateṣu.....paṇḍitaḥ/  
vaktā.....vā//  
[I (Dharma-parvan), 14 (Dāna-paddhati),  
v. 1, p. 27]

38. (a) *Vyāsa* : sādhoḥ prakupitasyāpi na mano yāti vikriyāṃ/  
na hi tāpayitum śakyam samudrāmbhas tṛṇol-  
kayā//  
[V. 3, p. 2]

- (b) *Sāyaṇa* : sadhoḥ paruṣa-vakyena na...vikriyāṃ/  
na.....sāgarāmbhas tṛṇolkayā//  
[I (Dharma-parvan), 27 (Saj-jana-paddhati),  
v. 3, p. 34]

Thus we find that there is a textual correspondence of as many as 38 verses between the anonymous *Vyāsa-subhāṣita-saṃgraha* and *Sāyaṇa's Subhāṣita-sudhā-nidhi*. The wordings of the parallel verses tally verbatim in most cases. At times we meet with some minor and negligible variants. A careful comparison of the corresponding verses of the two texts is helpful for the mutual check-up and correction of the readings.

Did *Sāyaṇa* utilise the *Vyāsa-subhāṣita-saṃgraha* for his anthology or both the compilers hunt up the same source? We hesitate to hazard any categorical reply to either query in the absence of any solid 'hetu' at our disposal at the present date.

## BOOK REVIEWS

**Sanskrit Essays on the Value of the Language and Literature :** By Dr. V. Raghavan, Published by the Sanskrit Education Society, Madras, 1972, Price Rs. 6/-

The Sanskrit Education Society of Madras has done a real service to the cause of Sanskrit in publishing this collection of papers prepared by Dr. V. Raghavan for various occasions during the past quarter of a century, i. e., from 1948 to 1972. Some of the papers have already appeared in dailies and periodicals and others were presented at learned Conferences and Seminars. They cover various aspects of Sanskrit from its place in the language-Study in the schools to its role in the higher spheres of Education and research. These papers make a survey of Sanskrit through the ages and its influence over the greater part of Asia, and of its relation to the importance of the study of Sanskrit in the academic world of today.

It is a matter of great pleasure that this collection has been brought out soon after the first International Sanskrit Conference held in New Delhi in March 1972. This collection contains the texts of the 14 papers of Dr. Raghavan and consists of 143 pages besides a Foreward by the President of the Sanskrit Education Society and the Preface by the author.

The papers included in this collection are as follows :—

1. Sanskrit in a free India; 2. Sanskrit our priceless Heritage; 3. The Lingua Franca of India; 4. The Legacy of Sanskrit; 5. The Role of Sanskrit in Indian culture; 6. Sanskrit as an Integrating Factor; 7. Sanskrit through the Ages; 8. Sanskrit

and Epigraphy; 9. Utilisation of literary material in Sanskrit; 10. Problem of Sanskrit in South India; 11. Sanskrit and Hindi; 12. Simplified Sanskrit; 13. A Common Script; 14. Sanskrit round the World.

This important and valuable collection deserves a careful study by lovers of Sanskrit language and learning.

—A. S. Gupta.

**The Aryan Ecliptic Cycle** : By H. S. Spencer, printed by D. G. Buxey from Turf Printing Works, Bombay. Published by H. P. Vasvani from 1, Rajkamal, Poona 2. First printing : 1965. pp. 442+3 Maps.

This volume is a work of hard labour and original thinking. It reveals a vast knowledge of Sanskrit and Avestan literature. The work is, to some extent, based on the theories propounded by Bal Gangadhar Tilak about the antiquity of the Vedas and the Arctic home of the Aryans, in his books '*Orion*' and '*The Arctic Home in the Vedas*'; but in addition it also utilises such works as '*Civilizations of the Eastern Iranians*' by Dr. Geiger, '*Ethical Conceptions of the Gathas*' by J. M. Chatterjee and some important works on physical sciences and Astronomy. Lokmanya Tilak proves the antiquity of the Vedas by taking Vedic civilization back to the Orion or the Mrgasiras period of the Vernal Equinoxes, but he could not go further back, for he had not the benefit of the parallel Iranian scriptures and traditions which the author has fully utilised in the present work.

In this work, the author has tried to give glimpses into ancient Indo-Iranian religions from 25628 B.C. to 298 A. D. i. e. during the whole of the last Ecliptic Cycle which he has fixed as lasting from 25628 B. C. to 298 A. D. by means of the calculation of the precession of the Equinoxes.

The whole thesis propounded in this work is "based upon the Law of Periodicity or cycles which holds good in physical sciences like Chemistry, Physics and Astronomy and which.....holds good also in the case of spiritual cycles", (p. 19).

The author concludes that the original home of the undivided Aryans was North Polar region in which they lived during the Ice-Age in the reign of Yim Vivanghao or Yama Vivasvat. The migration of these Aryans to the South began in about 10,000 B.C. when the last Ice-Age closed.

One of the theories developed by the author is cyclic and successive appearances of Zarathustra, Śrī-Kṛṣṇa and Jesus Christ. Zarathustra began his mission among the Iranian Aryans who accepted it fully, but not the Indian Aryans. He had, therefore, to take birth again amongst the latter as Śrī Kṛṣṇa. Then for the sake of the other sections of the Aryan race scattered over European territories, he had again to take birth as Jesus Christ.

The author identifies Zarathustra with Nārāyaṇa who according to the Mahābhārata incarnated as Śrī Kṛṣṇa. He also identifies Zarathustrianism with the Nārāyaṇīya or Pāñcarātra sect of the Bhāgavatas (pp. 254 ff). These theories of the author may remain controversial; hence, he is forced to quote the alternative opinion of J. M. Chatterjee from his book 'Ethical Conceptions of the Gāthā' (p. 169) as follows :—"Even if one persists in denying the identity of the Pancharatra sect with the Zarathustrian Church, that of Narayana with Zarathustra, there is no reason for his denying that there is a striking resemblance between the Pancharatra sect and the Zarathustrian cult..." (p. 260).

In the beginning of the book there is the learned Foreword written by Dr. G.P. Ramaswami Aiyer. The author's Introduction

July, 1973 ]

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covers about 100 pages. The book is divided into five chapters. Bibliography, Glossary and Index are also given at the end.

The book provides interesting and valuable data for the comparative study of the cultures and religions of the two great divisions—Iranian and Indian—of the Ancient Aryans.

—A. S. Gupta

## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

( January-June, 1973 )

### WORK ON THE VARĀHA PURĀṆA

#### Collation

For the purpose of constituting the text of the *Varāha Purāṇa* a number of Manuscripts have been collated. The list of Manuscripts collated upto December 1972 has already been given in the last review of the activities published in *Purāṇa*, XV. 1. In addition to these manuscripts, the transcripts of the two manuscripts (D. 10130 and D. 10134) received from the T.M.S. Saraswati Mahal Library, Tanjore have also been collated.

The Bengali Manuscripts received from the Asiatic Society Calcutta, and the microfilm of the Bengali Ms. of the Sanskrit College, Calcutta and the two Devanāgarī Manuscripts received from the Oriental Research Institute, Jodhpur are being collated. The microfilm of a Devanāgarī M.S. No. 111 received from the British Museum, London, is also being collated. The microfilms of the two Grantha Manuscripts (K. 6807 and K. 6808) from the India Office Library, London, and the transcript copy of a Grantha Manuscript of the *Kṣetra-Kāṇḍa Saṁhitā* of the *Varāha* from the Govt Oriental Manuscripts Library, Madras have also been received.

#### Collection of the Varāha Purāṇa Quotations :

Dharma-śāstra Nibandhas have drawn upon the *Varāha Purāṇa* also. The work of collection of these quotations of the *Varāha Purāṇa* from the Nibandhas is in progress. *Varāha Purāṇa* quotations from a number of volumes of the *Kṛtyarat-nākara* of Lakṣmīdhara and of the *Caturvarga-cintāmaṇi* of Hemādri have already been collected.

#### OTHER WORKS

##### *Purāṇa Pāṭha and Pravacana*

1. Recitation of the complete text of the *Devī-Bhāgavata* was done by Pt. Hiraṇi Misra of the *Purāṇa* Department from

# सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७३)

## बराहपुराणकार्यम्

### पाठसंवादः

बराहपुराणस्य पाठनिर्धारणार्थं बहवो हस्तलेखाः संवादिताः । तत्र दिसम्बर १९७२ यावत् संवादितहस्तलेखानां सूची 'पुराणम्' पत्रिकायाः पूर्वस्मिन्नङ्के (१५.१) सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे प्रदत्ताऽस्ति । तदनन्तरं टी० एम० एस० सरस्वतीमहल पुस्तकालय तञ्जीरतः द्वयोः हस्तलेखयोः प्रतिलिपिप्रती प्राप्ते । तयोः प्रतिलिपि-हस्तलेखयोरपि (संख्या डी १०१३० तथा डी १०१३४) पाठसंवादकार्यं संपन्नम् ।

सम्प्रति एशियाटिक सोशायटी कलकत्ता इत्यतः प्राप्तस्य वङ्गीय-लिपिहस्तलेखस्य, संस्कृतकालेज कलकत्ता इत्यतः प्राप्तस्य वङ्गीयलिपिहस्त-लेखस्य माइक्रोफिल्मप्रतेः तथा प्राच्यशोधसंस्थान जोधपुर इत्यतः प्राप्तयोर्द्वयोर्देवनागरीलिपिहस्तलेखयोश्च पाठसंवादकार्यं प्रचरति । ब्रिटिश-म्युजियमलाइब्रेरी, लण्डन, इत्यतः प्राप्तस्य १११ संख्याकस्य देवनागरी-हस्तलेखस्य 'माइक्रोफिल्म' प्रतेरपि पाठसंवादकार्यं क्रियमाणं वर्तते । इण्डिया आफिस लाइब्रेरी, लण्डन इत्यतः द्वयोर्ग्रन्थलिपिहस्तलेखयोः (संख्या के० ६८०७ तथा के० ६८०८) 'माइक्रोफिल्म' प्रती अपि प्राप्ते तथा गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी मद्रास इत्यतः बराहपुराणस्य क्षेत्रकाण्ड संहितायां ग्रन्थलिप्यां लिखितस्य हस्तलेखस्य प्रतिलिपिप्रतिः अपि प्राप्ताऽस्ति ।

### बराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रनिबन्धेषु बराहपुराणस्यापि उद्धरणान्युपलभ्यन्ते अतः निबन्धेषु बराहपुराणस्योद्धरणानां संकलनं क्रियमाणं वर्तते । इदानीं लक्ष्मीधरस्य कृत्यरत्नाकरात् तथा हेमाद्रेश्चतुर्वर्गचिन्तामणेश्चानेकेभ्यः खण्डेभ्यः बराहपुराणस्य उद्धरणानां संकलनमेव संपाद्यते ।

### पुराणपाठः प्रवचनञ्च

१. पुराणविभागस्थेन पण्डितहीरामणिमिश्रेण संपूर्णदेवीभागवतस्य पारायणं ४.२.७३ दिनाङ्कमारभ्य ११.२.७३ दिनाङ्कं यावत् (माघ-शुक्ल



4.2.73 to 11.2.73 (Māgha Śukla 1 to 9) in the Sumeru temple of Ramnagar. *Pravacana* on it was given in the evening by Pt. Narayan Shastri Kelkar.

2. *The Kārma Purāṇa* was recited by Pt. Hiramani Misra from 21.2.73 to 3.3.73 (Phālguna Kṛṣṇa 2 to 14) in the Śiva temple of Ramnagar. The *pravacana* on it was given by Pt. Thakur Prasad Dwivedi.

3. *The Adhyātma Rāmāyaṇa* was recited by Pt. Ramanugraha Sharma from 4.4.73 to 11.4.73 (Caitra Śukla 1-9) in the Śrī Rāma Temple of Janakpur, Ramnagar. The discourses on it were given by Pt. Ramlakṣman Acharya, a Sanskrit Scholar of Varanasi of a riped old age.

### Veda Pārāyaṇa

The complete text of the *Taittirīya Śākha* of the *Kṛṣṇa Yajurveda* including its *Brahmaṇas* and *Upaniṣads* was recited from memory by Pt. Rammurti Sharma from 4.2.73 to 17. 2. 73 (Māgha Śukla 1-15) in the Vyāsa temple of Ramnagar Fort. Pt. Ramchandra Ghanapathi was the Śrotā. On the conclusion of the Pārāyaṇa, the usual 'dakṣiṇā' of Rs. 101 was given. A special 'dakṣiṇā' of Rs. 1001 was also given by the Maharaja Kashiraj Dharmakarya Nidhi. It is contemplated by the Trustees of the Dharmakarya Nidhi to increase the 'dakṣiṇā' to a decent amount, keeping in view the labour involved in the *pārāyaṇa* from memory and the non-availability of such Vedic scholars. It is hoped that by this gesture traditional Vedic scholars would be encouraged to keep up the traditions of memorising the Vedas in order to preserve this most ancient and sacred literature.

### Scholars who contacted the Purāṇa Department

1. Mr. Wayne Begley, Associate Professor of Oriental Art, University of Iowa, U.S.A. requested permission to quote from the translation of the Vāmana Purāṇa published by the All-India Kashiraj Trust, the passages (56, 24-27, 67, 6-19) on *Sudarśana Cakra* for his book : *Iconography of Sudarśana Cakra*. (His letter of January 8, 1973).

2. Shri Naresh Kumar, M.A., M.Ed., Ghaziabad, working on Dr. V.S. Agrawala's works wanted some guidance and information about his work (Letter 17.1.73).

१-९ यावत्) रामनगरस्थसुमेरुमन्दिरे कृतम् । सायं समये इदं पुराणमधि-  
कृत्य पण्डितनारायणकेलकरमहोदयेन प्रवचनं कृतम् ।

२. रामनगरस्थे शिवमन्दिरे २१.७.७३ आरम्भ ३.३.७३ यावत्  
(फाल्गुन कृष्ण २-१४) कूर्मपुराणस्य पारायणं पण्डितहीरामणिमिश्रेण  
कृतम् । अस्मिन् विषये सायं-समये पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं  
कृतम् ।

३. रामनगरस्थे श्रीरामस्य जनकपुरमन्दिरे ४.४.७३ दिनाङ्कमारभ्य  
११.४.७३ दिनाङ्कं यावत् (चैत्रशुक्ल १-९) अध्यात्मरामायणस्य पारायणं  
पण्डितरामानुग्रहशर्मणा कृतम् । एतद्विषये वाराणसेयेन वयोवृद्धेन विदुषा  
रामलक्ष्मणाचार्येण प्रवचनं कृतम् ।

### वेदपारायणम्

कृष्णयजुर्वेदस्य तैत्तिरीयशाखायाः ब्राह्मणोपनिषद्भ्यां सह संपूर्णायाः  
संहितायाः स्मृत्याधारेण पाठः पण्डितराममूर्तिशर्मणा ४.२.७३ दिनाङ्कमारभ्य  
१७.२.७३ दिनाङ्कं यावत् (माघशुक्ल १-१५) रामनगरदुर्गस्थे व्याममन्दिरे  
कृतः । पण्डितरामचन्द्रधनपाठी अस्य पाठस्य श्रोता आसीत् । पारायण-  
पूतौ १०१ रूप्यकाणां पूर्वनिर्धारिता दक्षिणा प्रदत्ता । महाराजकाशि-  
राजधर्मकार्यनिधिन्यासेन १००१ रूप्यकाणां विशिष्टा दक्षिणाऽपि पाठकर्त्रे  
प्रदत्ता । स्मृत्याधारेण अस्मिन् पाठकर्मणि श्रमं विचार्य तथा एतादृशानां  
वैदिकविदुषामसौलभ्यं विचार्य महाराजकाशिराजधर्मकार्यनिधेः न्यासि-  
मण्डलेन अस्यां दक्षिणायामुचिता वृद्धिः कर्तव्येतिविचारः क्रियते ।  
आशाऽस्ति अनेन प्रयासेन वैदिका विद्वांसः वेदानां स्मृत्याधारेण पाठस्य कार्यं  
उत्साहिता भवेयुर्येन इदं सर्वप्राचीनं पवित्रं च साहित्यं सुरक्षितं भवेत् ।

### पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. इवोआ (यू० एस० ए०) विश्वविद्यालये प्राच्यकलायाः  
सहाध्यापकः श्री वेयने बेगले (Mr. Wayne Begley) महोदयः सर्व-  
भारतीयकाशिराजन्यासस्य वामनपुराणस्य अँग्लभाषानुवादसंस्करणार्थं  
स्वकीये पुस्तके सुदर्शनचक्रविषयकांशस्य (५६-२४-२७; ६७.६-१६)  
उद्धरणार्थमनुमतिं प्रार्थितवान् । तस्य पुस्तकस्य नाम Iconography  
of the Sudarśana Cakra अस्ति (तस्य ८.१.७३ दिनाङ्कितं पत्रम्) ।

२. गाजियाबादवास्तव्यः श्रीनरेशकुमारमहोदयः डा० बासुदेव-  
शरणअग्रवालस्य कृतीनां विषये अनुसंधानं करोति । स्वकार्ये काचित्  
सूचनां निर्देशं च प्रार्थितवान् (तस्य १७.१.७३ दिनाङ्कितं पत्रम्) ।

3. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (Rajasthan). He visited our Purāṇa Department on 15-1-73. In his letter of February 12, 1973 he writes :—"I am thankful to you personally for giving me time and advice at the time of my visit to your office. This Institution will remain in touch with you to receive advice and guidance..."

4. Dr. S. L. Srivastava, Department of Sociology, University of Rajasthan, Jaipur, inquired about the origin of the worship of Goddess *Santoshī Mātā* so prevalent now a days in Rajasthan, U.P., etc. (letter 23-2-73).

5. Dr. Ludwik Sternbach, Professor, University of Paris, and a Member of our Editorial Board requested to trace the following śloka in the Purāṇas:

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।  
उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥

(letter 14-3-73)

6. Sri N. Sambamurti Gupta, Temple Executive Officer, Chirala (A.P) inquired about the availability of the '*Vāsavi Kanyakā Purāṇam*' and the '*Vaiśya Caritam*' (Letter 2-3-72)

7. Prof. Wendy O'Flaherty, Oxford, writes in her letter : "I have just finished a major work on the Purāṇas, which is to be published by the Oxford University Press. I wish that I could have used your new edition of the *Kūrma Purāṇa* for it." (Letter 1 May, 1973).

#### **Scholars who visited the Purāṇa Department**

1. Goswami Shri Vrajaraja Maharaj, Head of the Vallabha Maṭha, Ahmedabad, Gujrat—(on 8-1-1973).

2. Prof. P. C. Jain, President, Institute of Higher Studies. and Research, Jaipur (On 15-1-73).

3. Dr. A.L. Basham, Prof. Australian National University, Canberra. (On 23-1-73).

4. Dr. Lallan ji Gopal, Head of the Philosophy Department B.H.U., Varanasi—(on 23-1-73).

३. जयपुरनगरस्थ 'इन्स्टीच्यूट आफ हायर स्टडीज एण्ड रिसर्च' इत्यस्याः संस्थायाः अध्यक्षः प्रो० पी० सी० जैनमहोदयः १५.१.७३ दिनाङ्के पुराणविभागं दृष्टवान् । सः स्वीये १२.२.७३ दिनाङ्किते पत्रे लिखितवान् 'मम भवतः संस्थाया अवलोकनावसरे भवत्कर्तृकसमयदानार्थं परामर्शदानार्थं च अहं कृतज्ञोऽस्मि । एषा संस्था मन्त्रणार्थं निर्देशार्थं च भवता सह संपर्कं स्थापयिष्यति ।'

४. जयपुरनगरस्थे राजस्थानविश्वविद्यालये समाजशास्त्रस्य अध्यापकः श्री एस० एल० श्रीवास्तवमहोदयः राजस्थाने उत्तरप्रदेशे च प्रामुख्येन प्रचलिताया संतोषीमातापूजायाः उद्भवविषये सूचनां प्राथितवान् (तस्य २३.२.७३ दिनाङ्कितं पत्रम्) ।

५. 'पुराणम्' पत्रिकायाः सम्पादकमण्डलस्य सदस्यः पेरिसविश्व-विद्यालये अध्यापको डा० लुडविकष्टर्नवाखमहोदयः अधोनिर्दिष्टस्य श्लोकस्य पुराणेषु मूलज्ञानार्थं जिज्ञासितवान् :—

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।

उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥

(तस्य १४.३.७३ दिनाङ्कितं पत्रम्)

६. चिरला (आन्ध्रप्रदेशे) मन्दिराणाधिशाली-अधिकारी श्री एन० साम्बमूर्तिमहोदयः 'वासवीकन्यका पुराणम्' 'वैश्यचरितम्' नाम्नोर्ग्रन्थयो-रुपलब्धिविषये जिज्ञासितवान् (तस्य २३.३.७३ दिनाङ्कितं पत्रम्) ।

७. 'आक्सफोर्ड' वास्तव्या डा० वेन्डी ओपलाहर्टी महाशया स्वीये पत्रे लिखितवती 'अहं पुराणविषये एकस्य महत्त्वपूर्णस्य ग्रन्थस्य लेखनं सद्य एव समापितवती । अस्य ग्रन्थस्य प्रकाशनं आक्सफोर्डविश्वविद्यालयमुद्रणा-लये भविष्यति तत्र भवद्भिः प्रकाशितस्य नवीनसंस्करणभूतस्य कूर्मपुरा-णस्योपयोगः स्पृहणीय आसीत् । (तस्याः १.५.७३ दिनाङ्कितं पत्रम्) ।

### पुराणविभागे आगता विद्वांसः

१. गोस्वामी श्री वज्रराजमहाराजः—अहमदाबादनगरस्थवल्लभ-मठस्याध्यक्षः (८.१.७३ दिनाङ्के) ।
२. श्री. पी. सी. जैनमहोदयः—उच्चाध्ययनानुसन्धानसंस्थान जयपुराध्यक्षः (१५.१.७३ दिनाङ्के) ।
३. केनवरानगरस्थ आस्ट्रेलियनराष्ट्रिय विश्वविद्यालयस्याध्यापकः डा. ए. एल. बाशममहोदयः (२३.१.७३ दिनाङ्के) ।
४. काशीहिन्दुविश्वविद्यालयस्य दर्शनविभागस्याध्यक्षः डा० लल्लनजी गोपालमहोदयः (२३.१.७३) ।

## ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST.

### Mangalotsava

The *Maṅgalotsava* (formerly called the Buḍhava Maṅgala) was celebrated this year from March 20 to 22 (Tuesday to Thursday), after the Holi festival, under the patronage of Maharaja Kashinaresh, Dr. Vibhuti Narain Singh at his Ramnagar Palace. The programme was arranged by the B.H.U. Faculty of Music. The programme consisted of Karpātic Music on the first day, the Bharata Nāṭyam on the second day, and the Hindustani vocal and instrumental music on the concluding day. The programme concluded with the 'Vicitra Viṇā' performance by Prof. Lalmani Misra, Dean of the Music Faculty.

### Teaching of Nyāya

The teaching of Nyāya continued during the whole year under the guidance of Pt. Rajeshwar Shastri Dravid, and students are making rapid progress.

### Maharaja Banaras Vidya Mandir Museum

The Museum run by this Trust is getting popular day by day. Indians as well as foreign tourists visit the Museum throughout the year. The Trust has also brought out a well-get-up illustrative guide book on the various sections of the Museum. The guide book has been prepared by Dr. Vinod P. Dwivedi of the National Museum, New Delhi.

## ACTIVITIES OF MAHARAJA UDIT NARAIN MĀNASA-PRACĀRA NIDHI

The *Navāhna pūrāṇa* of the *Rāma Corita Mānasa* was performed from May 4 to 13 (Vaiśākha Śukla 2-10) in the temple of Śrī Rāma, at Chakia, District Varanasi. Mass recitation of the *Mānasa* was held there daily in the morning for the nine days, and on the concluding day, the *havana* was performed and Brāhmaṇas were fed.

In the ceremony on each of these nine days, the *Kathā* of the *Rāmacarita Mānasa* was narrated in the Kālī Temple of Chakia. About five thousand people from far off villages gathered to listen to the *Kathā*. On the tenth day the Kālī temple Jayantī was celebrated with great enthusiasm.

### महाराज बनारस विद्यामन्दिर न्यासस्य कार्यविवरणम्

होलीमहोत्सवानन्तरम् अस्मिन् वर्षे मार्चमासस्य २०-२२ दिनाङ्केषु रामनगरदुर्गे मङ्गलोत्सवस्यायोजनमासीत् । अस्योत्सवस्य प्राचीनाभिधानं 'बुढ़वा मङ्गल' आसीत् । उत्सवस्यास्य संपादनं तत्र भवतः काशीनरेशस्य डा० विभूतिनारायणसिंहमहोदयस्य संरक्षणे सञ्जातम् । कार्यस्यास्य आयोजनं काशी हिन्दूविश्वविद्यालयस्य सङ्गीतसङ्कायेन विहितः । तत्र कार्यक्रमेषु प्रथमदिवसे कर्नाटकसङ्गीतस्य, द्वितीयदिवसे भरतनाट्यस्य प्रदर्शनमभूत् चरमदिवसे च हिन्दुस्तानी कण्ठसङ्गीतस्य, वाद्यसङ्गीतस्य च आयोजनमभूत् । उत्सवस्यास्य समापनं सङ्गीतसङ्कायाध्यक्षेन श्रीलालमणि-महोदयेन विचित्रवीणावादनप्रदर्शनेन संपादितम् ।

### न्यायशास्त्रस्याध्यापनम्

संपूर्णवर्षे पण्डितराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने न्यायशास्त्राध्यापनकार्यं सुचारुतया प्रचलितम् । छात्रैः समुचिता समुन्नतिः प्रदर्शिता ।

### महाराजबनारस विद्यामन्दिर न्यासस्य संग्रहालयः

न्यासेनानेन संचालितः संग्रहालयोऽनुदिनं ख्यातिपथमारोहति । भारतीया वैदेशिकाश्च बहवः पर्यटका संग्रहालयमद्राक्षुः । न्यासेन संग्रहा-लयस्य तत्तदङ्गानां परिचायिका सचित्रा एका निर्देशपुस्तिका प्रकाशिता । एषा निर्देशिका देहली राष्ट्रियसंग्रहालयस्थेन डा० विनोद पी० द्विवेदिना निमिता ।

### महाराजउदितनारायणमानसप्रचारनिधिन्यासस्य कार्यविवरणम्

अस्य न्यासस्य तत्त्वावधाने मई मासस्य ४-१२ दिनाङ्केषु (वैशाख शु० २-१०) वाराणसी जनपदस्थचक्रियानगरस्थे श्रीराममन्दिरे रामचरित-मानसस्य नवाहपारायणं सम्पन्नम् । नवदिनं यावत् प्रतिदिनं प्रातःकाले सामूहिकं पारायणं संजातम् । तत्र समाप्तिदिवसे हवनानन्तरं ब्राह्मणभोजनमपि सम्पन्नम् ।

प्रतिदिनं सायङ्काले तत्रस्थे कालीमन्दिरे रामचरितमानसमधिकृत्य प्रवचनमपि सम्भवत् । कथाश्रवणार्थं दूरग्रामेभ्यः समागतानां कथाश्रवणोत्सुकानां भक्तानां संख्या प्रतिदिनं पञ्चसहस्रादपि अधिका आसीत् । दशमे दिवसे च कालीमन्दिरस्य जयन्ती सोत्साहं सम्पन्ना ।

### ACTIVITIES OF MAHARAJA PRABHU NARAIN SINGH PHYSICAL-CULTURE TRUST.

In order to popularise Indian gymnastics known as *Malakhm* and to impart a sense of physical fitness and alertness in the children of the Primary Schools of Ramnagar, the Trust is proposing to run a *Malakhm*-class under the auspices of the B.H.U. Shri Karan Singh, the Head of Sports, B.H.U. is taking keen interest in this direction.

### ACTIVITIES OF MAHARAJA KASHIRAJ DHARMAKĀRYA NIDHI.

As already mentioned, the Dharmakarya Nidhi gave a handsome *dakṣiṇā* of Rs. 1001 to the scholar who recited the complete *Taittirīya śākhā* of the Kṛṣṇa Yajurveda in the Vyāsa temple in February last. The Trustees are contemplating to increase this *dakṣiṇā* further.

Maharaja Balwant Singh Degree College, Gangapur, sent out its first batch of students for the B.A. Part I Examination of the Gorakhpur University. The College authorities are planning to start classes in English and Geography. Major Shri S.L.Dar, former Registrar of the B.H.U. has been appointed as the Secretary of the College, who would look after its academic activities also.

Maharani Ram Ratan Kunvari Sanskrit Pāṭhaśālā of the Ramnagar Fort is imparting teaching in various Sanskrit subjects. Two of its student appeared for the Madhyamā exam. of the Vārāṇaseya Sanskrit University and three students appeared for the Prathamā Exam. of the said University this year.

### महाराजप्रभुनारायणशारीरिकविकासन्यासस्य कार्यविवरणम्

‘मलखम’ नाम्ना प्रसिद्धाया भारतीयक्रीडायाः प्रचारार्थं तथा च रामनगरस्थप्रारम्भिकपाठशालानां छात्रेषु शारीरिकयोग्यता-चैतन्ययोश्च विकासार्थम् एष न्यासः हिन्दूविश्वविद्यालयस्यस्थ क्रीडाविभागे अध्यक्षपदमलंकुर्वतः श्रीकर्णसिंहमहोदयस्य निर्देशने मलखमशिक्षाभ्यासार्थं विचारः करोति । श्रीकर्णसिंहमहोदयः अस्मिन्कार्ये स्वरुचि प्रदर्शयति ।

### महाराजकाशिराजधर्मकार्यनिधेः कार्यविवरणम्

यथा प्रथमं निर्दिष्टमनेन न्यासेन गते फरवरीमासे व्यासमन्दिरे कृष्णयजुर्वेदस्य संपूर्णतैत्तिरीयशाखायाः पारायणावसरे पारायणकर्त्रे १००१ रूप्यकाणां विशिष्टा दक्षिणा प्रदत्ता । दक्षिणायामधिकवृद्धचर्थं न्यासधारिणः विचरशीलाः सन्ति ।

अनेन न्यासेन संचालितस्य महाराजबलवन्तसिंहमहाविद्यालयस्य छात्राः प्रथमं गोरखपुरविश्वविद्यालयस्य बी० ए० (भाग १) इति परीक्षायां प्रविष्टाः । महाविद्यालयस्याधिकारिणः आंग्लभाषा, भूगोल इत्यादिविषयेषु पाठनस्य प्रबन्धं कर्तुमिच्छन्ति । काशिहिन्दुविश्वविद्यालयस्य सेवानिवृत्तः कुलसचिवः श्रीशिवनन्दनलालदरमहोदयः महाविद्यालयस्य सचिवपदे नियुक्तः । एष महाभागः महाविद्यालये शैक्षणिककार्यमपि अवलोकयति ।

रामनगरदुर्गस्था महारानी रामरत्नकुँवरिसंस्कृतपाठशाला संस्कृतभाषायाः विविधविषयेषु शिक्षाप्रदानं करोति । अस्याः पाठशालाया द्वौ छात्रौ मध्यमापरीक्षायां त्रयश्च छात्राः प्रथमापरीक्षायां सम्मिलिता बभूवुः ।





SUPPLEMENT  
TO  
**PURĀṆA**

*Vol. XV., No. 2; July 1973*  
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B—Author-Index

PREPARED  
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ALL-INDIA KASHIRAJ TRUST  
FORT RAMNAGAR, VARANASI

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